

Comments on Doctrine & Covenants 66

This section is akin to the modern patriarchal blessing. As is typically the case with patriarchal blessings, this section can be divided into blessings and admonitions:

- v. 1-2 Blessings
- v. 3-10 Admonitions
- v. 11-13 Closing summary

1 Behold, thus saith the Lord unto my servant William E. McLellin--Blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. 2 Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

v1-2 These verses recount McLellin's accepting the gospel and turning away from iniquity. The two verses can be arranged in a loose parallel, as follows:

Blessed are you	
turned away from your iniquities	
received my truths	
saith the Lord	
blessed are you	
receiving mine ordinance	
the fullness of my gospel	
as revealed and written by prophets	

3 Verily I say unto you, my servant William, that you are clean, but not all; repent, therefore, of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you.

4 And now, verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you. 5 Behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city, yea, in those regions round about where it has not been proclaimed. 6 Tarry not many days in this place; go not up unto the land of Zion as yet; but inasmuch as you can send, send; otherwise, think not of thy property. 7 Go unto the eastern lands, bear testimony in every place, unto every people and in their synagogues, reasoning with the people. 8 Let my servant Samuel H. Smith go with you, and forsake him not, and give him

thine instructions; and he that is faithful shall be made strong in every place; and I, the Lord, will go with you. 9 Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.

10 Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery--a temptation with which thou hast been troubled.

v3-10 The Lord's admonitions for McLellin. He needs to repent of his sins (v. 3, 10), is to not worry about his lands and property (v. 6), but is to serve a mission in the eastern lands with an assigned companion (v. 4-9).

v3 While the Lord is pleased with his progress to date, He still wants him to keep on in the direction of progress. The sins he is having a problem with are explicitly mentioned in v. 10.

"the Lord will show them unto you", cp. Jacob 4:7, Ether 12:27. The revealing of these weaknesses is to bring about humility in the subject.

v5-9 These verses contain instructions similar to those in previous revelations to others, namely that he is to go a preach the gospel.

v10 This verse contains some detailed and very personal admonitions to avoid being "cumbered", that is to avoid being and seeking to be distracted by physical labors, presumably on his land, which is referenced in v. 6.

He is also warned against adultery, cp. D&C 63:13-16. How public the knowledge of his problem with adultery was at the time is unclear, so this may have been blatant evidence of this section being a revelation of God, assuming it was not common knowledge. How serious this temptation was is unclear, whether it was a thought only or had been manifested in some action. He apparently was married at the time of this revelation, although his first wife may have been deceased at this point.

11 Keep these sayings, for they are true and faithful; and thou shalt magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads. 12 Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. 13 Verily, thus saith the Lord your God, your Redeemer,

even Jesus Christ. Amen.

v11-13 The conclusion with the admonition to "Keep these sayings" and in doing so he will magnify his calling and help gather the elect to Zion. These three verses can also be arranged as a parallelism:

Keep these sayings
 you shall save peoples
Continue in these things
 you shall save yourself
Thus saith the Lord
 your Redeemer

v11 "push", compare D&C 58:45. This is derived from KJV of Deut. 33:17. The Jewish Publication Society (JPS) translation of that verse renders the term "gore", conjuring the image of an ox which is applied to the Twelve Tribes of Israel (cf. 1 Ki. 7:23-27), and of the horn which is a symbol of the ministering of the Priesthood (cf. Ex. 27:2, Lev. 4:7).

Historical Material Pertaining to Doctrine & Covenants 66

[William Earl McLellin](#) had a varied history with the Church. He was one of the first apostles, but apostatized in 1838, apparently over the Kirtland banking failure. While he turned on Smith, he appears to have endorsed the Book of Mormon through his disaffection from the Church.

This section was first published in the Kirtland edition Doctrine and Covenants, pages 203-204, in 1835. It was published in Times and Seasons, volume 5, number 7, pages 482-483, dated April 1, 1844. It was published in Millennial Star, volume 5, number 11, page 164, dated April 1845.

Excerpt from Historical Developments of the Doctrine and Covenants

William E. McLellin first had contact with the gospel as Samuel H. Smith and Reynolds Cahoon passed through the town in which he lived on their way to Missouri. He followed them to Missouri, and he was baptized and ordained even before he reached that destination. He eventually made his way to Kirtland and was in attendance at a special conference held in Orange, Ohio. Like so many before him, he besought the Prophet to inquire of the Lord in his behalf in order to learn what were his obligations and blessings within the Church. Joseph graciously responded to this new convert and received this revelation. Of this Joseph Fielding Smith wrote:

William E. M'Lellin on the first day of the conference held October 25, 1831, sought for a blessing by revelation from the Lord. He accepted the Gospel in the spirit of faith but he had many weaknesses. In seeking this blessing he did so with full desire to know the will of the Lord concerning himself.

Two years later, in a letter to his relatives, William E. McLellin related this request from his own point of view. He wrote:

On the 25th Oct. I attended a conference, where I first saw and became acquainted with Joseph. About 40 Elders attended. General peace and harmony pervaded the conference and much instruction to me. From there I went

him with Jos. And lived with him about three weeks; and from my acquaintance then and until now I can truly say I believe him to be a man of God. A Prophet, a Seer and Revelator to the church of christ.

One of the most interesting sidelights of this revelation occurred after William E. McLellin apostatized. Elder Heber C. Kimball related how a warning given in this revelation was literally fulfilled. The following is taken from Heber C. Kimball's journal:

William E. McLellin wanted to know where Heber C. Kimball was, some one pointed me out to him, as I was sitting on the ground: he came up to me and said "Bro. Heber what do you think of Joseph Smith the fallen prophet, now, has he not led you blindfolded long enough; look and see yourself poor, your family stripped and robbed, and your brethren in the same fix, are you satisfied with Joseph?" I replied "Yes, I am more satisfied with him a hundred fold, then ever was I before, for I see you in the very position that he foretold you would be in; a Judas to betray your brethren, if you did not forsake your adultery, fornication, lying and abominations. Where are you? What about you? You, and Hinkle, and scored of others; have you not betrayed Joseph and his brethren into the hands of the Mob, as Judas did Jesus? Yes, verily, you have; I tell you Mormonism is true, and Joseph is a true prophet of the living God, and you with all others that turn therefrom will be damned and go to hell, and Judas will rule over you.

William E. McLellin never did repent in order to affiliate with the Church again and finally died an obscure person in Independence, Missouri on April 24, 1883. (Robert J. Woodford, 1974, Historical Development of the Doctrine and Covenants, volume 2, pages 838-840)

Excerpt from History of the Church

At the conference on the 25th, at Orange, twelve High Priests, seventeen Elders, four Priests, three Teachers, and four Deacons, together with a large congregation attended. Much business was done, and the four remaining members of the committee, authorized by the conference at Hiram on the 11th,

were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris.

At the request of William E. McLellan, I inquired of the Lord, and received the following:

[D&C 66 quoted]

(Joseph Smith, History of the Church, volume 1, pages 219-220)

Excerpt from Revelations of the Prophet Joseph Smith

Section 66 is a revelation received by Joseph Smith for William McLellan. An important conference of the Church was held in Orange, Ohio, on 25 October 1831 at the home of Sirenus Burnett. At this meeting many were ordained to various offices of the priesthood, including McLellan, who along with sixteen other elders, was ordained to the High Priesthood by Oliver Cowdery. The conference also served as an opportunity for many of the priesthood brethren to bear their testimonies of the truthfulness of the work in which they were engaged. William E. McLellan, who gave the closing prayer at the conference, stated that "he had the greatest reason to rejoice of any present," and that he "would be subject to the will of God even unto death." It was at this conference that McLellan first saw and became acquainted with Joseph Smith. Concerning this occasion McLellan wrote,

On the 25th Oct. I attended a conference. General peace and harmony pervaded the conference and much instruction to me. From thence I went home with Jos. and lived with him about three weeks; and from my acquaintance then and until now I can truly say I believe him to be a man of God. A Prophet, a Seer and Revelator to the church of christ.

McLellan's commission in verse 7 to go and preach the gospel "unto the eastern lands" was revoked on 25 January 1832. An interesting note in the "Kirtland Revelation Book" states that section 66 is, "a Revelation given to William E. McLellan a true decendent from Joseph that was sold in Egypt down through the loins of Ephraim his son." (Lyndon W. Cook, Revelations of the Prophet Joseph Smith)

Excerpt from The Ensign of Liberty

I [William McLellan] united with the Church of Christ on the 20th day of August, 1831, in Jackson County, Missouri, and I

was administered to in baptism and confirmation by Elder Hyrum Smith, the brother of Joseph. I first heard the preaching in Paris, Edgar County, Illinois. When I heard it, I made up my mind that there was more in it than any religion I have ever before heard advocated; consequently, I put myself to the trouble and expense of travelling about 450 miles, in order to examine the matter. And after all the examination I was capable of making, I was fully convinced and converted to the doctrine and practices of the church as they were then held and taught....

[Regarding the meeting with Smith, McLellin added the following]

We [William McLellin and Hyrum Smith] reached Kirtland [from Independence] on the 18th day of October, and on the 25th, I attended a general conference in the town of Orange, about 20 miles distant. Here I first and formed an acquaintance with Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, John Whitmer, etc. About 40 ministers attended the conference. During its sittings, I, with nine others, was pointed out again by the spirit of revelation, as having the gifts and callings to the office of High Priest, and was ordained thereunto under the hands of Pres. Oliver Cowdery. Following this conference I went home with the Prophet, and on Saturday, the 29th, I received through him, and wrote from his mouth a revelation concerning myself [D&C 66]. I had expected and believed that when I saw Brother Joseph [Smith], I should receive one: and I went before the Lord in secret, and on my knees asked him to reveal the answer to five questions through his Prophet, and that too without his having any knowledge of my having made such request. I now testify in the fear of God, that every question which I had thus lodged in the ears of the Lord of Sabbath, were answered to my full and entire satisfaction. I desired it for a testimony of Joseph's inspiration. And I to this day consider it to me an evidence which I cannot refute.

On the 25th of October, I attended a conference, where I first saw and became acquainted with Joseph [Smith]. About 40 elders attended. General peace pervaded the conference and much instruction to me. From thence I went home with Joseph [Smith] and lived with him about three weeks; and from my acquaintance then and until now I can truly say I believed him to be a man of God. A Prophet, a seer and revelator to the Church of Christ... We (the Mormons) believe that Joseph Smith is a true Prophet or seer of the Lord and that he has power and does receive revelations from God, and that these revelations when received

are of divine authority in the Church of Christ. (William McLellin, *The Ensign of Liberty*, of the Church of Christ, Kirtland, Lake County, Ohio 1, January 1848:60-61)

Excerpt from personal letter to family

Jackson County, Missouri. Independence. 4th August 1832

Beloved Relatives,

Long! Long has it been since I've heard from you. And no doubt, you have thought the time long since you have heard from me. Probably, you have thought that I was no more, distracted, cast away or that I had forgotten you forever! But I can assure you that I yet remember you with the warmest feelings of heart. I wrote a letter to you the last of last November but I think it uncertain whether you received it; at least, I will now give you a short account of my peregrinations and the scenes that I have experienced for one year past.

Some time in July 1831, two men [Elders Samuel H. Smith and Reynolds Cahoon] came to Paris and held an evening meeting, only a few attended, but among the others, I was there. They delivered some ideas which appeared very strange to me at that time. They said that in September 1827 an angel appeared to Joseph Smith (in Ontario Co., New York) and showed to him the confusion on the earth respecting true religion. It also told him to go a few miles distant to a certain hill and there he should find some plates with engravings, which (if he was faithful) he should be enabled to translate. He went as directed and found plates (which had the appearance of fine gold) about 8 inches long, 5 or 6 wide and altogether about 6 inches thick; each one about as thick as thin pasteboard, fastened together and opened in the form of a book containing engravings of reformed Egyptian hieroglyphical characters which he was inspired to translate and the record was published in 1830 and is called the Book of Mormon. It is a record which was kept on this continent by the ancient inhabitants. Those men had this book with them and they told us about it, and also of the rise of the church (which is now called Mormonites from their faith in this book etc.).

They left Paris very early the next morning and pursued their journey westward. But in a few days two others came into the neighborhood proclaiming that these were the last days, and that God had sent forth the Book of Mormon to show the times of

the fulfillment of the ancient prophecies when the Savior shall come to destroy iniquity off the face of the earth, and reign with his saints in Millennial rest. One of these was a witness to the book and had seen an angel which declared its truth (his name was David Whitmer). They were in the neighborhood about a week. I talked much with them by way of enquiry and argument. They believed Joseph Smith to be an inspired prophet. They told me that he and between 20 & 30 of their preachers were on their way to Independence.

My curiosity was roused up and my anxiety also to know the truth. And though I had between 30 & 40 students and the people [were] generally satisfied with me as teacher, yet I closed my school on the 29th July and on the 30th I mounted Tom and left for Independence. August the 4th I visited Uncle William Moore's and spent the 5th with him and family and brother Israel. I gave Uncle William ten dollars to carry to you. The 6th I pursued my journey until evening I was taken severely with the fever. I applied to two physicians. I stopped near a week, then pursued my course though through great weakness. I crossed the Illinois River about 100 miles above St. Louis, thence across the Mississippi at Louisiana about the same above. Thence across the Missouri at the mouth of Chariton. Thence August the 18th I took breakfast in Independence (after having about 450 miles from Paris). But to my sorrow I learned that Joseph Smith and 12 or 15 others had done their business and started to the east again a few days before, but there, had a church come on of about 60 from [New] York State and there were about a dozen elders who had not gone back.

I examined the book, the people, the preachers, and the old scripture and from the evidences which I had before me I was bound to believe the Book of Mormon to be a divine revelation and the people to be Christians. Consequently, I joined them.

And on the 24th [August 1831] I was ordained an Elder in The Church of Christ and on the 25th I started to the east with brother Hyrum Smith, a brother to Joseph. On the 28th I preached my first discourse to the world. I spoke one hour and 1/2 which astonished the multitude! Some said I had been a preacher. Some said a lawyer etc, etc. But the secret was God assisted me by His spirit and it reached their hearts. Thence we traveled on proclaiming by the way until we got to Jacksonville, Ill. (in court term) on Friday and gave an appointment to preach the next day in the court house. We attended the house though it was largely full of judges, lawyers, doctors, priests and people. I think about 500 [attended]. I spoke 3 hours and when done I

cannot describe the joy of some, the consternation of others and the anger of others. Thence to Uncle William Moore's. But Oh, that morning he had started to Tennessee! Br. Israel was there. I talked considerable with him. I gave him a Book of Mormon to carry to you. He intended leaving for Arkansas in about a week and thence to Tennessee. Thence we went to Paris. I settled the most of my business and left the other with lawyer Shelledy. I purchased a horse for Br. Hyrum [Smith]. We preached the truth to the people round about and thence we traveled immediately on to the northeastern part of Ohio, and on the 18th of October we reached old Father Smith's, Geauga Co., Ohio. After the book was translated and the Church established, persecution raged so against them that most of the believers either came to Ohio or to Zion. The American people boast of republicanism and often speak very contemptuously of the dark ages of persecution against the Savior and his Apostles but let a man now reasonably expose the errors and false notions of God and touch a man's traditions and the same Devil or persecuting spirit is stirred up as was anciently; and all that is wanting is power. But Oh, awful to relate that the want of authority does not stop them amidst all the blaze of light. They rise in mobs, black themselves, waylay houses and even break in and drag the servants of God from their beds, and families into the streets and abuse and torture them for no other reason only [that] their religion differs from the popular--(as was the case last April with Joseph Smith and Sidney Rigdon in [Hiram] Portage Co., Ohio).

On the 25th of October [1831], I attended a conference, where I first saw and became acquainted with Joseph [Smith]. About 40 elders attended. General peace and harmony pervaded the conference and much instruction to me. From thence I went home with Joseph [Smith] and lived with him about three weeks. And from my acquaintance then and until now I can truly say I believe him to be a man of God, a prophet, a seer and revelator to The Church of Christ.

My labors were mostly confined, during last winter, to the Western Reserve, Ohio in the churches and round about in the congregations of the wicked. Though I took one tour into Pennsylvania proclaiming the truth and baptizing the believers. I attended another conference in [Amherst] Lorain County, west of Cleveland, on the 25th of January [1832]. There were between 70 and 80 official characters there from different states. The elders received a commandment [D&C 75] there to travel two by two east, west, north and south and proclaim the things which

they had learned and which should be given them by the spirit.

I started to the south preaching by the way until I came to Middlebury, a village in Ohio. I preached in it on the 25th of February [1832] and by traveling and laboring during such inclement weather my health became impaired and I could not, at that time, exercise faith enough to be perfectly healed (neither could Timothy of old, 1 Timothy 5:23). Consequently, I stopped there and kept store for Colonel Sumner until the last of April. During which time I preached none in public, but I examined the evidences of inspiration or of the scriptures. I reasoned much with Deists, skeptics, infidels, etc., etc. For I tell you that a majority in many eastern villages belong to those classes. My longs [legs] still continued weak and I finally determined to cease traveling to preach for a while.

And in order to be useful I also determined to seek a companion and come to Zion and settle, at least for a while. I returned to Hiram Township, Portage, Co., Ohio to my brethren and on the 26th of April [1832] I was married to a young lady by the name of Emiline Miller. You have often heard of short courtships but I was married the 4th day after I first even hinted to subject to my partner. Emiline's height is 5 feet, 1 inch. She generally weighs between one hundred and ten and twenty. She was born in the state of Vermont, though she left there when quite small and came to Ohio. She was twenty-two years old the 4th of last September. Her education is common English. She has taught school some, though her principle business has been tailoring. The 30th of July 1829 I married Cinthia Ann, but I was deprived of her most lovely endeavors to render me happy and agreeable. In consequence of which, I spent many lonesome and sorrowful hours. But Emiline renders me happy and I hope, notwithstanding all, to spend the remainder of my days tranquilly as it respects matrimonial subjects.

On the 2nd of May [1832] we, in company with near 100 of our brethren (viz) men, women and children, left Portage County for this place. We took water (on steamboat) 20 miles below Pittsburgh which conveyed us (and ours) to St. Louis in 8 days and nights. We brought our wagons and some horses with us and we bought some oxen at St. Louis and from thence we traveled up by land; 14 wagons in company. This was fulfilling the prophecies Isaiah 2:3: "And many people shall go and say, Come let us go up to the Mountain of the Lord." etc., etc. On the 16th of June we arrived in Independence (the center of Zion or of the gathering of the righteous on this continent to prepare for the second coming of Christ).

Independence is situated on a high rise 3 miles south of the Missouri River, 12 miles from the west line of the state, near 300 mi [miles] above St. Louis. The local situation of the country round about it, for health, richness of soil, good spring water, and other conveniences is as good, it seems to me, as [any] heart could wish. I have purchased two lots on Main Street with a small cabin on them for \$100. A fifty dollar horse and \$50 in cash. This is my home, from which I never expect to move, though I may travel hundreds and thousands of miles. I obtained a school here and commenced teaching the 8th of July, for three months. I have generally about 30 students. Crops here are very flourishing at this time, more so than any place from which I have heard, though produce is scarce in consequence of the flood of emigration. Flour is \$2.50 per hundred, corn meal 75 cents per bushel, bacon 8 cents per lb. and coffee 30 and sugar 10.

I will now give you some of our religious views. We believe that the Bible, the New Testament and the Book of Mormon are of divine origin and authority. We believe that faith in God, repentance and baptism (by immersion) in the name of the Lord Jesus for the remission of sins and the laying on of the hands of the Elders for the reception of the Holy Spirit is the plan by which sinners may become reconciled to God or become Christians. We believe that God is unchangeable: consequently his servants may call upon him and he will answer as in days of old. And when they ask in faith and receive his Holy Spirit they may prophesy, see visions, discern spirits, do miracles, cast out devils, heal the sick, etc., and even (as Paul [said in] 2 Corinthians 12:1-2 or John [said in] Rev 4:1) by faith to be enwrapped in the Spirit and caught up to behold the wonders and glories of God's throne and order of the eternal world. We believe that Joseph Smith is a true Prophet or Seer of the Lord and that he has power and does receive revelations from God and that these revelations when received are of divine authority in The Church of Christ.

For further information, I refer you to the [E&MS] Star which I have sent you with this letter. My dear brother and all my relations, I entreat you as a brother to lay aside prejudice and examine for truth. For truth alone is all that will benefit us here or hereafter. The reason why I have not written to you oftener is because I was determined to visit you. But when disappointed, I then thought I would not till I got here and settled myself. (William E. McLellin to Relatives, 4 August 1832, RLDS Archives)

Excerpt from Millennial Star

HISTORY AND WRITINGS OF WILLIAM E. McLELLIN

William E. McLellin was born in the state of Tennessee, supposed in 1806. He heard the gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson County, Missouri, in the summer of 1831. He wound up his business and followed them to Jackson County. While on the way he was baptized and ordained an elder. He visited Kirtland, Ohio, in the fall.

At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation (dated October, 1831. Doctrine and Covenants, 3rd European edition, page 233, sec. 75. [D&C 66 in current edition)

The history of Joseph Smith says that "William E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world."

In the winter of 1832-3, he performed a mission, in company with Elder Parley P. Pratt, through Missouri and into Green County, Illinois, where they preached with much success.

In a revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellin." [D&C 90:35]

He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay County Committee, in trying to settle the Missouri difficulties.

July 3, 1834, he was chosen one of the high council in Clay County, Missouri, and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio.

He was an assistant teacher in the school of the elders in Kirtland, during the winter of 1834-5.

He was chosen one of the Twelve Apostles at the organization of that quorum, and appointed one of their clerks.

On the 27th and 28th of March, 1835, he held a public discussion on the divinity of the Book of Mormon, at Huntsburg, Geauga County, Ohio, with J. M. Tracy, a Campbellite preacher. On the 29th, Joseph Smith preached at the same place, after which six were baptized.

With the Quorum of the Twelve, in the spring of 1835, he went on a mission to the east and baptized five. While upon this mission, he wrote a letter to Kirtland, casting censure upon the presidency, for which he was suspended from fellowship.

September 25th, [1835] he arrived in Kirtland, and on the same day met with the council of the First Presidency, when he confessed, was forgiven, and restored to fellowship.

He attended the Hebrew school in Kirtland during the winter of 1835-6, and officiated as clerk of the Twelve.

He came before a bishop's court on Friday, May 11, 1838, where he said he had no confidence in the presidency of the Church; consequently, he had quit praying and keeping the commandments of the Lord, and indulged himself in his sinful lusts. It was from what he had heard that he believed the presidency had got out of the way, and not from anything that he had seen himself.

He was cut off from the Church for unbelief and apostasy.

Since he has been cut off from the Church of Jesus Christ, he has tried to establish a church of his own, that he might be the head thereof, but without success.

He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of the following property: one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of valuable books, a horse and gig, harness, saddle, bridle, etc.

While Joseph was in prison at Richmond, Missouri, McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet. Permission was granted on condition that Joseph would fight. The sheriff made known to Joseph McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms.

McLellin was a man of a superficial education, though he had a good flow of language.

He adopted the profession of medicine.

(History of William E. McLellin, The Latter-day Saints' Millennial Star 26, 1864:807-809)

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