

### History of Ebenezer Cheney

Ebenezer Cheney was the fourth son of Josiah Cheney and Thankful Clark of Holden, Worcester County, Massachusetts. He was born on 14 March 1763 in Holden. Prior to the Revolution the towns in Worcester County had no manufacturing except a few small business that cared for the immediate needs of the townspeople. This was not because of a lack of mechanical skill or inventive ability, but because of the ban England had placed upon their activities in fear that they might grow to interfere with the trade of British manufacturers.

Many stirring scenes were enacted at the county conventions which met in the tavern or courthouse to discuss and act upon questions of critical concern which arose from the tyrannical and maddening attitude of the governing power. Matters between the people of Massachusetts Province and the Royal Government went from bad to worse in the years following the passage of the Stamp Act. There was a complete boycott of British Manufacturers and the resolute refusal of the people to drink the tea upon which a duty must be paid. It is written that all the towns of Worcester County were on tiptoe to go down and join the Boston Patriots in the Boston Tea Party. On the night of 16 December 1773, 2,000 men from the country about Boston, even as far away as Worcester County, assembled in the Old South Church in Boston. Ebenezer Cheney's two elder brothers were of the age to have participated with their friends from Holden in Worcester County.

The ancient muster rolls of the Revolutionary War still

testify to the public spirit which sent the early settlers of Holden from their scarcely built homes and still uncleared fields into the service of their country. When "the embattled farmers stood, and fired the shot heard round the world," its echoes roused two companies from Holden, both of which marched to Lexington on 19 April 1775.

The family of Josiah and Thankful Cheney living at Holden at this time consisted of: Josiah Jr. age 22, Simon age 20, Solomon C. age 17, Thankful age 15, Ebenezer age 12, Annatia age 9 and Hannah age 7. The two eldest sons both marched on the Lexington Alarm. Solomon C., then only 17, helped his father and younger brother on the farm for two years more before he too enlisted.

The records show that the Revolution brought heavy financial burdens on the little town of Holden, not yet 40 years old, and as yet numbering scarcely 700 inhabitants. They found it no easy matter to do what must be done in the way of furnishing and support troops. Nearly one-tenth of their total population engaged in actual service of their country. During the progress of the war, drafts were made for soldiers from Holden to serve at various military stations in the Northern States. Whenever trouble existed, or dangers were apprehended, they would march from this little town. Some went to Rhode Island, others to New York, New Jersey, Pennsylvania and Virginia.

In 1779 calls came for more men to reinforce the army. On 21 June 1779 at a Town Meeting it was voted to raise 5 men for the Continental Army and to send 12 more to Rhode Island. A

declaration made by Ebenezer Cheney states: "I reside in Holden, Massachusetts in 1779, enlisted in Captain (Nathaniel) Healy's Company of Militia at Holden and joined the American Army at Providence, Rhode Island. There I was attached to Colonel Durfey's Regiment and served as a private for five months there, and then returned to Holden. I was but 16 years old." In regards to further service he states: "In June 1780 I enlisted in the Continental Service under Captain Howard of Worcester." A descriptive list at this time gives Ebenezer Cheney as: age 17 years, stature 5 ft. 8 inches, complexion light, residence Holden, marched to camp 12 July 1780 under command of Ensign (Benjamin) Gilbert. This was probably in Captain Benjamin Hayward's Company of Colonel Nixon's Regiment. Pay abstracts account for his being a private in the same company from August through September 1780. On 14 December 1780 he was discharged from Benjamin Hayward's Company.

Next year he enlisted again on 19 August 1781 in Jas. Eliot's Company of William Thomas' Regiment serving in Rhode Island. On 19 October 1781 Cornwallis surrendered at Yorktown and the end of the war was near. Ebenezer Cheney finished serving 3 months and 17 days in Rhode Island and was discharged on 1 December 1781 at a camp on Battes Hill.

Nothing is found regarding the next eleven years of Ebenezer's life until 26 February 1792 when he married Lydia Calhoun of Petersham, Massachusetts. Which is located in the North-western part of Worcester County. The Cheney Family genealogy states that

he moved from Tiverton, Rhode Island after the War to Chesterfield, New Hampshire. He and his wife Lydia raised a family of nine children at Chesterfield, from 1793 to 1811.

In 1832 he applied for a Revolutionary War Pension in which he states that he had lived at Chesterfield for the past 40 years and that he is known to Rev. Elisha Smith and Larkin G. Meads Esq. his neighbors there. In 1840 a census of Pensioners and Soldiers of the Revolution shows Ebenezer Cheeney age 77 as head of a family.

He died 7 April 1847 probably at Chesterfield, as his widow Lydia, next year, is a resident of Chesterfield when she applies for a half-pay pension as his widow. On 29 July 1848 a certificate of pension was issued to Lydia Cheney. Pay to be \$50.26 to start back on 7 April 1847. On 22 June 1855 she is age 87, still a widow, residing at Chesterfield and is applying for Bounty Land. She died in 1859.

Nathan Calhoun Cheney and Eliza Ann Beebe

Nathan Calhoun Cheney was born on February 11, 1811 in Chesterfield, New Hampshire. His parents were Captain Ebenezer Cheney and Lydia Calhoun. Ebenezer and Lydia had a family of eight children, two girls and six boys.

Eliza Ann was born in Bethany, Genesee, New York to Lieutenant Charles Beebe and Elizabeth Train. Charles and Elizabeth had a family of eleven children. Eliza was a very delicate but a cultured lady with blue eyes and light brown hair. She was very distinguished and popular and loved by all and shown favors on account of her delicate health.

Ebenezer Cheney and members of his family were interested in and owners of what we presume was known at that time as the Cheney Cotton & Silk Mills. At the age of fifteen Nathan began to learn the trade of printing cloth, which took him three years. When Nathan was 16 years old he moved to Freedom, New York to live with his brother and later on the rest of the family moved to Freedom. He then worked another three years at a considerably good wage and invested most of his earnings with the company. This made him one of the large stockholders in the firm. In the meantime he became engaged to Eliza Ann Beebe. At a meeting of the Board of Directors of the Company a resolution was passed to the effect that before any member of the organization could withdraw his investment from the Company a two thirds vote of the Directors in favor of the proposition would be necessary.

It is believed that it was at a street meeting of the Mormon Elders that Nathan first became interested in and concerned about the new religion. He was a frequent visiter to the meetings of the Elders and their teachings made a deep impression upon his mind and at the age of 23 he became very interested in the Book of Mormon, which he obtained from some strange missionaries. According to the autobiography of Parley P. Pratt, he and the Prophet Joseph Smith visited the town of Freedom, New York as missionaries in the spring of 1834, which was about the time Nathan received this Book of Mormon, so it is believed that Nathan received the Book of Mormon from them. Nathan finally concluded that it was the truth and resolved to accept it as such and join the organization.

Nathan was converted to the Gospel by reading this book. After being baptized he was driven out of his home by his father and was forced to leave his job and forfeit his interest, amounting to fourteen hundred dollars, in the silk and woolen mill. Apparently the family had no knowledge of what was holding Nathan's attention. He then needed to explain his actions to his sweetheart and, if necessary, release her from her promise to marry him. Eliza Beebe had heard rumors of his conversion to Mormonism and she and her mother were walking in the maple grove near their home discussing this unwelcome news and hoping that it was not true. When Nathan approached them they greeted each other with tears and sadness. Nathan confirmed the reports about his joining the new religion and gave them his assurance that he knew it was true and that it was of God and that he would release her from her promise

to marry him if she desired. He told Eliza that he dearly loved her but that he would turn the wheels of time back to when they first met and release her from the promise to marry him if it were her desire and that he would give her three days to consider her answer. But Eliza quickly exclaimed. "Nay not three days but three weeks before I give you my answer." And so he parted to return in three weeks for her answer.

Eliza and her mother returned to the Beebe palace, as indeed it was a beautiful home. Here they were greeted by her father, Charles Beebe, who also had heard of his daughter's intended husband's religious activities. Being very bitter against Mormonism and anyone connected with it, he pleaded with his daughter to have nothing to do with this degraded people. He was very determined in asserting that Nathan Cheney or any one having anything to do with him or his newly acquired religion could never again enter his house. Also if Eliza chose him she too would be turned out never to darken his doors.

After leaving Eliza at the Maple Grove Nathan went his way, he knew not where. Broken hearted, fearing that she would not see things as he did but with faith in Jesus Christ he knew he was doing right. As he was wondering along the byway he was halted by a farmer who wanted him to help with his cattle. The farmer, looking Nathan over, exclaimed, "Your hands are soft and white but I'll try you out." Here Nathan worked and waited for the end of the three weeks when he was to receive the answer that would fill his cup overflowing with happiness or sorrow, he knew not which.

The time of waiting gone Nathan again went to the Grove, a beautiful secluded spot, covered over with grass and flowers. This time the girl's eyes that were previously tear dimmed with sorrow were bright and clear and smiles covered her beautiful face. When pressed for his answer she said "Nathan, if your religion is good enough for you it is good enough for me and should it not be right we will see it together. I will keep my promise to be your wife and will be ready to leave with you tomorrow morning."

Then Eliza's returned quickly to her home and prepared for her departure. Her mother assisted her in packing a cedar chest carefully with quilts, clothing, a few pieces of fine linens, shawls, coats and numerous other articles that she wanted her daughter to have and also pressed \$20.00 into her hand. The two old faithful darkies strapped the chest and tugged it off to the boat which was ready for the wedding party consisting of five of Eliza's girl friends, her mother and the two darkies. The party drifted down the river, with the darkies at the oars, for thirty miles to the home of the farmer where Nathan worked and the wedding was to be held. This wedding, which had been looked forward to for some time by these two wealthy families who would have spared no expense in making it a grand affair, turned out to be very simple with her friends, and mother. Also present were the farmer and a missionary, who performed the ceremony.

Previously there had been two weddings in the Cheney and Beebe families but this was to have been the greatest and most elaborate of any. Neither of the two wealthy families would have spared any



expenses in making it a grand affair. The Beebe Mansion bounteously filled and very spacious wa to have been the scene of this long looked for event.

But quietly at the home of the farmer with whom Nathan had secured work and with whom he had found a friend, the wedding of Nathan Calhoun Cheney and Eliza Beebe took place with a simple ceremony. Not so elaborate as was planned but just as lovely and much more reverently.

They took up housekeeping at the farm home where Nathan was working, and in the space of three weeks Eliza gained a testimony of the truthfulness of the Gospel and was baptized into the Church. They lived on the farm for two years and their first child, Helen Mar was born there on July 25, 1835, shortly after which Eliza's parent paid them a visit and the once strong and determined father now asked his daughter's forgiveness and that they both return to his home. He was sorry for the way he turned her away from home and wanted to make her happy by offering them anything he had. But no, Eliza explained that their religion meant everything in the world to them and that it was their ambition to press on westward with the Saints.

Nathan and his family were living in Sandusky New York in 1835 and moved to Kirtland Ohio by 1836.

Eliza Ann received her Patriarchal Blessing under the hand of Joseph Smith Sr. in 1836 at Kirtland, Ohio.

At a meeting, of the Seventies, in the House of the Lord in Kirtland, on the Sixth day of March 1838, was held the subject was

the moving of the Saints from Kirtland to the land of Missouri. A organization was established called "Kirtland Camp". The camp was used to move the Saints, who desired to go, in a body, from Kirtland to Missouri. At the appointed time in the afternoon the quorum met according to adjournment. Several of the High Council and High Priests attended the meeting. The subject was discussed and the Constitution was presented. This Constitution set up rules and laws governing "Kirtland Camp". Nathan Cheney was one the persons who signed this document. The Saint left Kirtland and headed for Missouri and they settles in Far West. In January 1839 the Saint left Far West and returned to Ohio.

Nathan and Eliza joined the other Saints in Nauvoo in 1841. They had a second daughter, Eliza Jane, and a little boy named Charles Ebenezer after his two grandfathers. They apparently achieved some degree of association with Eliza's family, as we have copies of letters which they wrote to them in New York while they were living in Nauvoo.

In 1841 they wrote that 2,000 Saints had come to Nauvoo that year from other countries. They were building good houses of brick and lumber. They were also building the Temple, paid for by the tithing. The city was divided into 10 wards, and each ward was responsible for working on the temple one working day in ten. About 50 to 70 people per day worked on the Temple. They were also building the Nauvoo House, to be a hotel, financed by selling shares. About the same number of people were working on the Nauvoo House.

They became friendly with a Brother Hyde and his family with whom they lived in a double house.

One day after a mob attack, Eliza was holding her babe, Nathan Beebe, in her arms when the Prophet Joseph entered her house. Seeing that she looked weary and worried he asked if she was concerned about the baby. She answered that she was and that she was afraid he would be taken with sickness as two of her children had been. The Prophet then took the Babe in his arms and silently prayed over it. He then said: "Eliza, if I am impressed right, your child is going to get well promptly and will live to be an old man and fill a good mission." As to the fulfillment of this blessing we find that Nathan Beebe Cheney is on the eve of his 87th birthday and that he has filled a very great and honorable mission, from deacon, ward teacher, Superintendent of Sunday School, to Bishop of Centerville for a number of years. An honorable mission was filled by appointment of President John Taylor, years on the High Council of Box Elder Stake and many years of faithful, regular and active temple work in company with his dear wife are some of the notable events in the life of this grand old man.

They wrote in 1844 about the killing of Joseph and Hyrum Smith. When the Saints were leaving Nauvoo, Nathan and his family were among the last to leave. This was due to his work on the Nauvoo Temple. During the trip west, Nathan was given the assignment to help in looking after the ill and aged.

In January of 1848 Eliza wrote a letter from Winter Quarters. She and the children had been there since November and had a

comfortable little cabin. Nathan had gone to St. Joseph, Missouri to work and earn money so they could go to the Salt Lake Valley in the spring. Apparently Eliza's parents were still encouraging her to come back to New York and be with the family, rather than go out West. She declined, and encouraged them to come out West and join with the Church. She also said she could certainly use some money if they could see their way to send it.

Nathan and Eliza endured many hardships not unlike those suffered by the pioneers who first came to Utah. But it seems their hardships were made lighter and their journey easier by their wonderful faith and everlasting love.

They journey's end their mission fulfilled Nathan, Eliza and their family arrived in Salt Lake 6 October 1850 having walked most of the way. The wagons were reserved for the aged, sick and tiny ones. They did not stop or settle there but traveled about 12 miles further north to Centerville where they purchased a 20 acre farm and built a log house. Their first winter was very difficult, to say the least, having arrived, as did the rest, with nothing. Eliza Ann last child was born on 27 July 1851. Needless to say there was much sickness in the family with the result that his wife passed away in October 1851 at the age of 38 and was buried in Bountiful Utah.

Nathan died February 10, 1852 in Centerville, Utah.

Letter written by Nathan Cheney and his wife Eliza A. Cheney  
to Charles Beebe in New York

Nauvoo City, Oct. 17, 1841

Dear and Beloved Parents, Brothers and Sisters:-

After neglecting writing to you for a long time I once more take my pen to write a few lines to you. I might make some apologies for not writing to you before but they are useless, the greatest reason has been that we have not had much news to write.

We have not heard from you since we received your letter last winter. When Alexander came here last spring Nathan was sick with the ague but he soon recovered his health and has enjoyed good health since. We are all enjoying good health at present except our little son has got a bad cold. He was three months old the fourth of this month. We call him Charles Ebenezer after his Grandpa Beebe and Grandpa Cheney. He has been a health smart little fellow with the exception of a bad cold. My health is very good for me. Helen M. and Eliza Jane enjoy good health at present and have for a year past. They have been to school this last summer. Helen can read some in the testament and English reader, but Jane is very hard to learn.

I want to hear from you all very much, but I would like to see you and converse with you but I do not know when I can have that privilege. I have not heard from Florilla since you wrote to me last winter. I have written her two letters and have received but one. I wish you would write as soon as you get this. Tell Sucretia M. to write I want to hear from her and all the rest.

I was glad to see a few lines from Mother in your last letter. O Mother I often think of you and although we are separated from each other yet you are not forgotten by me. I have a girl spinning for me. We shall make about fifty yards of flannel this fall. Please give my respects to all inquiring friends.

Eliza A. Cheney

Beloved friends:-

As there is yet room to converse with you I cheerfully spend the time although I don't know that I have any news to write to you that will be worthy of your notice for the news of the country I don't know anything about, therefore I shall have to write the news of this place and the inhabitants of the same.

It has been what might be considered a general time of health the season past, altho there have been some sickness and some deaths the past season. The sickness that has been with the brethren that has come from the old country generally. There have come two thousand inhabitants from the old country to this place and its adjoining places this season past. There are more inhabitants in the City of Nauvoo than there ever has been together before since the people called Mormons began to gather. The people are very busy in building them houses to live in. The new comers are building very good houses. They are building mostly with brick and frame houses. Also the house of the Lord is building. The house of the Lord is one hundred and twenty feet by eighty-eight feet on the ground. The house of the Lord is built by the tithing of the people. Our tithing is one tenth. The City is divided into

ten wards so we work every tenth labouring day on the temple. There are probably from fifty to seventy people to work every day on the house. We are also building a large Hotel. The Hotel is called the Nauvoo House. The Nauvoo House is in ell form, each ell is 20 feet long by 40 feet wide; the Nauvoo House is built by the Church. It is built by selling shares in the House. There are about the same number of hands to work on the House as there are on the Temple. The basement story to each house is nearly built. The walls of the Temple are built with stone. The walls of the Nauvoo House are built with brick. There is a company of men gone up into the north country for pine lumber. Our people are not so much engaged in cultivating the earth in Nauvoo as they are in building up a city, although the Mormons have opened some very large farms on the prairie, but over in Iowa territory our people have gone to tilling the earth more than they have here. Iowa is just across the river from Nauvoo.

They have a large city laid off there. The name of the city is Zarahemla. There is a large church over there. You would be surprised to see the .... that there has been laid out in the basement story to the Temple. There are thirteen different rooms in the basement story. One room is 40 feet square. The room that is 40 feet square has a baptismal fount in it. The baptismal fount stands on twelve oxen. The oxen are made with wood. The oxen look as natural as though they were alive except the horns. The horns are to be over-laid with gold plate. The other rooms are for the different quorums to meet in. The work that has been done in the

best kind of manner.

I will for bare now writing any more news of the Mormons. Perhaps it will weary your patience. I have spent three months this last summer in carding wool at the same place where I worked last summer. I have enjoyed good health ever since the middle of June last, and also my family are enjoying good health at the present time, and all of the people that you are acquainted with that live at this place.

I will send you one of the Times & Seasons with this letter. Please to send me one of your Eastern papers to me if it is convenient.

I remain your friend and well wisher.

Nathan Cheney

To Charles B., Josiah, Simon C., Hyrum and Ellen's families.  
Please all write as often as convenient.



A copy of a letter written by Nathan Cheney, from Nauvoo  
to his parents in Freedom County, New York

Nauvoo City, Ill. June 28, 1844

Kind Parents, Brother and Sisters in Freedom:-

As the day is gloomy and I do not feel like labor, I think I will sit down and converse with you with the pen. We are well as to bodily disease. In all probability before you get this you will hear that our enemies are trying to take our lives.

I will inform you that in the fore part of April the Church of Jesus Christ of Latter-day Saints cut off several people from the Church for seeking to kill the Prophet and the Smith family; together with forgery and bogus making and gambling. These people formed themselves into a church, chose Mr. William Law their prophet and all other officers that it takes to constitute a Church of Jesus Christ. This church, or in other words, this gang of murderers, sought to destroy the Church of Latter-day Saints in every way they could. They sought to have our charter taken away from us. They bought a printing press and commenced to print. They printed all the lies the devil could think of and some that he could not think of. The City Council declared it to be a nuisance and ordered the City Marshall to destroy it. The Marshall called on 18 or 20 men to assist him. The Marshall went to the building and took the press and papers into the street and burned the papers and broke the press.

This gang of murderers then thought they had a good chance to destroy the people. They then in one days time lift the City.

They hired one of the men to set the printing office afire in the night, but it happened that the policemen saw it and put it out, This gang then went and reported that the Mormons had driven them out of the City and burned their steam mill and printing house. Then our enemies around about is thought they had a good chance to glut their thirst in our blood. They began to gather together and drive the Mormons from them.

Then they got writs for the Marshal and the man that assisted him in destroying the press and papers. The warrants were served on them. The Justice lived in Carthage, the Capitol of our County. The Marshall got a writ of Habeas Corpus for him and the man that assisted him and went before the municipal court of the City. They were discharged.

That did not satisfy the mob. Then the Marshall went before the Justice of the Peace. He was not a Mormon. The Marshal and the men were again discharged and that did not satisfy the mob. The excitement became so great that General Smith called out the legion to defend the City. The legion was on duty five days. By this time the Governor came to Carthage and sent up two of his aids to Nauvoo to have an investigation of the difficulties. The Governor's aids and three of our citizens went to Carthage and stayed two days, did not accomplish anything as I can learn. The Governor sent to have the Marshal and the men that assisted him in destroying the press to come to Carthage and have the Prophet and his brother Hyrum come with them. The Prophet knew all they wanted was to get him. He felt delicate about going, but after some

reflection went, and Hyrum too. Upon his starting to go he came back three times to bid his guardian came within two miles of Carthage, there he met a company going to Nauvoo. He found that the governor had demanded the government arms, that the Nauvoo Legion had brother Joseph came back with them and assisted in getting the arms in. Monday .... went back again. The Marshal and his men were bound over to Court, then they came home.

Then this gang of murderers got a writ against Joseph and Hyrum for treason. They were taken and put in Jail. The Governor sent on Wednesday 60 men he said to guard the mob from the Mormons. These men never went on guard whilst they were here, but the Mormons were on guard all the time. The Governor and 160 men came to Nauvoo Thursday P.M. five o'clock. The Governor made a short and insulting speech to the Mormons, then immediately left with his troops, however, he said he had left a guard at Carthage so that the prisoners would not be hurt. He said that the prisoner would be here Saturday to have their trail.

I can't write further at present my eyes drip on the paper so. Again I commence to give you an account of the bloody murder. While the Governor was in Nauvoo the mob came upon the jail and fired through the door and shot Hyrum through the .... Brother Joseph ran up the stairs. The mob rushed after him. Joseph attempted to jump out of the window. The mob fired him through and he fell to the ground. The mob ran him through with their bayonets a number of times and fired him through a number of times after they had struck their bayonets through him.

This murder you will have to put your own construction on. The corpses have just been brought to Nauvoo. The Governor passed through Carthage last night at 12 o'clock and sent a letter to Nauvoo. He said he would do all he could to bring the murderers to justice. He thinks it is the mob of Missouri that did the murder. There were from 100 to 200 men that rushed upon the jail. There was not a person taken by the governor's militia.

I will inform you that the governor's militia had bound themselves to destroy the Mormons and had assembled for that purpose before the Governor came out, and after he did come, they were the Governor's troops.

Monday morning, June 29th

Nothing particular took place last night. Today Joseph and Hyrum are put in the tomb. When this excitement will end I know not. The mob are threatening to destroy us daily and in fact it was thought they would come on us last night. We were under arms all night.

Parents, brothers and sisters, I feel to invite you to come to this place without delay for fear that this excitement will spread wider and wider until it spreads all over this United States and finally all over the whole earth. If it should spread the people will have to flee to Zion or be obliged to fight against their neighbors. If so the people will not have time to dispose of much in their property; and finally won't you come up and see us any how.

Alexander was here last week. He is well and family. It is a general time of .... in the City.

This letter is to Charles Beebe, Josiah, Simon and Hyrum and families.

Nathan Cheney

A letter written by Eliza Ann Cheney  
to her parents at Sandusky, New York

(18 Jan 1848)

January 1848

Winter Quarters Camp of the Saints

Dear Parents, Brothers & Sisters:-

You see by the date of this letter that I am one nitch further West. We arrived in Winter Quarters about the middle of November. We have bought a comfortable little cabin near Sister Pratt's.

Nathan, after making necessary arrangements for us to live through the winter, went down St. Jo's to earn money to prepare us to go on in the spring, or as soon as it is convenient.

My health is better than is common for me to have. I can endure more than I could when I lived in Nauvoo. I can stand it to go out evenings in cold weather without having it effect me as it did formerly, so I feel encouraged and in good spirits.

The last letter I received from you was dated January 25th. The general tenor of the letter is to have us return, but I have not the most distant idea, neither has Nathan, of ever turning back. Our course is and must be onward. Think of the words of Savior, "No man putting his hand to the plow, and looking back, is fit for the Kingdom of Heaven." I did not embrace this work hastily, I came into it understandingly, I weighed the subject, I counted the cost, I knew the consequence of every step I took, I have not been disappointed in the least. I compared this gospel with that which the Savior and the Apostles preached, I saw what it cost them, I was convinced that the same doctrine must be preached

at the same expense. It never did cost anything to suppose error, men can propagate error and be popular; but the truth always costs the best blood on earth, not excepting the Son of God, and if I set my standard so high as to aspire to be a joint heir with Jesus Christ, of course I must not shrink from drinking the bitter cup.

If I would be among the numberless throng that John saw, whose robes were washed white in the blood of the lamb, I must like Him, come up through great tribulations and instead of thinking to hard that I have these difficulties to pass through, I count it all joy that I am counted worthy to suffer shame for His name. The world hated the Savior before it hated us. That it does hate us is evident. Our enemies are not willing we should have a foot-hold on earth. We have now found a place where we can rest for a while till the Lord commands us to move again.

The Twelve have been to the West and found a place in the mountains, which was shown to the Prophet Joseph in a vision years ago and which they knew by the description that had been given them. A valley between the two ranges of mountains, the California and Rocky Mountains, only a narrow pass each way, which will be easily defended from our enemies. It is represented by all who have been there and returned, as being a most beautiful place, 20 miles from the Salt Lake. The City is laid out, the Temple lot selected, consecrated and dedicated to the name of the Most High God. And now we are all engaged to see who will get ready to go first, though we do not mean to go in haste or by flight, but the sooner we can go the better, where the mountain of the Lord's House

will be established, the ensign for the nation will be lifted up, the standard reared and the Nations of the Earth will be invited to come. Thousands of the Elders will be sent from that place to hunt up the lost sheep of the House of Israel. Nathan will undoubtedly have to go and leave his family, but I borrow no trouble about that, I am willing to endure anything my Sisters in the church have to endure to help to build up this great and last kingdom that the way may be prepared for the judgements of God on the earth. There we shall have a hiding place while the indignation of the Lord passes by.

Now these things I can assure you are realities, and not to be trifled with. God has set His hand to gather Israel and to do His last work on the earth, and nothing can stay His hand.

If indeed you are looking for this work to fall, you will look in vain. It is, as it is described in scripture, "A marvelous work and wonder." It is not, nor will it be understood world by all no more than the great work in the redemption of the world was. I bless and praise God that I have been made acquainted with the light and have been willing to walk in it.

I feel the deepest interest in you all, my heart's desire and prayer to God is that you may be willing to receive our Testimony concerning these things. We declare unto you before Heaven, and now this once more after all we have said we testify has revealed Himself in this age of the world into man, for the gathering of His people, to prepare them for what is coming on the earth. And those who have tried to hinder the work of the Lord by stigmatizing those



to whom the authority was committed, will e're long be ashamed and confounded.

I know the virtues of this people. If there is true genuine virtue on the earth it is among this people. No people were ever more believed. There is not a principal taught and understood that the most chaste and virtuous mind could disapprove; But those who have not the spirit of God do not understand them, neither is it given them to know. "No man knoweth the things of God but by the spirit of God." and let the ignorant beware how they judge.

I wrote two letters while we lived in Benton's Fort and sent you in which I mentioned the death of my little girl, likewise Alexander Cheney's death. His widow is married to a young man named Harris. She has done well, she is very anxious to hear something about his affairs there, and whether anything has been collected - wishes Simon to write, she needs it.

Father and Mother, I have thought since the second time we have been broken up, that I would ask you to send me some means to help us to go to the Valley. If you feel willing to do it I shall be very thankful for it, and I know you would be blessed in doing it. I do not ask you because I expect to suffer if you should not help us, but you know going to an entire new country and so far from settlements, we ought to be well supplied if we mean to be comfortable, till we can make cloth there. Mr. cheney thought it best to go to St. Jo's because many of the Brethren were going, and he would have company and besides business is good and money plenty. We did not feel contented in Benton's Fort, though we

lived well; but we felt uneasy because the Church had gone; It is just as natural for Mormons to run together as it is for drops of water. If I were to return to you I should never be contented, though I might swim in wealth, and tho' not one spark of affection has diminished for you, yet I know I could not be happy there. My faith is to gather with the people of God, to do a great work for the salvation of my dead friends, even all my progenitors that they may be brought forth in the First Resurrection.

If you understood the principles of this gospel you would never urge me to turn back. It would be strictly against your own interests. If you knew what I know you would encourage me to go forward to do my work, that all things may be prepared when Christ comes to awake the dead. I want you should believe what I tell you and help me with willing hearts, and you shall forever have my prayers and blessings and I shall do a work for you that you shall never be ashamed of, but you shall rejoice over me through the endless ages of eternity that you had a child that was firm enough to remain unshaken, notwithstanding all your entreaties. Think not though the judgements of God linger, that they will not come; read the parable, "The Lord delays His coming," God is long suffering not willing that any should perish. The Elders are now preparing, many of them, to go out into the Nation to gather up the scattered brethren and hasten them out as soon as possible.

We see everything moving on in fulfillment of prophesy, and blessed are they who are children of light and whom that day will not overtake unawares. If you feel disposed to assist me, and can

do it without injury to yourselves, you can write me and I will not over take inawares. If you feel disposed to assist me, and can do it without injury to yourselves, you can write me and I will send by some trusty person as there will be many going forth next spring, and I will send by some person whom I know can be trusted.

Tell Charles if he has not found a wife yet, he had better come off here and get a Mormon girl, if he wants a smart one. Come now and make us a visit before we go. If Charley is not disposed to come, you come Darius; we have first rate times here, you might enjoy yourself the best you ever did in your life. Everything is lively and cheerful here, no long faces at all. We have good meetings and good music, and we are all as brisk as larks. We are not afraid of hardship or fatigue. We have peace in view and the idea of getting beyond the reach go with me, and feel as cheerful and willing to suffer a little as I do, how great would be my joy. But I mean to live faithful and continue to pray that you may sometime come to a knowledge of these things, which you must know for yourselves if you could not stand. "My Kingdom come, come go with me, All friends or truth where are you be."

Direct your letters to Missouri, Atchinson Co., Sinkers Ferry, Austin Post Office; to be forwarded to the Camp of the Saints, near Council Bluffs.

Remember me affectionately to all my brothers and sisters, and to brother Simon Cheney and his wife. Helen and Jane send their love, they go to school. Nathan is a bright smart boy.

Now I must bid you farewell, asking God my Heavenly Father to bless you and if you will pray for the few Saints in their exile you shall be blessed, and I say it in the name of the Lord.

I am as ever your affectionate daughter and sister,

Eliza A. Cheney.