

**Jared Carter and John Tanner**  
Summary by Monte F. Shelley

**Jared Carter** joined the church in February 1831 when he was 29 years old. He was to be ordained a priest (D&C 52:38) in June 1831. He went on a six month mission to the Eastern states in the fall and returned in Feb. 1832. Two weeks after returning from his mission, Jared went to Joseph seeking the Lord's will. Joseph received D&C 79 calling Jared on another mission. "I will send upon him *the Comforter*, which shall teach him the truth and the way whither he shall go." He will be successful. About six weeks later, Jared and his brother Simeon started a six month mission. In Sept. a lame Baptist man attended a meeting to expose the Mormon heresy. He heard Jared preach and took a Book of Mormon home. Jared wrote, "After meeting we baptized. Found while we were here the Lord had mercy upon a lame man ... who ... had been lame for months but we found he was a believer in the Book of Mormon. ... I then took him by the hand and commanded him in the name of Christ to walk."<sup>1</sup> He rose to his feet, threw down his crutches, and walked ¾ of a mile to a lake where he was baptized by Simeon Carter. (Ivan J. Barrett, 305).

Jared had the gift of healing. His missionary journals have many examples of this. "I found [Almon Babbitt] very sick with a fever. Soon after I came there, I bade him to arise, in the name of Jesus Christ, and walk and he arose and his fever left him and he walked in my company for three miles." He healed a deaf man who gave him a ride on his wagon. He blessed his sick niece. When he saw her sicker the next day, he wondered why she wasn't healed. He learned that she was up running around shortly after he left. However, her father insisted that the doctor check her. The doctor gave her some medicine and she got sicker. Jared gave her another blessing and she got well.

"On one occasion, Lucy Mack Smith found herself in a discussion with a disdainful and contentious pastor. While he mocked the idea of the Book of Mormon and retorted than none of his congregation would ever believe in such a church, she prophesied saying:

"Now, Mr. Ruggles," said I, and I spoke with emphasis, for the Spirit of God was upon me, 'mark my words—as true as God lives, before three years we will have more than one-third of your church; and, sir, whether you believe it or not, we will take the very deacon, too.'

"This produced a hearty laugh at the expense of the minister...

"When I returned, I made known to Joseph the situation of things where I had been, so he despatched Brother Jared Carter to that country. And in order that he might not lack influence, he was dressed in a suit of superfine broadcloth. He went immediately into the midst of Mr. Ruggles' church, and, in a short time, brought away seventy of his best members, among whom was the deacon, just as I told the minister." (*History of Joseph Smith by His Mother* [Salt Lake City: Stevens & Wallis, Inc., 1945], 216 - 217.)

"It caused great distress among the Saints when seeds of apostasy became apparent. ... He also noted the change, reporting that 'the spirit of God in a measure has left me,' but he failed to completely rectify the problem. While struggling to regain his testimony he was assigned an inheritance in Kirtland and appointed to a Church building committee (see D&C 94:14–15)" along with Hyrum Smith and Reynolds Cahoon. "Heber C. Kimball wrote that the committee members 'used every exertion in their power to forward the work' on the Kirtland Temple. Jared assisted in laying the foundation stones of the temple on 23 July

1833. On Feb. 17, 1834, Jared was appointed to the Kirtland high Council (D&C 102:3).

"Despite Jared's overt diligence, he reportedly told some Saints that 'he had power to raise Joseph Smith to the highest heavens, or sink him down to the lowest hell.' The Patriarch Joseph Smith Sr. 'warned Jared to repent of the injudicious course that he was taking, and speedily confess his sins to the Church, of the judgments of God would overtake him.' Mother Smith recorded, 'The next morning he was seized with a violent pain in his eyes and continued in great distress for two days. On the evening of the second day, he arose from his bed, and, kneeling down, besought the Lord to heal him, covenanting to make a full confession to the Church at meeting the next Sunday.' The following Sunday at church Jared arose and asked for forgiveness.

"His conviction did not remain steadfast. On 19 September 1835 he was tried by the Kirtland high council for preaching false doctrine. He was told that if he would make a public apology, ... he would be forgiven. Apparently he complied with this directive.

"Unfortunately, by 1838 Jared had again become disaffected. ... In 1843 he was accused of conspiring with John C. Bennett, Sidney Rigdon, and George W. Robinson against the prophet. In September 1844 Jared was disfellowshipped for not following counsel. Jared confessed his errors and promised abiding faithfulness. He did not stay true to his promise. When the Saints fled from Nauvoo to the rigors of Iowa's wilderness, he settled in Chicago. ... He died at the age of fifty-four." (Susan Easton Black, *Who's Who in the Doctrine and Covenants*, 53)

On May 4, 1833, Jared Carter is appointed with to the Kirtland temple building committee. They are responsible for fund raising and supervising construction. On July 23, Jared helps lay the cornerstones for the temple. In May 18324, 207 men 11 women, and 11 kids leave Kirtland as part of Zion's Camp. Oliver and Sydney stayed in Kirtland to supervise the temple construction. Jared also stayed in Kirtland.

**John Tanner's Dream:** John was the lame man healed by Jared Carter two years before. In December, 1834, John Tanner "received an impression by dream ... that he was needed and must go immediately to the Church in the West." He sold his property—several flourishing farms, a hotel, and orchards—loaded his ... family and several neighbors into wagons on Christmas morning, and travelled 500 miles.

**John Tanner's Loan:** When he reached Kirtland, about a month later, "he learned that at the time he received the impression that he must move immediately to the body of the Church, the Prophet Joseph Smith and some of the other brethren met in prayer meeting and asked the Lord to send them a brother ... with means to assist them in lifting the mortgage on the farm upon which the temple was then building. On the second day of his arrival in Kirtland, ... he was informed that the mortgage on the temple block was about to be foreclosed. ... He loaned the Prophet \$2,000.00, and took the Prophet's note at interest. With this amount, the block or farm was redeemed."<sup>2</sup> He loaned the temple committee \$13,000 dollars, signed a note for \$30,000 dollars with the Prophet and others for goods purchased in New York, and made "liberal donations" toward the building of the temple. There is no evidence that any of these loans were repaid.

"By 1838 he had sold, loaned, lost, or given to others nearly all of his money and property. ... At the time of the exodus he was so poor that he had to borrow some of the necessities for the journey." (*Heavens Resound*, 351)

“When he moved with his family to Missouri to build up Zion there, they had a “borrowed team and one old broken down stage horse, and an old turn pike cart, a cag [keg] of powder, and \$7.50 in cash,” according to his son, Nathan. (George S. Tanner, *John Tanner and His Family*, 1974, 74–77) ... They shared fully in the persecutions of the Saints. ... Without freedom to work their land in peace, the Tanners were poor when they joined the rest of the Saints in the forced exodus to Illinois. They settled first in Montrose where, Myron remembers, ‘our diet consisted almost exclusively of corn bread and milk’—and they sometimes ran out of corn (p. 101). During their six years at Montrose, they not only established a good living for the family again, but paid off a portion of the \$30,000 note that John had cosigned with the Prophet Joseph (see p. 102).” (Leonard J. Arrington, “The John Tanner Family,” *Ensign*, Mar 1979, 46)

“In 1844, John Tanner was called to take a mission. ... Before starting he went to Nauvoo to see the Prophet, Joseph Smith, whom he met in the street. He held the Prophet’s note for \$2,000 loaned in 1835, to redeem the Kirtland Temple farm. ... The Prophet ... asked what he would have him do with it and [he] replied: ‘Brother Joseph you are welcome to it.’ The Prophet then laid his right hand heavily upon [his] shoulder and said, ‘God bless you, ... your children shall never beg for bread.’”<sup>3</sup>

John Tanner has the largest posterity in the church today. He was baptized by a missionary who later apostatized. Several general authorities (e.g., Hugh B. Brown, Nathan Eldon Tanner, Victor L. Brown, Amasa Lyman, Francis Lyman, Richard Lyman, Marion D. Hanks) have come from his family. (Leonard J. Arrington, “The John Tanner Family,” *Ensign*, Mar 1979, 46)

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<sup>1</sup> Tanner, George Shepherd, *John Tanner and His Family*, p. 53.

<sup>2</sup> *Ibid*, p. 74-75.

<sup>3</sup> *Ibid*, p. 103.