History of the Southern States Mission, 1831-1861

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HISTORY OF THE SOUTHERN STATES MISSION
1831 - 1861

A Thesis
Presented to the
Division of Religion
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
LaMar C. Berrett
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by
LaMar C. Berrett
Riverton, Utah
DEDICATED TO

SOUTHERN STATES MISSIONARIES AND LATTER-DAY SAINTS

WHOSE LIVES HAVE BEEN ENRICHED BY THE GOSPEL OF JESUS CHRIST

* * *

LAMAR C. BERRETT
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TABLE OF CONTENTS

ACKNOWLEDGEMENTS ............................................... Page v
LIST OF ILLUSTRATIONS ........................................... x
INTRODUCTION .......................................................... 1

PART I. THE SETTING

Chapter
I. ORIGINS .......................................................... 5

Organizing a Church
The First Missionary Labors of the Church - 1830

II. THE SOUTHERN SCENE .......................................... 10

Founding of the South
Land and Rivers
Southern People
Classes of People
Education
Language
Foods
Negroes and Slavery
Religion
The Southern Boundary

PART II. MISSIONARY LABORS IN THE SOUTHERN STATES
1831 - 1834

I. A "MORMON" MISSIONARY ..................................... 37

Preparation for "The Call"
"The Call"
Travels
Methods
Message
Literature
Attitude of the Southern People
II. THE FIRST MISSIONARIES IN THE SOUTH - 1831 .............. 47

Hyrum Smith and Reynolds Cahoon in Kentucky
Joseph Smith and Party in Kentucky

III. MISSIONARY SUCCESS IN VIRGINIA - 1832 .............. 50

Organization of the First Branch of the Church in the South
The Political Scene
A Prophecy on War

IV. BEGINNINGS IN KENTUCKY AND TENNESSEE, 1833-1834 ........ 59

A Dearth of Missionary Work in 1833
The Second Branch of the Church in the Southern States
Campbell County, Kentucky - 1834
Samuel James in Virginia
The First Missionaries and Branch in Tennessee

PART III. PERIOD OF ORGANIZATION, 1835 - 1839

I. TEN BRANCHES - 1835 .................. 68

Orson Pratt and Lorenzo Barnes in Kentucky
Priest Wilford Woodruff and Elder Henry Brown in Arkansas
The Solitary Success of Warren Parrish
Elders James Emmett and Peter Dustin in Kentucky:
   A New Branch
Warren Parrish and Wilford Woodruff in Tennessee

II. BEGINNING OF CONFERENCES AND EMIGRATION - 1836 ........ 101

The First Conference
An Apostle, David W. Patten Visits the Mission
The Second Conference in the South
A Near Mobbing
David Patten's Experience with Cain
A New Branch on Thompson Creek, Weakley County, Tennessee
Mobs and the Poisoning of Jude
Thomas B. Marsh, A Modern Paul for "Poor Bleeding Zion"
The Tennessee Conference, A Geographical Area
The First Fruits of the South Spread Their Tents for Zion
   The Beginning of Emigration from the South
Wilford Woodruff Returns to Kirtland
Other Missionaries of 1836
Summary
Chapter III. EMIGRATION AND NEW FIELDS OF LABOR - 1837

Henry G. Sherwood and Abraham O. Smoot Lead Emigrants to Missouri
George Albert Smith in Virginia
The First Conference in Virginia
Jedediah M. Grant in Virginia and North Carolina
The Beginning of Missionary Labors and a Branch in Maryland

PART IV. EXPANSION OF THE WORK, 1838-1839

Virginia
Jedediah M. Grant in North Carolina
A Southern Mission to Collect Money
Other Missionaries in Tennessee, 1838-1839
Kentucky, 1838-1839
Elder A. O. Smoot in Arkansas - 1838
Maryland, 1838-1839
First Missionary to South Carolina
The Beginning of Missionary Work in Mississippi
E. M. Murray's Message
Summary, 1835-1839

PART IV. EXPANSION AND EMIGRATION, 1840-1845

I. MISSIONARY LABORS OF 1840-1841

North Carolina and Virginia
South Carolina
Tennessee
Kentucky and Mississippi
Louisiana, A New Field of Labor
Summary, 1840-1841

II. THE HARVEST GREAT AND LABORERS FEW, 1842-1843

Special Conference of Elders
Tennessee - Success and Emigration
Kentucky
Virginia
Henry Green Boyle Becomes a Member of the Church
John Eldridge in North Carolina
A. O. Smoot in South Carolina
The Mississippi Harvest
Alabama
Maryland, Louisiana, Georgia, Florida and Texas
Summary, 1842-1843

viii
Chapter III. MISSIONARY LABORS OF 1844-1845 ........................................... 219

A Political Mission
Joseph's Successor
Brigham Young's Instructions
Exodus From the South
North Carolina and Virginia
Tennessee
Death of the Prophet
Kentucky
Louisiana
Georgia
Maryland
Florida
Texas
Arkansas and South Carolina
Summary, 1844-1845

PART V. EMISSION, 1846-1861

I. THE MISSISSIPPI SAINTS OF 1846 ........................................... 257

The Decline of Missionary Work
Mississippi Saints

II. THE MISSISSIPPI SAINTS OF 1848 ........................................... 263

III. TEXAS ................................................................. 268

The Beginning of Missionary Work in Texas, 1843-1854
The Exodus from Texas, 1854-1857

IV. CLOSING SCENES .................................................. 286

APPENDIX .............................................................. 293

BIBLIOGRAPHY ....................................................... 301
LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Map of the Southern States Mission Boundary, 1831-1861</td>
</tr>
<tr>
<td>2.</td>
<td>Map Showing the Location of Missionary Activities, 1831-1834</td>
</tr>
<tr>
<td>3.</td>
<td>Map of the Tennessee Conference, 1836</td>
</tr>
<tr>
<td>4.</td>
<td>Map Showing the Location of Missionary Activities, 1835-1839</td>
</tr>
<tr>
<td>5.</td>
<td>Map Showing the Location of Missionary Activities, 1840-1845</td>
</tr>
<tr>
<td>6.</td>
<td>Map Showing the Location of Missionary Activities in Texas, 1848-1857</td>
</tr>
<tr>
<td>7.</td>
<td>Map Showing the Location of Missionary Activities, 1831-1861</td>
</tr>
</tbody>
</table>
INTRODUCTION

This work is a history of the Southern States Mission from 1831-1861. The Mission is an organization of the Church of Jesus Christ of Latter-day Saints, and at one time covered the area of thirteen states located between Maryland and Texas. The purpose of this study is to give an account of the proselyting activities of the missionaries and the effect of their message on the Southerners.

Never has a history of this people and period been written, although some short articles of individual missionary experiences have been available. It has been the writer's desire to correlate these experiences with the historical facts.

The Southern States Mission has made a contribution to the Latter-day Saint Church. It has provided a large number of converts, many of whom have become leaders in the Church. It has also been a rich field for training missionaries for positions of leadership, e.g., Wilford Woodruff, Lorenzo Snow, Jedediah M. Grant and Abraham O. Smoot.

The scope of this study includes:

1. A brief study of the cultural, religious and historical background of the people of the southeastern United States.

2. The development of the Latter-day Saint missionary system (including the preparation, appointment and methods used in proselyting).

3. The purpose of missionary work—preaching, collecting money, campaigning, etc.

4. The attitude of the Southern people toward the missionaries and reasons for their attitude.

5. The feelings of the missionaries toward the Southerners.
6. The experiences of missionaries and members.

7. A study of organizational developments of the mission.

8. The emigration of converts to Missouri, Illinois and Utah.

9. A yearly account of the missionaries—their identity, fields of labor, converts etc.

10. A geographical study of Mormon proselyting activities.

One purpose of this study is to give credit to all the Southern States missionaries and not just the few who later became prominent in the Church. Some missionaries who later left the Church, have received little recognition for the good they accomplished earlier.

This work is detailed to be useful research material for those interested in knowing dates, places, events and personalities involved in the history of the Mission. It brings these many facts together into one work.

The material for this study was gathered in the main from primary sources: twenty-eight personal missionary journals; "Journal History of The Church of Jesus Christ of Latter-day Saints"; Missionary Record; newspaper articles printed in Missouri, Nauvoo, Salt Lake City, England, etc. Along with other primary sources not mentioned, research was extended to include a survey of books, theses, interviews, and various published articles.

This study is a "sampling" of the history of missionary work in the South. Record keeping was neglected in this early period. Few missionaries kept journals; those who did, wrote in light of their personal interests. To many, history was a moral tale: when right triumphed, it was Providence rewarding the good; when disaster fell, it was again Providence punishing the wicked.
The findings of this research are submitted that those interested may have a greater understanding and appreciation for both missionaries and Saints of the Southern States.
PART I. THE SETTING
CHAPTER I

ORIGINS

Organizing a Church

It is little wonder that in the spring of 1820 in western New York there was doubt and skepticism in the minds of those who heard the message of Joseph Smith. This fourteen year old boy told his friends he had conversed face to face with God.

Joseph Smith as a boy of ten had moved from New Hampshire to the Finger Lakes region of New York with his parents. They purchased land near Palmyra. This region later was called the "Burned-over-District" as an analogy between fires of the forest and those of the spirit. It was in this spirited area that Joseph Smith was to add his strange story to those already in circulation.

Although not a member of any church, Joseph did lean toward the Methodist faith. He could not, however, understand how God could be the author of so much confusion and contention among the religious sects of western New York. After much pondering in his mind as to which sect he should join, he followed the admonition of the Apostle James\(^1\) and in his first vocal prayer to God, he asked which of all the churches was true.

\(^1\)James 1:5.
According to Joseph's account, two heavenly beings appeared to him and told him that none of them represented the true Church of Christ.\(^2\)

During the next ten years of Joseph's life he prepared himself to organize what he felt was the "true church." He said that other angelic beings visited him and restored certain "keys" of authority; also that an angel delivered to him an ancient record of the aborigines of America. This record was to be known as the Book of Mormon.

With ten years of preparation, Joseph was ready to proceed with a formal church organization. Accordingly, on April 6, 1830, in the township of Fayette, Seneca County, New York, a small group of followers met in the home of Peter Whitmer Sr.; and over the signatures of six men, the Church of Jesus Christ was formally organized.

Most of the people living in this area felt that the followers of Joseph Smith were deluded. To them, this was just another of the many enthusiastic religious movements that seemed to thrive in the Burned-over-District. To Joseph Smith and his followers, it was indeed the true Church of Christ restored.

Its progress over a century and a quarter is a matter of record, and today over a million and a half members accept it as of divine origin. This startling growth has attracted the interest of many. Whitney R. Cross has this to say about the religion founded through Joseph Smith:

\(^2\)Pearl of Great Price, (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1952), Joseph Smith 2:17-19.
The Mormon Church, having survived and grown in the last hundred years as did none of its companion novelties, interests the present generation far more than any other aspect of the Burned-over-District history. 3

There are definite reasons why the church grew so rapidly and became so prosperous. One of the many reasons for the growth was the method used by the church in gaining converts. Immediately after the church was organized in 1830, missionaries were called to proselyte in the neighboring counties and states. Within a period of thirty years, "Mormonism" had spread into all the states of the Union and most of the countries of the world.

The proselyting proved to be very effective in winning converts to the new religion. Its success was one of the important factors that helped the church grow into a powerful organization as did none of its contemporaries.

The First Missionary Labors of the Church - 1830

Joseph Smith actually became the first missionary for the church when he began telling people about his vision. Missionary work was not very effective, however, when there was no formal organization to join, but Oliver Cowdery and Joseph Smith commenced baptizing a few believers in 1829. The first of these was Samuel Smith, who was baptized May 25, 1829.

After the organization of the Church on April 6, 1830, and the ordination of the first two Elders (Joseph Smith and Oliver Cowdery),

missionary work commenced in earnest.  

During the latter part of April Joseph Smith made a missionary trip to Colesville, Broome County, New York, about seventy-five miles in a southeasterly direction from Fayette. There Newell Knight became a convert. During the following month (June) Joseph Smith accompanied by his wife, Oliver Cowdery, John Whitmer and David Whitmer, went to Colesville where they baptized a number of people and organized a branch. This was the second branch of the Church, counting the organization at Fayette as the first.

Samuel Smith made several short missionary trips into neighboring counties in June and July of 1830. In August, Joseph Smith Senior, and his son, Don Carlos, took a mission to St. Lawrence County, New York, touching on their route several Canadian ports. In September, Parley P. Pratt went into Eastern New York where he baptized his brother Orson. In October, Samuel Smith went on his third missionary journey to Livonia, Livingston County, New York. Hyrum Smith and Newel Knight also performed missionary labors in 1830.

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1. Introductory to the Missionary List, microfilm, L.D.S. Church Historian's Office, Salt Lake City, Utah, p. 1.


In October, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer Jr., and Ziba Peterson were called by Joseph Smith to go on a mission to preach to the Indians. Leaving in late October, they journeyed westward on foot. Their travels took them into Ohio where they converted Sidney Rigdon, a Reformed Baptist preacher, and many of his disciples. When they started west again, they took a new convert, Frederick G. Williams, with them and traveled to Independence, Missouri. There they crossed the Missouri River and preached to the Delaware Indians.

In 1830 Sidney Rigdon, John Murdock and Orson Pratt were also performing missionary work.

In the years following the organization of the Church (1830), missionaries expanded their labors in all directions. The missionary program was a very important factor in determining the success or failure of this new organization.

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10 *Doctrine & Covenants*, Section 32.


12 During the year of 1830 the following missionaries departed on missions in the order named: Joseph Smith Jr., Oliver Cowdery, John Whitmer, David Whitmer, Samuel H. Smith, Joseph Smith Sr., Don Carlos Smith, Parley P. Pratt, Hyrum Smith, Newel Knight, Richard Z. Peterson, Peter Whitmer Jr., Sidney Rigdon, Frederick G. Williams, John Murdock, Orson Pratt. (16 total - according to the Introductory to the Missionary List, pp. 2-5.)
CHAPTER II

THE SOUTHERN SCENE

Founding of the South

King James I, of England, granted the famous Virginia Charter in 1606. This created two stock trading companies - London and Plymouth.

The Plymouth Company unsuccessfully attempted colonization in the present state of Maine, while the London Company sent 104 colonists to the Chesapeake Bay in 1607. Through tremendous struggle (out of 197 persons, 144 perished during the first two years), the founders settled Virginia, the first of the Southern States.¹

Settlers from Virginia had found their way as early as 1654 into what is now known as North Carolina. In 1663 the Carolina Grant (including the area from Virginia to Spanish settlements in Florida) was given, and in 1670 Charleston was founded. In 1680, French Huguenots began to arrive in South Carolina, as also did emigrants from Ireland and the West Indies.² In 1729 the king separated the region into North and South Carolina.

Georgia was the last of the thirteen English Colonies to be established on the mainland of North America.³

³Ibid., p. 46.
Other immigrants included Salzburgers, Highland Scots, Scotch-Irish and Welch. Included with these settlers were slaves who made up about one-third of the population in 1760.

During Colonial times, the South was a scene of large plantations with many indentured servants and slaves. The average size of an ordinary planter's farm was about 3,000 acres. The plantation system left little chance for the development of cities and towns. Life in the South was decidedly rural rather than urban in character.

After the French and Indian War (1754-63) had settled territorial disputes and the large plantations became scarce to new settlers, they pushed over the natural barrier of the Appalachian Mountains into the American West. In 1775 Daniel Boone and his men cleared a "Wilderness Road" through the Cumberland Gap into Kentucky. Kentucky pioneers were soon numbered by the hundreds.

After the Revolutionary War, each of the Southern States extended from the Atlantic to the Mississippi River. Georgia was the last of the United States to surrender her claim to her lands in the west. This was in 1802, when Congress finally came into possession of all the west. The post war period was a period of rapid expansion into the region south of the Ohio River. The most populous of the western areas of settlement, however, was Kentucky. Here thousands of pioneers came in during the clos-

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5 Before the French and Indian War, the French claimed the territory west of the Appalachian Mountains, including the Ohio and Mississippi valleys and tributaries.

6 The West was defined as the area between the Appalachian Mountains and the Mississippi River.
ing years of the war. By then there were not less than twenty-five thou-
and inhabitants of Kentucky. The pioneers in Kentucky soon desired
independence from the Old Dominion (Virginia) to the east. Finally, in
1792, Kentucky was admitted to the Union as the fifteenth state. Tennessee
followed in 1796 as the sixteenth state.

The War of 1812 had much to do with the expansion into the west. The
war ended the Indian menace and served to advertise the west. The
soldiers who participated in western campaigns observed the fertility of
the lands and when war was over they returned to the west as immigrants,
taking with them their friends and neighbors.

The phenomenal growth of cotton culture in the years following
the War of 1812 added a strong element to the stream of westward migration.
As some south-eastern lands had worn out, new plantations were sought.

Because of this westward expansion, new states were admitted to
the Union: Louisiana, 1812; Mississippi, 1817; Alabama, 1819.

In the 1820's, Stephen F. Austin led groups of colonists to
Texas. By 1830 about twenty-thousand former citizens of the United
States, owners of perhaps a thousand Negro slaves, had moved into what
was then Mexican territory. 8

Inevitably trouble developed between the Texans and their Mexican
overloads. In 1830 immigration to Texas was prohibited. Finally in March
of 1836 the Texans declared their independence from Mexico, and Santa Ana
led the numerous Mexican armies against them. At San Jacinto, General Sam

7Ibid., p. 168.
8Ibid., p. 397.
Houston and the Texas Army defeated Santa Ana and from this time forward, Mexican authority came to an end. Texas was an independent republic from this time until 1844 when a treaty was proposed between the Republic of Texas and the United States. This treaty made possible the statehood of Texas in 1845, the last of the Southern States to receive this honor. 9

Over a period of 200 years, from 1607 until 1845, the entire South had been developed into states of the Union.

**Land and Rivers**

The Southland under consideration consists of the great crescent of states curving south and west from Maryland to Texas.

The Coastal Plain, on which the first settlers made their homes, is 250 miles wide in North Carolina. In Florida it occupies nearly the whole state. The soils on this plain are rich. This plain extends from Virginia into East Texas. In early days, this area produced most of the wealth of the South. Today the Piedmont, where agriculture and industry are in balance, is the more prosperous region. The Piedmont is the area between the Coastal Plains on the east and the Appalachian mountains on the west.

In early days the Appalachians, the major mountain range of the South running from Virginia into Georgia and Alabama, served as a natural barrier to the rich lands of Tennessee and Kentucky. This area remained unsettled until about 1750.

The landscape of the South is wonderfully impressive with its multiple varieties of country side from the Virginias to the sub-tropics of Florida.

9Arkansas had gained statehood in 1836. Florida had been purchased from Spain in 1821 and admitted as a state in 1845.
The first settlers of the South found their highways already made for them in the many navigable rivers that flow wide and deep eastward into the Atlantic or southward into the Gulf of Mexico. In frontier times no other section of the country was able to use water transportation as the South did. The plantation-owner and members of his family took to the river when they went visiting, traveling by barge - which could mean anything from a canoe hollowed out of a cypress log to a boat rowed by slaves and capable of carrying fifty passengers.

Traffic on the rivers in the inland South penetrated deeply. Such towns as Fayetteville in North Carolina, Macon in Georgia and Selma in Alabama, were all served by river boats.

The wealth of the South was centered around the port towns of Norfolk, Charleston, Mobile, and New Orleans.

The greatest of the Southern rivers was the "Father of Waters," the mighty Mississippi River. In the nineteenth century this was the "real" highway of the South. All life, social and economic, for many miles on both sides of the river centered there. The river steamers furnished transportation, relaxation, and information to the whole river people. They were a fine fleet, those side-wheelers which plied between St. Louis and New Orleans and stopped on signal at the various plantations and river settlements.  

_Southern People_

_A rural people._-- The people of the South are overwhelmingly of

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native-born Anglo-Saxon origin. They have always been a rural people. Even in the 1940 census there were only three cities with over 300,000 population. In the same census, 29.3 per cent lived in urban areas compared with 67.2 per cent in the far west and 74.4 per cent in the northeast.  

Willard Thorpe has this to say concerning the cities of the South in pre-Civil War days:

If we move back to the period just before the Civil War and review the figures of 1860, we find that out of 102 American cities with a population of 10,000 or more, only ten were in the states that would soon form the Confederacy, with North Carolina, Florida, Mississippi, Arkansas, and Texas having none. By the standard of those days New Orleans was a metropolis, with its population of 168,675, but it was four times as large as any other southern city.

Even though for ten years beginning in 1834, New Orleans outranked New York in the volume of its exports, yet the South remained a farming area. Manufacturing and the city life that goes with it made up a very small part of Southern life before the Civil War. The states of the South produced less than ten per cent of the manufactures of the United States in 1860.

The county town was of great importance in the life of the rural Southerner. The roads came into it from the four points of the compass and led straight to the courthouse square. In its center was the court

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12 Ibid., p. 662.
13 Thorpe, p. 520.
14 Ibid., pp. 665-666.
house, and around the square on the four streets facing the courthouse all of man's material needs were catered to.

Saturdays were the biggest days in the town, and country folks gathered from far and near to the county seat for a day of relaxing and purchasing. In front of the courthouse the children would play. The parents and kin would gossip or listen to the preacher as he preached at a street meeting. Some may have ventured to the second floor of the courthouse where a trial was in progress to enjoy the "show."\(^{15}\)

**Classes of people.--**During the nineteenth century the people of the South were reared in more or less three different classes. They were found in the various strata from the aristocratic wealthy plantation owner with his mansions and hundreds of slaves to that of the "poor white trash" and lastly the negro.\(^{16}\)

The South has always had plenty of "poor ignorants." The hills have been dotted with small log cabins and farms. In 1850 there were 1,000 families with an income of 50 million dollars while the remaining 666,000 families received 60 million dollars.

The typical home of the "Po White Trash" would probably have a large family of tall and lanky people, a one room log cabin where they ate, slept, cooked, and died. The floor would be the earth. The roof would have leaks and the windows would not have panes of glass. Some windows might be covered by shutters at night. The furniture would consist of a

\(^{15}\)Ibid., p. 545.

\(^{16}\)The "poor white trash" are also called "crackers" and "hill billies" in Georgia, "sand hillers" in South Carolina, "rag tag" and "bob tail" in Virginia, "squaters" in Alabama and Mississippi, and "people of the barren" in Tennessee.
home-made table, rickety stools, a dirty bed or two, a spinning wheel and a frying pan. They would have no china, knives or forks. The men would display a lack of ambition perhaps promoted by their inability to obtain adequate returns for labor on submarginal soils, and because of enervating diseases such as hookworm and malaria.

Many of the "ignorants" were sharecroppers or tenant farmers who worked on a more wealthy farmer's land for half the crop. The tenant farmer had a team and some tools. A sharecropper had nothing but himself. The tenant farmers were migratory but not generally the sharecropper. He could not afford it. At one time there were eight million sharecroppers in the South. 17

Education.-- Public education in the South was very inadequate until after 1860. There was, however, an interest in higher education. In 1785 Georgia issued the first charter for a state university in the United States, but the first state university to begin instruction was North Carolina in 1795. Many other universities opened their doors before the Civil War. 18 Religious denominations vied with the states in the promotion of higher education. 19 Just before the Civil War there were 11,000

17 Francis Butler Simkins, The South Old and New (New York: Alfred A. Knopf, 1948), p. 59. See also Gunther, p. 565. 18

The University of Georgia and South Carolina College started operation in 1805. The University of Virginia opened its doors in 1825, Alabama and Tennessee in 1831 and 1832 respectively, and Mississippi and Louisiana fifteen years later. In Kentucky, Transylvania University was for a time partially state supported. The Civil War frustrated the Texan Plan (1858) for the establishment of a state institution. (See Simkins, p.86.) 19

The following colleges were sponsored by religions: Hampden-Sydney in Virginia, 1776; Washington in Va., 1782; Davidson in N. C.; Oglethorpe in Georgia; Erskine in S. C.; Marysville in Tenn.; Centre in Ky.; Emory in Ga., Randolph-Macon in Va.; Trinity in N.C.; Mercer in Ga., 1837; Wake Forest in N.C., 1838; Richmond in Va.; 1840; Mississippi in Miss. in 1826; Furman in S.C.; Bethany in Va., 1840; Spring Hill in Ala., 1832. (See Simkins, Ibid. p. 87; also Willard L. Sperry, Religion in America, [N. Y.: The Macmillan Co., 1946], p. 294.)
students in college.\textsuperscript{20}

Academies were also established in the South and by 1850 there were 3,000 of them. They were like high schools. They taught Latin, Greek, math, English grammar and metaphysics.

As a result of the rural life and the sentiment of the people, education for the masses was neglected before 1860. A dark cloud of illiteracy hung over the slave states far into the nineteenth century. The negroes were not permitted to go to school and were therefore almost totally illiterate. Conditions among the whites were nearly as bad.\textsuperscript{21} By 1830 all the older states had taken steps toward public education, and by 1860 the Southern States had a school system as good as those in the North.\textsuperscript{22}

\textbf{Language.}-- English was the language of the South, but there was a decided accent called a "lazy drawl." They broadened their a's, diminished their r's and the y sounds in \textit{girl} and \textit{garden} which everyone used in \textit{cure} and \textit{care}.\textsuperscript{23}

\textbf{Foods.}-- Southern hospitality was genuine. Visitors were generally welcome and if a person was visiting his neighbor during meal time, he was expected to eat dinner with his host.

White corn was the chief cereal of the South. Sweet potatoes and peas were also staples along with other vegetables and fruits. Chicken and pork were the most widely used meats, but other animals were eaten.\textsuperscript{24}

\textsuperscript{20}Simkins, p. 294.

\textsuperscript{21}Out of 4,682 persons who applied for marriage licenses in 1818, in 93 counties of Virginia, 1,127 could not write their names. (This according to Simkins, pp. 93-95)

\textsuperscript{22}Simkins, pp. 93-95.


\textsuperscript{24}\textit{Ibid.}, p. 4. (See also Simkins, p. 66, and Thorpe, p. 607.)
Negroes and Slavery

There were twenty negro slaves imported into Virginia in the year 1619. From that year until 1865 when the principle of emancipation was written into Amendment XIII, slavery was more or less an issue in the history of the United States. This amendment brought freedom to about 4,000,000 slaves.25

Slave importations at first were few, but by 1700 the need of cheap labor, especially in the South, made slave trading profitable to English and American traders. The trade reached a peak in 1734 when 70,000 slaves were imported to North America.

By the time of the Revolutionary War, slavery was an established fact. The struggle for human rights during the Revolution had its effect upon public opinion on the slave question. There was, by this date, much opposition to slavery.26 By the Northwest Ordinance of 1787, slavery was excluded from the territory north of the Ohio River. (Northwest territory). By this time, seven states had either abolished slavery or were taking steps in that direction.

Between 1776 and 1793, slavery was a dying institution. In 1793, however, the cotton gin was invented. This brought a rapid spread of cotton growing in the South and subsequently a revival of slavery.

During the first half of the nineteenth century the South devoted itself to a plantation slave system. Cotton was the predominating and ideal crop. It made slavery profitable. Between 1800 and 1860 the output of cotton increased fifty-fold. It represented seven-eighths of the world's

25 Faulkner, p. 218.
26 Ibid., p. 218.
supply and fifty-seven per cent of the country's exports in 1860. "Cotton is King" was the byword of the day.  

With the cotton growing came a need for "cotton hands". This need resulted in an increasingly active negro slave system. The negroes in the United States increased during the period of 1820-1860 from one million and a half to nearly four million. To meet the demand for slaves there was great activity in raising and trading slaves. With cotton and slaves came large plantations. To the plantation, the slave was a valuable piece of property.

The slaves were religious, and almost universally accepted Christianity as interpreted by one of the more emotional denominations. They sometimes worshipped separately from the whites and sometimes were assigned seats in the galleries of the white people's churches. A few negroes were taught to read and write, but most could not.

27 Ibid., p. 219.  
28 Hicks, p. 451.  
29 According to Simkins, p. 43, the able bodied males between eighteen and thirty years brought $500 in 1800. This price was increased to $1800 in 1860. Women sold for three-fourths the price of men.  
30 Some of the plantations were as large as 5,000 acres. In 1860, Alabama had nearly 700 estates of 1,000 or more acres. Other states were comparable. In that year 1,733 great planters owned 100 or more slaves each, and middle class planters (10,000 of them) owned between 50 and 100 slaves each. Some 90,000 small planters had 10-50 slaves each. Five-sevenths of the farmers owned less than 10 slaves. To be of consequence a plantation owner had to have 50 slaves. In this class were less than 8,000. This is according to Simkins, Ibid., p. 53.  
31 The negro's health was a matter of considerable consequence to his master. He was well fed, although no pains were taken to vary his standard diet from the corn bread and fat pork that was regarded as entirely adequate to sustain life. His living quarters were primitive, but gave protection from wind and rain. His clothes were coarse. The pickaninnies were provided with a simple shirt that reached to the knees and were required at all seasons to go without shoes and hats.
Formal marriage among the negro was encouraged, but cohabitation without marriage was regarded as perfectly normal, and a certain amount of promiscuity was taken for granted. Marriages among slaves were not matters of legal record and could be effected merely by the master's approval. Slave women were at the mercy of predatory white males, as their numerous mulatto progeny abundantly attested. Simkins made the following remarks about this:

Slavery stimulated the concubinage of slave women to planters, their sons, and overseers. It promoted social intimacy, made Negro women subject to white men and prompted them to offer bodily favors as a certain means of winning social and material advantages. The taboo against miscegenation did not overcome the lure of the uninhibited passions of colored women, and more than one white man left his Victorian wife for the fellowship of dusky women . . . miscegenation under slavery was far from uncommon. The 1860 census reported 518,000 persons of mixed blood. This represented one-seventh of the negro population.\(^{32}\)

W. E. B. Du Bois has summed up this fact in the following words:

The rape which your gentlemen have done against helpless black women in defiance of your own laws is written on the foreheads of . . . millions of mulattoes, and written in ineffaceable blood.\(^{33}\)

One estimate of the negro population in the South in 1947 indicates that 6 million out of the 13 million are mulattoes. Intermarriage is forbidden in every southern state (and some northern), and so this enormous figure means that a very considerable amount of extra-legal love-making and childbearing has been going on. Almost half the negroes in the United States have what Myrdal calls Caucasoid (white) blood.\(^{34}\)

\(^{32}\)Simkins, p. 65.

\(^{33}\)Gunther, p. 690.

\(^{34}\)Ibid., p. 691.
Privileges of slaves were limited. Each state had a slave code which made even minor offenses punishable by law. Whippings were permissible at a master's discretion, but it was a crime to beat them to death.

The slave trade was perhaps one of the most cruel practices of slavery. Even though law permitted it, the slave trader was an object of well-nigh universal disdain throughout the South. He was brutal in his business. He would separate families, severely discipline them and herd them as cattle. It was this type of treatment that the early abolitionists attacked.35

By 1831 the Abolitionists were well organized, and this movement to free the slaves grew in one way or another until the Civil War and the emancipation of the slaves.

The Southerners were determined to keep their slaves. They had the Bible to back them up, and they had in their mind, a society of plantations and negroes. This they would not abandon, even at the expense of war.

Religion

When the first colonists settled in Virginia in 1607, they brought with them their Protestant views of the Episcopal Church. England's churches were their churches. By 1706 the Church of England captured South Carolina and became the official Church of that colony. From 1700 to 1814, every Governor was an Episcopalian. In Virginia the Episcopal Church was the "state church" until 1786 when Thomas Jefferson was finally

35 Hicks, p. 456.
able to push through a bill to establish religious freedom. The bill was presented in 1779, but took seven years to get it passed as law. This bill became a very important factor to the Protestant sects.

The Baptist church and views of Roger Williams were in South Carolina in 1683. Their faith spread into Virginia in 1714 and North Carolina in 1772.

Other denominations that came into the South very early were the Quakers who came to Virginia in 1673 and North Carolina in 1698; the Presbyterians who first came in 1662 and soon spread throughout Virginia, Kentucky, Tennessee, North Carolina and Georgia; the Lutherans in 1621; the Mennonites in 1683; the Methodists in Virginia and North Carolina in 1766; the Jews in 1658 and the Catholics in 1702. 36

During Colonial times liberalism and radicalism were rampant. These early settlers had visions of a new social order. All classes in America felt liberated from long established institutions, social, political and religious. Throughout the entire colonial period there was no church official or high rank in America, not an Anglican or Catholic bishop, or any other ecclesiastical person who might have exercised a restraining force. 37

From 1776 to 1812 religious activity was at a low ebb in the United States. Colleges were ungodly and sin was rampant in the nation. Not more than one in twenty were members of the church in Virginia. 38

38. Ibid., p. 5.
During this same period of time, the pioneer was forging into the green pastures west of the Alleghenys. The pioneer was an independent individualist and was determined to go his own way in religion as well as politics. Many of the frontiersmen had little use for the Bible or ecclesiastical authority. Profanity, shooting, drunkenness, Sabbath breaking, and lawlessness were natural life on the frontier. Logan County, Kentucky, soon to become the center of a great religious revival, was known as Rogues' Harbor, a haven for counterfeiters, robbers and murderers. Yet, a sense of sin and of piety was deeply embedded in those people whose ancestors had been devout British Protestants. This was not to be uprooted by the circumstances of a new environment. Between 1797 and 1805 the frontier was swept by a religious revival, and the effects were so widespread that the movement has been called the Second Awakening.\(^\text{39}\)

Within a decade of the time Daniel Boone led his settlers into Kentucky, missionaries followed to convert these "free thinkers" to their faith. Kentucky and Tennessee became fruitful fields for converts. In the 1780's the Presbyterians, Baptists and Methodists moved into these states. By 1785 there were twelve Presbyterian congregations. The first Baptist church west of the Alleghenies was founded in Severn's Valley in 1781. It is still in existence. The democracy of the Baptist Church government was an attraction to independent pioneers. Their preachers were unpaid farmers. They were prejudiced against educated and salaried ministers.\(^\text{40}\)

\(^{39}\)Ibid., p. 331.

\(^{40}\)Ibid., p. 215.
Early Baptist churches were named after creeks, runs, valleys or rivers. This was an indication that the first settlers were located along streams, and the first geographic names which became familiar to the settlers were those of rivers or creeks. Rude cabins were the chapels of these pioneers. From these small beginnings the Baptist church was to become the largest denomination in the Southern States.

When the Great Revival in the West (on the Kentucky-Tennessee border) began to spread to other Southern States, the Baptists, who had at first been reluctant to endorse camp-meeting emotionalism, soon outstripped the other denominations in bringing souls to Christ by revivalistic methods. Since the Baptists were loosely organized, secession after secession took place until many varieties of Baptists filled the Southland.

Simkins has this to say about the Baptists in the South:

The Baptist church had the most extensive following among Southerners because it adjusted itself to their needs. Its simple system of government, through which all members had an equal voice in the business of the congregation, suited the democratic sentiments of the back-country. The ministers were generally farmers elected to preach to their congregations, and they supported themselves with their own hands. These farmer-ministers had little formal education, but their sermons were phrased in a language intelligible to their neighbors. Their conservatism made them deaf to any doctrines not found in the Bible. The authoritarian principles of the Old Testament were respected, even in this republican land and they adopted no ritual foreign to their people. Their most impressive ceremony was baptism; the immersion of converts in creeks and mill ponds while witnesses looked on.41

By 1811, the Catholics had nineteen churches in Kentucky. The Episcopalians and Congregationalists didn't take advantage of the move west, but the Methodists were almost as successful as the Baptists in

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41 Simkins, p. 77.
converting the westward-moving Southern people. Both in organization and doctrine they were well suited to the frontier. The circuit system had been devised by Wesley for his English societies, but once introduced into America by Francis Asbury it proved especially adaptable to the needs of a new country where settlements were scattered and far between. All the early Methodist preachers were itinerants, that is, they had no one place or congregation to which they administered, but traveled circuits varying in size according to the number of settlements. At convenient places they established "classes" over which "class leaders" were appointed and on the average circuit there were twenty to thirty classes.

One of the most renowned of the circuit riders was Francis Asbury. The record of his labor reads like the account of the labors of ten men. In forty-five years (1771-1816) he traveled 275,000 miles on horseback and foot and mostly over wilderness trails. He crossed the Allegheny Mountains more than sixty times between 1788 and 1800. From his journal it has been computed that he preached over 16,000 sermons. When Asbury landed in America in 1771, there were only six Methodist preachers in all the thirteen colonies and only 600 members. At his death there were 700 preachers and more than 200,000 members on the roll. In the words of Halford E. Luccock: "Francis Asbury was the spirit and word of Methodism wrapped up in a person." \(^2\) He had a major share in the creation of an American Methodist Church, independent of England.

The doctrine preached by the Methodist was especially adapted to

the frontiersmen. It was a gospel of free will and free grace, as opposed to the doctrines of limited grace and predestination preached by the Calvinistic Presbyterians or even the milder Calvinistic Baptists.

The Methodist organization, however, was not as democratic as the Baptist. They had a centralized church government with Bishop Asbury as supreme power. Their organization also included lay or "local preachers". The preachers were chosen by the circuit preacher who was the presiding elder, and as the presiding elder held "quarterly meeting conferences". He recommended the local preacher to receive an "exhorter's license." Some of these "local" preachers joined the conference preachers, but most of them remained close to home.

At the close of the eighteenth century, when the nation was at a low ebb religiously, there was a movement known as the Second Awakening. From the turn of the century to 1820 there was a great excitement religiously in America. This awakening started on the Kentucky-Tennessee frontier and then spread to many other states. One outstanding leader of this revival was James McGready, a Presbyterian minister.

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43 Sweet, p. 219.

44 The first awakening was called the "Great Awakening". This took place in the Colonies in the 1740's when the Presbyterian and Congregational Churches in America were struck with a tidal wave of revivalism. (See Thorpe, p. 492.)

45 Scotch-Irish Presbyterians had settled the frontiers long before the American Revolution. Although McGready and other of their clergymen played a prominent part in the Second Awakening, their church did not become popular in the back-country. In 1820, for example, only about 2,000 of Kentucky's approximately 40,000 Christians were Presbyterians. Their creed was too rigid in form and doctrine to appeal to the common people; most Presbyterians came from the educated and wealthy classes. Simkins, p. 77.
He was run out of South Carolina and made his way into the West in 1796. He became a pastor of three Presbyterian churches in Logan County, Kentucky: Gasper River, Muddy River and Red River. It was here under his zealous and persuasive preaching that the great western revival began which came to be known as the Logan County, or Cumberland Revival.

At these revivals, converts were seized with the "jerks", running, dancing, barking and attacks in which "with piercing screams they fall like a log on the floor or ground" seemingly dead. During August, families gathered for camp meetings with provisions and tents prepared to stay for days. These were impressive occasions, especially at night with camp fires and torches shining on hundreds of ecstatic faces.46

Of these revivals, Simkins has to say:

Weaknesses, in the revival movement were apparent . . . Opposition to the "fervor, noise and disorder" of the poorly educated exhorters led to schism in the Presbyterian Church and the formation of the warmly evangelical Cumberland Presbyterian Church in 1810. About 1832 other dissenting Presbyterians, led by Barton W. Stone and Alexander Campbell, formed the Disciples of Christ or the Campbellites.

Yet the revival movement was not without commendable features. It promoted sobriety, increased respect for law, and improved speech. To combat the relapses into sin, evangelistic campaigns were annually conducted in almost every Southern community. These renewals of faith, except among Negroes and the more ignorant whites, tended to become less emotional with the passage of time, as sensationalism was supplemented by quiet indoctrination.

The revivalists, together with orthodox theologians, created a solid South long before a political solid South existed. They were determined to preserve the body of religious knowledge which would guide Christians to the means of grace leading to eternal salvation. This was the "old-time religion", to which the thinking of the rationalists, the facts of science, and the allurements of earthly progress were either subordinate or irrelevant. Its pro-

46 For a detailed account of these revivals, refer to an account by James Ross, whose father (Elder Reuben Ross) was a famous Baptist preacher who had known many of the participants. Thorpe, p. 493. Refer also to Sweet, p. 331.
ponents held that religious truth should not be altered every time new scientific knowledge or social enthusiasms widened the field of induction or offered empirical disproof of accepted dogmas. Although this attitude was not uniquely Southern, it was maintained in the region below the Potomac with such intensity that one historian has asserted that "The Southern people reached the eve of the Civil War one of the few religious peoples left in the Western world." 47

Besides being a period of "revivalism", the first part of the nineteenth century was a period of organization and more especially of missionary groups. Missionaries were sent out at home and abroad. Between 1800 and 1840 there were many theological seminaries organized to train missionaries. 48

Because there had been very little literature on the frontier before 1812, there were movements started to print and distribute literature. In 1860 the American Bible Society and the American Tract Society were organized.

The Methodists had organized Sunday Schools as early as 1786. By 1816 there were various Sunday Schools in the country. In 1824 the "American Sunday School Union" was organized to promote Sunday Schools in the land. In 1839 they resolved to put a Sunday School in every community. 49 Not only Sunday Schools, but secular schools were built. Frontier Protestants established academies and colleges almost as soon as they built churches.

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47 Simkins, p. 78. (Simkins is quoting R. M. Weaver, "The Older Religiousness in the South," The Sewanee Review, LI, p. 248, Spring, 1844.)

48 Sweet, p. 252.

49 Ibid., pp. 254-255.
During the 1830's and 1840's there started to be sectional dis-agreements in the churches concerning the slavery question. The Virginia Baptists had opposed slavery in the latter eighteenth century until cotton became profitable. They then declared that slavery had the sanction of the holy writ. They felt it was not only divinely established, but that it was the duty of all good men to defend it.  

Simkins offers the following concerning this religious dissention:

Southern churchmen accepted the "positive good" theory of slavery. The general officers of the great national churches, fearing for the unity of these bodies, tried to pursue a moderate policy with respect to slavery by condemning the extreme Abolitionists. For this reason, William Lloyd Garrison developed an anti-clerical obsession, even creating the legend that the churches were the chief support of the slave system. After 1840, however, the great body of evangelical Christians of the North could no longer remain indifferent to an institution that was regarded as the acme of unrighteousness, and were converted to the anti-slavery cause. Under these circumstances, controversy and schism were inevitable.

As early as 1838, a division of Presbyterians into Old School and New School Churches forstalled direct conflict over slavery. The Old School dominated in the South and was pro-slavery; in the North the anti-slavery New School ruled.

Despite the efforts of governing bishops, the slavery issue could not be excluded from Methodist assemblies. In 1844, the general conference of the church, by a vote of 110 to 60, asked Bishop James O. Andrew of Georgia to desist from his episcopal labors until he should dispose of the slaves he had acquired by a second marriage. Andrew refused to comply. Had he done so, he would have destroyed his usefulness as a Southern pastor.

The Southern delegates withdrew from the general conference, and at Louisville, in 1845, organized a separate church known as the Methodist Episcopal Church, South. The bitterness which for many decades dominated the relations of the two principal branches of American Methodism was begun in 1848 when the Northern church repudiated the generous plan of separation previously granted the Southern church.

Southern Baptists, resenting the refusal of the national mission boards of their church to take slaveholders in their service, withdrew from their Northern connections in 1845 and organized the Southern Baptist Convention at Augusta. The conduct of Baptist Abolitionists was declared "censurable and meddlesome." Episcopalians successfully kept the slavery issue out of their convocations.

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50 Simkins, p. 83.
and were therefore able to maintain national unity until 1861.\textsuperscript{51}

In John C. Calhoun's final speech to the United States Senate, in the great debate over the Compromise of 1850, he stated:

The cords which bind the states together are not only many but various in character. Some are spiritual or ecclesiastical; some political, others social. Of these cords the strongest are those of a religious nature, and they have begun to snap. In the powerful Methodist Episcopal Church, the numerous and strong ties which held it together are all broke and its unity gone . . . instead of one church there are now two hostile bodies. The next cord that snapped was that of the Baptists, one of the largest and most respectable of the denominations. That of the Presbyterians is not entirely snapped, but some of its strands have given way. The Episcopal Church is the only one of the four great Protestant denominations which remains unbroken and entire.\textsuperscript{52}

Sweet adds the following explanation as to why these cords were broken and the effects:

It was the explosive force of slavery agitation which broke these cords, and, he stated, if the agitation goes on every cord will snap, political and social as well as ecclesiastical, and then there will be nothing to hold the states together except force. The snapping of the ecclesiastical cords had undoubtedly a large influence in creating the final breach between North and South. Indeed, there are good arguments to support the claim that the split in the churches was not only the first break between the sections, but the chief cause of the final break.\textsuperscript{53}

Of those churches that separated, the Methodist church was the only one that was ever able to re-unite. This they accomplished in 1939.

Religion played a dominant roll in the history of the South. It is in this religious setting that the Mormon missionary labored.

\textsuperscript{51} Ibid., pp. 27-28.

\textsuperscript{52} Sweet, p. 312.

\textsuperscript{53} Ibid.
The Southern Boundary

The South-east section of the United States has long been recognized as a distinct area apart from the rest of the country. For over one hundred years this area has been known as "The South."

In the words of Simkins:

It has never lacked a culture as distinctive as its area or climate. Political, social and even psychological variations have marked it off from other sections of the country almost as sharply as one European nation is distinguished from another. How can we explain the common features of the states extending from Maryland south and west to Texas and Arkansas? Climate is one explanation. In the South, winter is neither long nor very cold; in summer for fifty afternoons the temperature climbs to 90 degrees in the shade; throughout the year there is greater humidity, more sunshine, and less wind that elsewhere in the United States. Yet the South is so varied in topography and soil that one can well say "History, not geography made the solid south." The section is not separated from the rest of the United States by mountain barriers . . . . So much variety of terrain makes the South a section of many regions, and their geography is obviously not uniform.

To explain the solidarity of the South in terms of economic or social forces likewise presents many difficulties . . . . Moreover, nothing in the racial composition of its first white settlers distinguished them from colonial Americans who settled elsewhere. English, Scotch-Irish, German, and other nationalities were represented among the people of the Southern colonies in about the same proportions as in all parts of English America.

Noting these facts, Ulrich B. Phillips reached the conclusion that white supremacy was "the central theme" of Southern history. In the presence of large masses of blacks, the white people developed a superior and unique attitude towards the other race "in the interest of orderly government and the maintenance of Caucasian civilization." Their attitude, according to Phillips, is the essence of Southernism; abolish it and the South would be only a geographical part of the United States.55

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54 Simkins, p. 3, quoting Rupert B. Vance, Human Geography of the South, p. 351.

55 Ibid., pp. 4-5, quoting Phillips, "The Central Theme of Southern History," The Course of the South to Secession, p. 152.
To white supremacy Avery O. Craven adds another explanation -- the prevalence of the country-gentleman ideal, a pattern of society borrowed from the English, ... and taking root naturally in the agricultural South. 56

By others, Southernism has been variously attributed to the fundamental piety of the people, their emphasis on home life, the peculiarities of their food, the survival of rural ways even in growing cities, and a powerful nativism largely untouched by the stream of foreign immigration that has influenced the remainder of the United States during the past hundred years. All would probably agree with James G. Randall, 57 who suggests that Southernism is a reality too elusive to be explained completely in terms of historical origins and cultural conditions. It is something like a song or an emotion. "Poets have done better," remarks Randall, "in expressing the oneness of the South than historians in explaining it." 58

The area of the South is, from the point of view of sociology, one of the most homogeneous regions in America. The similar characteristics of the Southern States makes it possible to generalize over this broad body of states.

The states included in this study of the Latter-day Saint missionary activities in the South, are Maryland, West Virginia, Virginia, North Carolina, Kentucky, Tennessee, Georgia, Florida, Alabama, Mississippi, Arkansas, Louisiana, and Texas.

In 1885 the southwest part of Pennsylvania became a part of the Latter-day Saint Southern States Mission for a period of three years. The State of Ohio was also a part of the Mission from 1898 to 1926. Because these two states are not generally considered part of the Southern States, they will not be considered in this early history.


58 Ibid., pp. 3-5.
After the Civil War period and the mission became more completely organized, there were some shifts in boundaries in the mission, but this study will be concerned with those states that are generally designated as "The South".
PART II. MISSIONARY LABORS IN THE SOUTHERN STATES

1831 - 1834
CHAPTER I

A "MORMON" MISSIONARY

Preparation for "The Call"

During this period there was little formal preparation for a "call" to go into the world as a "Mormon" missionary. The first converts of the Church felt the "urge" to tell their friends and relatives, and soon after baptism many went out to "warn their neighbor" or preach the "good news." Little training seemed necessary. If they had desires, they were "called to the work."

As the "call" became more definite, and the missionaries were appointed to go on missions, they did receive some instructions. In a conference held June 7, 1831, the missionaries were instructed to "... preach none other things than that which the prophets and apostles had written, and that which is taught them by the Comforter through the prayers of faith." ¹ They were to go "two by two," and they were to "preach by the way in every congregation, baptizing by water, and laying on of hands by the water's side." ² The missionaries were to go in different directions, so they would "not build upon another's foundation, neither journey in another's track." They were to "labor with their own hands." ³

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¹ Doctrine and Covenants 52:9-10.

² Ibid.

³ Ibid., vs. 33, 39.
With a few instructions and a handshake of confidence, these missionaries went out "prepared" to face the world with their message of "Restoration."

"The Call"

Many early Latter-day Saint missionaries went out preaching the gospel without any special appointment or "call" from the Prophet or church leaders. As the Church became more organized, however, the number of appointed missions gradually increased.\(^4\) At the third conference of the Church held June 3, 1831, the Prophet Joseph Smith "appointed" twenty-eight missionaries to go into the "western country."\(^5\) At the conference held January 25, 1832, four elders were "called" to labor specifically in the "south countries." Even though the particular area was not defined, there was a general area in which the Elders were called to labor.\(^6\)

Each missionary "called" to do missionary work was to have the necessary credentials verifying his "calling." They were to hold proper authority. The Evening and Morning Star gave these instructions on this matter in June, 1832:

> And each Priest or Teacher, who is ordained by a Priest, is to take a certificate from him at the time, which when presented to an Elder, he is to give him a license, which shall authorize him to perform the duty of his calling.\(^7\)

With this "license," a person could receive a "recommend."

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\(^5\)Doctrine and Covenants, 52.

\(^6\)Ibid., 75.

\(^7\)The Evening and Morning Star, I, No. 1.
Wilford Woodruff has preserved the words of these two certificates in his private journal as follows:

The license which I received from the appointment of the Council reads thus: To whom these presents may concern. This certifies that Wilford Woodruff has been received into this Church of latter day Saints organized in the 6th day of April, 1830, and had been ordained a priest according to the rules and regulations of said Church and is duly authorized to preach the gospel and act in all the ordinances of the house of the Lord agreeable to His authority of that office. Given by the directions of a council of elders assembled in Clay County Missouri Nov 5th 1834

/s/ John Whitmer

January 13th 1835 I have now arranged my business and are prepared to go forth into the world to preach the gospel of Jesus Christ and on this 13th day of Jan. I received a recommend which reads as follows:

Liberty Clay Co. Mo. January the 13, 1835

This certifies that Wilford Woodruff has faithfully discharged every duty required of him in the Camp of the Saints in journeying from Kirtland to this place has been very faithful in the discharge of his duty. Since his arrival here both Spiritual and Temporal is strong in the faith of the latter-day Saints and worth of his Calling he is Recommended by the Church in this place to any Branch where providence may call him.

/s/ Lyman Wight

In most instances, the missionary was "ordained" to the office of "Elder" before going on a mission. At times, however, Deacons, Teachers and Priests performed missionary labors. Each went into the mission field feeling that he had the same authority as Jesus' apostles -- the authority to "heal the sick" and "cast out devils." Both of these miracles they claimed to have performed on many occasions.

The length of time a missionary labored in the mission field varied. There seems to have been no set time in the early period of missionary work. Some stayed out six months, while others spent a year or two in the mission field.

"Journal of Wilford Woodruff," 1834-1835, MS, Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah
**Travels**

Due to the nature of their proselyting activities, much of the travel of the missionaries was by foot. Some days they walked thirty or forty miles. In describing the missionary labors of Charles C. Rich in 1833, John Henry Evans says, "This walking was hard on shoes, but that did not matter, for Rich made his own shoes. Four days it took to produce a pair."  

If the route of travel lay alongside a navigable river, like the Ohio, or when they wished to go directly home without stops, they would ride a steamer.

Because of the sparse settlements in this early day, many missionaries adopted the Methodist plan of travel, that of "circuit riding." They would go from one settlement to another, or from one house to another, in a circuitous route. The circuits were usually ridden on horses or mules. Generally these "beasts" were supplied by the members of the Church.

**Methods**

As missionaries traveled in a circuitous route making new "contacts," and in re-visited the members and "investigators" the members shared in missionary activity by arranging meetings in their homes and inviting their non-member friends to the meeting.

When there were enough converts in any locality, they were then organized into small units known as "branches." A local member took

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charge of the "branch."

Periodically the members in a larger geographical area would hold what Methodists and "Mormons" called a "Quarterly meeting conference." This meeting consisted of gathering members from the many "branches" to a central point where meetings were held for two or three days. This custom led to the designating of a geographical area as a "conference."

As the missionaries moved across the country, they went as the apostles of Jesus' day, "without purse or scrip." They relied on the generosity of the people they visited for their food, clothing and shelter. Some people would even provide money for the missionaries. When Wilford Woodruff had labored in the South for a year and a half, the church members donated $76.35 to help him on his return home. He listed each contributor and the amount they contributed as a part of his journal entries.

The missionaries tried to arrange "appointments" to preach as they moved from one place to another. These "appointments" were usually scheduled for 2 p.m., 4 p.m., or "candlelight." Sometimes they preached in the "open air," but more often, they would preach by the "hearth" in a log cabin, in a small chapel, a courthouse or a schoolhouse. Schoolhouses often had Methodist, Baptist, and Presbyterian services. "As often as not, the first church building in a town was erected by general subscription and shared alternate Sundays by at least two sects."

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10 Matt. 10:9-10.


12 Cross, p. 42.
Generally the meetings held were standard "preaching meetings," but occasionally they took on the form of a more or less formal debate.

The object of the missionaries was to gain converts. This was kept uppermost in their minds. Before 1836, they tried to build up local "branches" and give them strength with many converts. This policy changed however, when in 1836 and succeeding years, the missionaries preached the doctrine of "gathering to Zion." This doctrine taught that the members were to move from the South and go north to Missouri and Illinois where the body of the Church was located. Some time was spent by the missionaries in helping to organize these groups for their "exodus."

Message

The message of the missionaries was that of a "restoration." They felt that God had again restored His Church on the earth. They told of the "vision" of the Father and Son to Joseph Smith. They told of a God who had a body. They told of the Book of Mormon and defended its authenticity. They also practiced and told of a system of healthful living wherein they abstained from tea, coffee, tobacco and alcohol. Wilford Woodruff wrote a letter to the Messenger and Advocate in which he says:

"After traveling through mud and water for one hour, we concluded to go out on the open prairie. [sic] [They saw a light and walked toward it. The light was in a log cabin. There they were entertained by a Mr. Jerrew, who had an Osage squaw for a wife.] She prepared us a good supper, but marveled that we did not drink coffee."

13 Messenger and Advocate, 1:191 (See also "Journal History," MS, January 13, 1835).
If those who heard their "voice of warning" were converted, they became members through being baptized by immersion in a creek. After the baptism they held a meeting of confirmation generally in a house. A description of a "typical" confirmation meeting is given us by John Lowe Butler in his personal journal:

The Elders had a confirmation meeting at my house; 9 was confirmed and the Holy Ghost was poured out on us to the full. 5 spoke in new tongues, myself being one of the number.14

After members were received into the church, they were then given the sacramental emblems of the "Last Supper" to renew their covenants made in baptism.

When a person was baptized, the missionaries concentrated their efforts on the immediate area where he lived in order to build up a "branch" of the Church.

If the missionaries were rejected by the people, they did as Jesus instructed his disciples: "Shake off the dust of your feet" 15 as a testimony against them. Time after time, the missionaries made entries in their journals similar to this one: ". . . we cleansed our feet against the inhabitants of Coneattie who rejected our testimony concerning the gospel of Christ . . . ." 16 Not only did they bear testimony against those who rejected their message, but also against those members who had "given up" the faith. When members apostatized, the missionaries had to "cut

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14 "Journal of John Lowe Butler," MS, 1835, Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah.


16 "Journal of Amasa Mason Lyman," MS, #1, 1832-1833, p. 10, The Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah
them off" or excommunicate them from the Church. This was the unusual thing to do, and as a rule, the missionaries returned home feeling they had accomplished great missions and were very happy about their success. Their return home and accomplishments were usually printed in the newspaper published by the Church.

Besides preaching the Gospel of Jesus, the missionaries had other purposes in their labors. They proselyted subscribers to the early Church newspapers: The Evening and Morning Star, Messenger and Advocate, Elders' Journal, and Times and Seasons. They continually made reports as to how many subscriptions they had received. During the time the temple was built at Kirtland (1833-1836), missionaries collected money to help pay for the "house of the Lord."¹⁷ They also solicited signers to a petition, addressed to the Governor of Missouri, that sought aid for the wrongs that had been made against the "Mormons" in that state. Missionaries were given this responsibility in 1835. In 1844, when Joseph Smith was a candidate for the presidency of the United States, the missionaries distributed Joseph Smith's message of his views on the power and policy of government. In 1845-46 the missionaries collected funds to help the members of the Church move out of Nauvoo, Illinois. These various messages and duties, however, were usually secondary to what they felt was their most important message -- the Gospel of Jesus Christ.

**Literature**

The literature of the early Mormon missionary consisted mainly

of the Book of Mormon. There also arose a demand for printed copies of
Joseph Smith's revelations. (There had been some hand written copies cir-
culated). Accordingly, W. W. Phelps was instructed to purchase a print-
ing press, proceed to Missouri, and there begin publishing for the Church.
He started printing the Evening and Morning Star newspaper and then com-
mittees were set up to select revelations and prepare them for publication
under the title of the Book of Commandments. By 1835 this Book of Command-
ments (the name was changed by this time to the Doctrine and Covenants)
was used by the missionaries. Wilford Woodruff expressed his great joy
in receiving one of these books in the following words:

He [Bro. Utley] brought me a letter from W. Parrish also a
Book containing the doctrines and Covenants of the Church of Jesus
Christ of Latter-day Saints as a present from Oliver Cowdery.

Sept 24th Spent a day in perusing the Book from Br. Cowdery and
found it to be a precious treasure A legacy from heaven.

In 1836 there was a pamphlet published called A Prophetic Warning
by Orson Hyde. In 1837 the pamphlet called A Voice of Warning was pub-
lished. It was written by Parley P. Pratt. This pamphlet became a
standard in missionary literature thereafter. These two publications
marked the beginning of the use of tracts and pamphlets by the mission-
aries. In some instances, the missionaries wrote and published their own
tracts to meet their own specific needs.

Attitude of the Southern People

During the 1830's the people in the South were somewhat tolerant
toward the Mormon missionaries. This tolerance was due to the freedom

18
Ibid., September 23, 1835.
of thought that was part of the "frontier spirit." The western front-
ner was settled by people seeking independence of thought, and most of
them allowed everyone to worship and believe as they pleased. Occasion-
ally the missionaries would get rocks thrown at them, but the missionaries
of the Methodist and other denominations had similar treatment given them.\footnote{19}{Bishop Francis Asbury, a Methodist circuit rider, had rocks
thrown at him while he was preaching. (See Thorpe, p. 486.)}

There was some mobocracy and shameful pranks such as this one recorded
by Wilford Woodruff and published in the Deseret News:

July 31, 1836 Sunday. Elders Wilford Woodruff and Abraham
O. Smoot preached at Mr. David Criders, Weakly Co. Tenn. were
threatened by a mob. "I baptized Mr. Crider" writes Elder Wood-
ruff, amid the scoffs of the rabble, who went in the night and
poisoned both of our horses; the one which I rode, belonging to
bro Samuel West, died in two days afterwards; Brother Smoot\footnote{20}{Deseret News (Salt Lake City, Utah), 8:85.}
recovered; the swine that ate of the horse flesh also died.

The period of the 1840's proved to be an era of increased perse-
toward the missionaries. Some were jailed, "run out of town," mobbed and verbally attacked. This increase in persecution came par-
tially as a result of malicious rumors being spread throughout the South
concerning "Mormonism."

One cause of the rumors was the new marriage system of polygamy
that was introduced in 1843 by Joseph Smith. Persecution was also caused
by a general suspicion of Northerners, due to the Abolition movement dur-
ing pre-Civil War days. These causes, along with the normal feelings
against "something new," caused most of the persecution.
CHAPTER II

THE FIRST MISSIONARIES IN THE SOUTH - 1831

Hyrum Smith and Reynolds Cahoon in Kentucky

Missionary labors in the Southern States had its beginning when missionaries were assigned to travel from Kirtland, Ohio, to Jackson County, Missouri, in June of 1831.¹ This assignment was made at the third conference of the Church.² (June 3-6, 1831). Twenty-eight Elders were appointed to go on missions to the western country and assemble later in Missouri. These Elders were to go two by two and preach by the way in every congregation. They were to baptize and confirm as members, those who became converts.³

As the missionaries went west to Missouri they took various routes. Some of them made their way to Missouri by way of the Ohio River, which marks the border of the state of Kentucky.

Samuel H. Smith and Reynolds Cahoon, who were called to be missionary companions, left Kirtland on June 8, 1831. They arrived in the latter part of the month at Cincinnati, Ohio, where they crossed ¹

¹ *Doctrine and Covenants*, 52.²

² For the sake of brevity, The Church of Jesus Christ of Latter-day Saints will be called the Church.

³ *Doctrine and Covenants*, 52:10 (See also Smith, I, 177.)
the Ohio River into Kentucky. They traveled in a westerly direction across the counties of Kenton and Boone, by way of the town of Burlington. They then recrossed the Ohio River to the town of Rising Sun in Ohio County, Indiana. They had traveled about twenty miles through the state of Kentucky and thus became the first known Mormon missionaries to labor in any of the states of the South. Nothing is recorded of any conversions or even gospel conversations during this twenty mile journey; therefore, it can probably be assumed they did little if any successful proselyting in the state of Kentucky.

Joseph Smith and Party in Kentucky

Joseph Smith was one of the missionaries to go west, and he gives the following account of his journey:

On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, William W. Phelps, Joseph Coe, Algernon S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri . . . . We went by wagon, canal boats, and stages to Cincinnati . . . . We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis.

During the three days wait for a steamer, it is very likely that Joseph Smith and his six companions had gospel conversations with the inhabitants of that city, though they may not have held public meetings.

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4 East Central States Mission District Branches History, MS, Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah.

5 Smith, I, 188.

6 This was probably the last part of June, 1831.
Joseph indicated that he was instructed of the Lord to "preach by the way in every congregation." He records some of the labors performed in Cincinnati, Ohio, which indicates this group of missionaries were preaching "by the way." A period of three days would give them ample opportunity to have gospel conversations with the citizens of Louisville. As to the exact nature of any proselyting activities there, the records are silent. Had there been much success in their labors, Joseph Smith probably would have recorded it.

In summary of the missionary work done in the Southern States in the year 1831, it can be said that there were a few missionaries who passed through Kentucky, but the amount of proselyting was very small. There is no record of converts from the South during that year.
CHAPTER III

MISSIONARY SUCCESS IN VIRGINIA - 1832

Organization of the First Branch of the Church in the South

At a conference held in Amherst, Loraine county, Ohio, on January 25, 1832, the Elders seemed anxious to know where they should labor. Joseph Smith indicates that he inquired of the Lord and received instructions concerning the missionary labors of the Elders.¹ Twelve pairs of Elders were "called" to perform missionary labors in various parts of the country. Four of them were called to labor in the "south countries." They became the first Mormon missionaries specifically "called" to labor in that area: Wm. E. McLellin, Luke Johnson, Major N. Ashley, and Burr Riggs.²

Luke E. Johnson and William E. McLellin were missionary companions, but they hadn't gone far before Elder McLellin received employment and terminated his mission. Seymour Brunson was then assigned to take McLellin's place as a companion to Elder Johnson. Elder Johnson³ wrote the following concerning their labors:

¹Doctrine and Covenants, 75. (See also Smith, I, 242-245)

²There was no particular geographical boundary of the "south countries" mentioned by Joseph Smith. In 1832, Luke Johnson was the only one of these four who labored in any of the southern states, while the other three labored south of Kirtland, in Ohio.

³Even though as a missionary, Luke Johnson was called an Elder, he had been ordained a High Priest by Joseph Smith on October 25, 1831. (See Andrew Jenson, Latter-day Saint Biographical Encyclopedia [Salt Lake City, Utah: Andrew Jenson Historical Company, 1901], I, p. 85.)
We preached several times, and arrived at Middlebury, Portage county (now Summit county), Ohio. Brother McLellin got a situation behind a counter to sell tapes, etc., and I, preferring not to proceed alone, returned to the town of Hiram, and the Prophet appointed Seymour Brunson in his stead, with whom I traveled through Ohio, Virginia and Kentucky. We baptized over one hundred persons, and organized a branch in Lawrence county, Ohio, and another in Cabell county, Virginia (now West Virginia), and returned to Hiram.

The new branch of the Church at Cabell County, organized by Luke S. Johnson and Seymour Brunson, became the first branch of the Church in the Southern States. Elders Johnson and Brunson now returned to Kirtland with feelings of satisfaction for a very successful mission.

Elder Brunson was so concerned about the branches they had organized that he moved his family to Windsor, Lawrence County, Ohio, where he could be of help in working with the members of the branch there. He made this a center from which to operate in his preaching, and succeeded in building up two more churches. Others nearby met with similar success. He labored with the Saints in Cabell County, Virginia, since they were just a short distance from his home, (not over twenty-five miles).

1The southern boundary of Lawrence County, Ohio, connects with the northern boundary of Cabell County, Virginia. In 1840, all of West Virginia was part of Virginia and nearly all of the present Wayne, Lincoln, and Cabell counties were included in Cabell County. (See a map published by the Agriculture Department of the United States, that is located in the Map Division, Library of Congress. This is a United States Outline map showing state and county lines, dated June 1, 1840.)

5The Latter-day Saints Millennial Star, XXVI, 835.

6There is no town of Windsor in Lawrence County, Ohio, now, (1960).


8"Amasa Mason Lyman's Journal," MS, #1, p. 3.

9Elder Seymour Brunson later moved to Bloomfield, Ohio, in 1834, and from there to Tompkins, Ill., and later to Far West, Mo., in 1837. He went with the members of the Church when they moved from Mo., to Nauvoo, Ill., and was a member of the High Council when he died Aug. 10, 1840. (Jenson, III, 331.)
The minutes of a conference held in Jackson County, Missouri, on January 27, 1832, indicate that John Murdock, Lyman Wight, Parley P. Pratt and Levi W. Hancock were starting to proclaim the gospel on the "south side of the Missouri over via St. Louis, Cincinnati, and Bethany, Virginia." Bethany is located in Brooks County, West Virginia. The information as to whether they ever arrived and labored in Bethany is not available.

During the year of 1832 there were many Saints traveling down the Ohio River on their way to Missouri. They would stop at some cities along the river both in Virginia and Kentucky, but probably did very little missionary work. One of these travelers was Joseph Smith, who, in April, boarded a packet steamer on the Ohio River, stopped off at Wheeling, Virginia, and purchased paper for the press in Zion. Joseph also stopped off at Louisville, Kentucky, where he was joined by Elder Titus Billings, who was journeying with a company of Saints from Kirtland to Missouri.

On August 23, 1832, Joseph Smith and Frederick G. Williams ordained Amasa M. Lyman and Zerubbabel Snow to the office of "Elder." The very next day, these two young men (Lyman 19, Snow 23) with very little education, without experience, without money and with very little training, started their journey into a world of strangers. Elder Lyman records some of his experiences as a missionary in his private journal:

10 "Journal History of the Church of Jesus Christ of Latter-day Saints." (unpublished MS, Church Historian's Office, Salt Lake City, Utah, 1830 to date), January 27, 1832. Note: Hereafter referred to as "Journal History."

11 Smith, I, 266. (See also the "Journal History," April 4, 1832.)
... traveled southward to the town of Chestersville ... In the evening we met for a prayer meeting and as Brother Snow opened the meeting the Devil came in and seized a woman and bound her. We prayed and commanded him to depart in the name of Jesus and she was set at liberty and went forward and was baptized and confirmed a member and was blessed with the comforter. 12 (This happened at the town of Talmage on the 25th of August.) 13

As these two missionaries traveled through the southern part of Ohio, they held meetings and administered the Lord's Supper to the Saints at Windsor. On the sixteenth of September they met Brother Seymour Brunson who was living in Windsor and preaching in the neighborhood. They then helped Elder Brunson build a house for his family and helped him preach to his neighbors. In his journal, Elder Lyman mentioned two specific creeks on which they preached, Sand Fork and Bullskin Creek. Three members, by the names of Thomas Nance, John Philemon and Wm. Topins were also mentioned in connection with Windsor.

From September 16, to October 9, the Elders labored in Windsor, Ohio, and Cabell County, Virginia. Seymour Brunson accompanied them at least once into Virginia.

Elder Lyman records the following account of his labors during this time in Virginia:

the 9th Zerubable and I held a meeting on bullskins Creek then returned to Virginia.

the 12th We held a meeting on a stream called Muds in Cabull Co. and from this to the we spent the time in private meetins with the people and on the 19th we held a meeting on a stream called Guyandotte.

23rd we returned to Windsor ... 14

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12 Jenson, I, 97.
13 Lyman, 1. (See also Albert R. Lyman, Trailblazer and Pioneer from the Atlantic to the Pacific [Delta, Utah: Melvin A. Lyman, M.D., 1957] p. 28.)
14 Ibid., p. 4.
On November 11, the missionaries were back in Ohio, where they, along with Seymour Brunson and John Philemon, held a meeting in which at least two people were expelled (excommunicated) from the Church. During November, while John Philemon and Amasa Lyman were laboring in Virginia, they met with Elder Luke Johnson who was doing missionary work there. A conference was held in Windsor, Ohio, on November 23, with Luke Johnson presiding and Zerubbabel Snow as clerk. On the 24th of November, brother Johnson and Lyman again returned to Virginia and held a meeting there on November 25th. By December 8, Elder Lyman was ready to leave the state of Virginia. According to his journal, his next contact with the people in Virginia was through a letter he wrote to them on July 30, 1833.

15 Ibid.

Luke Johnson had left Hiram, Ohio, during August to do missionary work in the South. He returned to Hiram in the middle of December and then on December 28, 1832, in the company of Hazen Aldrich he again returned to the South (Millennial Star, 26:835). (There is no record of Hazen Aldrich laboring in any of the Southern States during 1832, but he did labor in Southern Ohio according to the Church of Jesus Christ of Latter-day Saints Historian's Office, Missionary Record MSS, 1832:68). He may have had an added interest for missionary work in the "Southland," because a year later, on November 1, 1833, he married Susan H. Poteet in Cabell County, Virginia. Luke Johnson was later (April 13, 1838) excommunicated from the Church. He then went to Cabell County, Virginia, where he taught school for about a year (1838-39). From there he moved to Kirtland and in 1846 was re-baptized into the Church. He became one of the original 148 Mormon Pioneers who came to Utah in 1847. (Jenson, I, 86.)

17 Lyman, p. 15.

Amasa Lyman was later one of those chained to the Prophet Joseph Smith in the Richmond Jail in Richmond, Mo. (Smith, V, 120.) He became an Apostle in the Church on August 20, 1842. He served as the president of the European Mission in connection with Charles C. Rich for two years (1860-62). Because of teaching false doctrine concerning the atonement of the Savior, he was finally excommunicated from the Church on May 12, 1870. He died at Fillmore, Utah, Feb. 4, 1877. (Jenson, I, 99.)
By spring of 1833, Elders Luke Johnson, Amasa Lyman and Zerubbabel Snow had returned to Kirtland, Ohio. During these fall and winter months there had been forty new members added to the Church in Cabell County, Virginia.19

The year 1832 marked a milestone in the history of the Church in the South. Four missionaries converted enough people (approximately 100) to organize a "branch" of the Church in Cabell County, Virginia. These missionaries were Luke S. Johnson, Seymour Brunson, Amasa Mason Lyman and Zerubbabel Snow. They were the first known Mormon missionaries that labored in the State of Virginia. The fruit of their labors was manifested when they organized in Cabell County the first "branch" of the Church organized in the Southern States.

The Political Scene

The political scene in the South was historically very important in 1832. For some time, the South had insisted upon lower tariffs. The North opposed this. The South Carolina delegation in Congress fought to lower the tariffs, but in July, 1832, under the leadership of John Quincy Adams and Henry Clay, another victory was won for the North in protecting the tariff.

Under the leadership of the vice president of the United States, John C. Calhoun, a convention was held in South Carolina in November, 1832. By a vote of 136 to 26, they declared the tariffs of 1828 and of 1832 "null, void, and no law, nor binding upon this state, its officers,

19 Millennial Star, XXVI, 474-476 (This is an Autobiography of Orson Hyde who married Marinda N. Johnson, sister of Luke S. Johnson. See also the Millennial Star, XXVII, 472.)
or citizens." Federal officers were forbidden to collect customs in South Carolina after February 1, 1833, and federal action designed to coerce the state into obedience of the nullified laws would be "inconsistent with the longer continuance of South Carolina in the Union" Calhoun now resigned as the vice president and was chosen to the senate to defend the action he had led his state to pursue.

President Jackson sent a warship and revenue cutters to Charleston Harbor and reinforced the garrisons of the forts that commanded it. On December 10, 1832, he issued a proclamation that left no doubt as to his constitutional views. He felt that no state had the power to annul a law of the United States and it contradicted the Constitution to do so.

This controversy between the North and South over tariffs carried with it a threat of secession and the danger of Civil War. President Jackson was ready to make revisions in the tariff laws rather than to have war. The Compromise Tariff was passed in March, 1833, and that settled the issue for the time being. 20

A Prophecy on War

During the controversy between the United States and South Carolina, Joseph Smith's mind was exercised by a question so important. He thus delivered the following prophecy on December 25, 1832:

1. Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

20 Hicks, pp. 383-384.
2. And the time will come that war will be poured out upon all nations, beginning at this place.

3. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

4. And it shall come to pass after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

5. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightening also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;

7. That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Saboath, from the earth, to be avenged of their enemies.

8. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold; it cometh quickly, saith the Lord, Amen.

At a later date, April 2, 1843, Joseph Smith again stated:

12. I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina.

13. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

The first shot fired in the great Civil War was fired early on the morning of April 12, 1861. This was twenty-eight years, three months and

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seventeen days after Joseph made the prophecy.

This prophecy was not in print until 1851, but the Elders engaged in missionary work carried manuscript copies which were read to various congregations throughout the United States.
CHAPTER IV

BEGINNINGS IN KENTUCKY AND TENNESSEE, 1833-1834

A Dearth of Missionary Work in 1833

There was very little missionary work done in the South during 1833, except that performed before the spring of the year by Elders Luke Johnson, Seymour Brunson, Amasa M. Lyman, and Zerubbabel Snow.

In the fall of 1833, Luke Johnson returned to Cabell County, Virginia, and on November 1, he married Susan H. Poteet who was likely one of his converts. The amount of missionary work he performed during this time is questionable.

Probably one reason for the decrease in missionary activity was the persecution against the body of members in Jackson County, Missouri. During this year of unrest there were fewer missionaries sent out than in each of the two previous years.

The Second Branch of the Church in the Southern States

Campbell County, Kentucky - 1834

During the month of April, 1834, two Mormon families moved into Campbell County, Kentucky from Shelby County, Indiana, where they had

1Millennial Star, XXVI, 836.

2Missionary Record," 1830-1859. Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah. (This record indicates there were 41 missionaries sent out in 1833, compared with 71 in 1832 and 58 in 1831).
been converted to the "Mormon" faith. Robert Gulbertson, the head of one of the families, described his conversion to the Church and his move to Kentucky in a letter from Drury Creek P. O., Campbell County, Kentucky, written May 2, 1834:

Last winter, one year ago, brother Simeon Carter came through our section of country preaching the everlasting gospel of our blessed Savior, which made a great ado; almost every person went to hear the "Mormon" preachers, one of the deceivers that was to come in the last days, as they were called - I among the rest went to hear what he had to say; but to my astonishment, it was the first gospel sermon I ever heard; although I was in the habit of hearing preaching under the name of "ancient gospel," which did not come as near to it as the children of Benjamin could throw a stone and not miss, tho they were left handed. Our preacher was chosen to refute him; but when he came to oppose truth with error, he found that a mole could as soon upset the Rocky Mountains, or a pop-gun blow down the Pyramids of Egypt, as his system stand against the system of truth. He became converted, and is now preaching the everlasting gospel to "perishing sinners."

Last harvest, brethren Drolinger and Emmet came through our country and preached a few times with us, and baptized and established a church with sixteen members; since that time three more have joined with us.

The church I speak of is on Sugar Creek, Shelby County, Indiana. One brother and myself, with our families, moved into Kentucky, seven miles from Cincinnati, last month, and are trying to serve the Lord according to the Articles and Covenants of the church of Christ. We have established a church of eight members, who agree to serve the Lord with full purpose of heart. Last Lord's day but one, I baptized two and there is a prospect of more. There is one truth in the bible, if no more: That they that will live godly in Christ Jesus, "shall suffer persecution."

Robert Gulbertson, it would seem, became the "Presiding Elder" of this little branch of the Church, the second branch established in the Southern States. This was also the first branch of the Church in Kentucky. He must have held the proper Priesthood (authority), because he baptized two into the Church in April. His letter also indicates that they were being persecuted because of their belief in "Mormonism."

3 "Journal History," May 2, 1834 (Taken from The Evening and Morning Star, 2:313).
Samuel James in Virginia

Even though there is little mention made, it can be quite certain that Elder Samuel James made a missionary tour through Virginia in the fall of 1834. Under the date of January 23, 1835, Carvel Rigdon wrote as follows from Allegheny County, Pennsylvania: "... Brother Samuel James is going, in about three weeks, to take a tour in Virginia, and will visit Greenfield again." 4

In the life story of Jacob G. Bigler, it is indicated that his father, Mark, was baptized in Shinnston, Virginia, on September 23, 1834. 5 There is no mention, however, of who baptized him.

If Elder James was going to visit Virginia "again", he had been there once. Carvel Rigdon's letter was written in January, 1835, so he was undoubtedly there prior to January, 1835. Since there is no record of any other Elders laboring in Harrison County, Virginia, in 1834, then it is very possible that Elder James was in Shinnston and baptized Mark Bigler. It is known that Elder James later had a great interest in the Church in Shinnston. He helped organize a branch there in the fall of 1836 6 and he presided over a conference held there on August 18, 1837. 7 This interest probably stemmed from an acquaintance made there in September of 1834.

4 Messenger and Advocate, I, No. 6, p. 76.
6 Messenger and Advocate, 3:574. (See also the "Journal History," August 18, 1837.
7 "Journal History," August 3, 1837.
The First Missionaries and Branch in Tennessee

On September 12, 1834, with proper recommendations and the "Spirit" to lead them, Elders David W. Patten and Warren Parrish left Missouri to "go to the south, like Philip of old." They traveled down the Mississippi River from LaGrange, Missouri, to the mouth of the Ohio River, where they landed on Kentucky soil (probably at Wickliffe) on October 2. They commenced preaching as they passed through the counties of Ballard, Hickman (now Carlisle), Graves and Calloway in Kentucky and into Henry County, Tennessee. They stopped at Paris, the county seat of Henry County, where they were to meet with success.

In a letter addressed to Oliver Cowdery, dated at Paris, Tennessee, on October 11, 1834, we learn of these first "Mormon" missionaries in Tennessee:

Dear Brother: --

In much haste I set me down to inform you, that we have reached a State in which the Gospel of Christ, in its fulness, has not as yet been preached. -- We started from Missouri on the 12th of Sept. with recommendations from the Bishop and high council, to go out and proclaim the gospel to the sons of men; and being led by the Spirit to go to the south, like Philip of old, we took a steam boat at Lagrange, one hundred and sixty miles above St. Louis, and landed at the mouth of the Ohio River, on Kentucky side, bending our course toward Nashville. We commenced preaching as we travelled across the south corner of Kentucky; but have not as yet baptized any. We are now in the flourishing town of Paris, where the Campbellites are holding a two days meeting. We have published an appointment to preach this evening in the court house at this place. All kinds of religion prevail here, (the religion of Jesus Christ excepted) even to the "Live forevers," and "two seeds," or "Iron sides;" and we sincerely ask the prayers of our brethren in Kirtland, in our behalf, that God may dispose the hearts of this people to receive the ingrafted word that will save them in the celestial kingdom; for we have the tyranny that exists in slave states; the power of Priestcraft; 8 the power of

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8. It is of interest to note that when this letter was quoted in the Elders Journal, II, No. 18, p. 273-274, (May 15, 1905), they left this
of the riches and honor of this world; and in short, the combined powers of darkness, to encounter; and we say in our hearts, O Lord, stretch forth thine Almighty arm to our relief; for truly the prophets of baal are numerous, and this people are joined to their idols. But notwithstanding all these seeming obstructions, we know that God is able, with a worm, to thresh a mountain: and we are determined by his grace, to faithfully discharge our duty in warning this people, that our garments may be rid of the blood of all men. We expect to come to Kirtland between now and the first of May, next.

The horn is now sounding for Campbellite meeting at 3 p.m. we wish to attend.

Yours in Christ,
D. W. Patten
W. Parish

Within two weeks after their arrival in Paris, Tennessee, seven persons were baptized into the Church by these two Elders. They expressed their great joy and prospects for the future in a letter to the Messenger and Advocate. A summary of communications of the elders and others includes the following:

Elders D. W. Patten and W. Parish, write from Paris, Tenn. under the name date, (Oct. 27th) giving the vary [sic] joyful and welcome tidings that seven have been immersed, and that the prospect for the spread and increase of the work is brightening. They inform us that they have large and attentive congregations, many of whom are anxiously searching for truth.

But the usual information accompanies the above, the unceasing exertions are made by men of craft to induce people to turn a deaf ear to the gospel, and that many, in consequence, are hindered from investigating those sacred principles so necessary and all important to the salvation of the soul.

... We believe those are the first who have proclaimed the gospel in Ten. and we look upon this opening providence as a peculiar manifestation of divine wisdom, to bring from the south his sons and daughters, that when the word of the prophet is fulfilled "To the South: Keep not back!" they may also come with the same song of everlasting joy. May heaven's choice blessings abide with them, and the Israel of God, in those regions."

part of the letter out: "The tyranny that exists in the slave states; the power of Priestcraft." The Elders' Journal was published in Atlanta, Georgia, and this statement about the tyranny of slave states would not "be fitting," for that publication.

10 Ibid., I, No. 3, p. 44. (Dec. 1834).
In three months, between October 11, 1834, and January of 1835, these two Elders had extended their labors into the adjoining counties of Benton and Humphreys and had baptized about twenty people. (Twenty-four according to a letter from Warren Parrish addressed to the Messenger and Advocate 1:76). They also performed many healings during this time. Of these healings, Elder Patten writes:

... during which time several instances of healing power of God were made manifest, one of which I will mention, which was wrought upon the wife of Mr. Johnston F. Lane, who had been sick for eight years, and for the last year had been unable to walk, she hearing of us, and the faith we preached, prevailed on her husband to send for us: I went with him immediately and taught them the gospel, showing what power was exercised by the Lord upon those who had faith; she believed with all her heart all the words which I spake unto her; and I laid my hands upon her and said, "In the name of Jesus Christ, I rebuke this disorder, and command it to depart." I took her by the hand, and commanded her to arise in the name of Jesus Christ, and be made whole; and she arose, and was made whole every whit. I then commanded her to go to the water and be baptized.

After I had baptized and confirmed her I told her she should amend and gain strength, and in less than one year she should have a son (she had been married some twelve years, and had no children,) which came to pass according to my words, and the parents called the child David Patten: she afterwards bore several children.11

During these three months, the Elders also organized a small branch of the Church there, which became the third branch of the Church in the South and the first in the State of Tennessee. When David W. Patten returned to Kirtland in January, 1835, he felt he had experienced great success on his short three months mission.12

The period of 1831-34 marked a beginning of successful missionary work in the Southern States. Missionary work was performed in the states

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11 Millennial Star, 24:423.
12 Messenger and Advocate, I, No. 5, p. 64 (Jan. 1835). (See also "Journal History," January, 1835, and Kate B. Carter (compiler), Heart Throbs of the West, Salt Lake City, Utah: Daughters of Utah Pioneers, 1943, IV, p. 179.)
of Virginia, Kentucky, and Tennessee. The success was marked by the organization of one branch of the Church in each of these states. The branches were located in Cabell County, Virginia, Campbell County, Kentucky, and Henry County, Tennessee.

During this period there were eight missionaries who were actually "called" and did perform missionary labors in the South.\textsuperscript{13} Besides the missionaries that were "called" to labor, there were some members who performed "free lance" missionary work. An example of this was the organizing of the first branch of the Church in Kentucky by Robert Gulbertson, a member of the Church who performed some missionary labors.

\textsuperscript{13}Hyrum H. Smith, Reynolds Cahoon, Luke S. Johnson, Seymour Brunson, Amasa M. Lyman, Zerubbabel Snow, David W. Patten, and Warren Parrish.
PART III. PERIOD OF ORGANIZATION

1835 - 1839
CHAPTER I

TEN BRANCHES - 1835

Orson Pratt and Lorenzo Barnes in Kentucky

The little branch of saints (Mormons) organized in Campbell County, Kentucky, by Robert Culbertson, received "new life" when Orson Pratt and Lorenzo Barnes visited them for two weeks in the early months of 1835. Elder Barnes records this visit in his journal as follows:

Thursday the 22nd\(^1\) - crossed the Ohio River at Cincinnati and proceeded up the Licking River 8 or 9 miles to a small branch of the Church of 9 members. Here we tarried and held 9 meetings in the region & baptized 7 persons\(^2\) and returned to Cincinnati on the 6th of Febr.\(^3\) (These seven baptisms swelled the branch membership to sixteen.)

He also mentions that on Wednesday, March 4, "In the evening held a meeting across the River in Ky. at brother Clarks."\(^4\) They then returned home by way of Columbus, Ohio, after traveling 2,000 miles, holding 105 meetings and baptizing fourteen persons. Even though they were in Kentucky only two weeks of their six months mission, half of their baptisms were there. They had traveled from Clay County, Missouri, through Indiana, into Kentucky and Ohio.

\(^1\) January.

\(^2\) In a letter from Orson Pratt, dated February 16, 1835, at Cincinnati, Ohio, and addressed to Oliver Cowdery, he indicates that he performed the seven baptisms. Messenger and Advocate 1:89 (See also "Journal History," February 16, 1835.)

\(^3\) "Journal of Lorenzo Barnes," MS, 1835, Church of Jesus Christ of Latter-day Saints Historian's Library, Salt Lake City, Utah.

\(^4\) Ibid.
Priest Wilford Woodruff and Elder Henry Brown in Arkansas

When Zera Pulsipher led Wilford Woodruff through three feet of snow into the icy waters of baptism on New Year's eve, 1833, little did he realize he was baptizing the man who would someday be one of the most outstanding missionaries of the Church and would live to become the President of the Church.5

After Wilford Woodruff had joined the members of the Church in Missouri, he was desirous of telling others of "Mormonism," and he retired to the woods and prayed that he might be called on a mission. Matthias F. Cowley writes what happened as a result of this prayer:

"Before I arose from my knees," he says, "the spirit of the Lord rested upon me and bore witness that my prayer was heard and should be answered upon my head. I arose very happy and walked through thick woods about forty rods into an open road. As I entered the roadway, I met Judge Elias Higbee. Brother Higbee was a high priest and a very faithful man, one of the noblest men of God in the last days. I had associated with him daily, but never mentioned to him my desire to preach the gospel. To my surprise, as soon as I approached him he said: 'Brother Wilford, the spirit of the Lord tells me that you should be ordained to go and preach the gospel.'"6

5Wilford Woodruff left Richland after his baptism and arrived in Kirtland, Ohio, on April 25, 1834. He met the prophet Joseph Smith on this day and became an intimate friend and disciple of Joseph. He had come to Kirtland in response to a call by Parley P. Pratt, who came to his home in Richland. The call was that of accompanying "Zion's Camp," a group of some 200 men who were going to Missouri to help "redeem" Jackson County, Missouri, out of which the "Mormons" had been driven in November of 1833. Under the leadership of Joseph Smith, he left with the "Camp" on May 1, 1833, and arrived in Clay County, Missouri, on June 24, 1834. When the "Camp of Zion" disbanded, soon after their arrival, Wilford stayed in Missouri. The prophet had requested that he do this. He stayed in the home of Lyman Wight in Clay County.

A few days later, on November 5, 1834, at the home of Lyman Wight in Clay County, Missouri, Wilford Woodruff appeared before the High Council and was ordained a Priest by Elder Simeon Carter. The "Journal History" records the following account of Elder Woodruff's missionary appointment and the beginning of his mission:

... Bishop Partridge said he would like to have me go into the Southern States, through Arkansas, Tennessee and Kentucky, and if I could find anybody who had faith enough to go with me (for it would be a dangerous country to travel in, in consequence of the Missouri persecution,) to take him. I told him I was as ready to go South as anywhere; and asked if I should go through Jackson County, as it lay in our route. He replied, it would be at the risk of my life, and he had not faith enough to undertake it; if I had, I might try it. I also asked him, (if I went through Jackson County,) if I should start without purse or scrip according to the law of God. He answered, that he had not got faith enough to start on a mission through Jackson county without money, and if I did it, I must do it on my own faith. I felt strenuous to keep the commandments, so I started without money. I called upon Elder Harry [Henry] Brown, and asked him to accompany me; he consented, and Bishop Partridge appointed him to go with me ... I took my valise in hand, weighing 15 lbs. mostly books of Mormon, and started [on foot] with Elder Harry [Henry] Brown crossed the river into Jackson county ... I had a petition to the Governor of Missouri, for redress of wrongs perpetrated upon us in Jackson county, for the purpose of obtaining signatures.  

Wilford Woodruff kept a careful daily journal of all his missionary travels. The following can be read from his journal concerning his departure:

January 13th 1835 - I left Brother Lyman Wights in company with my beloved brother Henry Brown to go forth to preach the gospel of Jesus Christ without purse or scrip to the people in the South. May God grant us wisdom and make us meet for our Masters use and assist us to rightly divide the Word of truth and render to every man their portion of meet in due season that our garments may be clean of the blood of this generation. This is my first mission or the first commencement of my travels to preach the gospel.  


8 "Wilford Woodruff's Journal," MS, 1833-1836.
They managed to safely travel through Jackson County, Missouri, from which the Latter-day Saints had just been driven, but they dared not go to houses and get food. They picked and ate raw corn, slept on the ground and did very little preaching in the State of Missouri.  

They traveled through the southern part of Missouri and visited a place called Harmony Mission, on the Osage river. The mission was kept by a Presbyterian minister who refused to give them anything to eat or place to sleep. They left there and went down the river to an Osage Indian trading post kept by a Frenchman named Jereu. The Presbyterian minister had misled them as to the road and they ended up in knee-deep mud and water. They didn't get out of the swamp until ten o'clock in the night. After leaving the swamp, they found a prairie. Here they had decided to lay down in the grass for the night, when they heard an Indian drumming on a tin pail and singing. Of this experience, Wilford Woodruff recorded in some detail: "It was very dark, but we traveled toward the noise, and when we drew near the Indian camp quite a number of large Indian dogs came out to meet us. They smelled us, but did not bark or bite. Soon we were surrounded by Osage Indians, and were kindly received by Mr. Jereu and his wife who was an Indian. She gave us an excellent supper, [but marveled that we did not drink coffee] and a good bed, which we were thankful for after the fatigue of the day.  

We arose in the morning ... and started on our day's journey of sixty miles without a morsel of food of any kind. We started about sunrise and crossed a thirty-mile prairie, apparently as level as a house floor, without shrub or water. We arrived at timber about two o'clock in the afternoon.  

As we approached the timber, a large black bear came out towards us. We were not afraid of him, for we were on the Lord's business, and had not mocked God's prophets as did the forty-two wicked children who said to Elisha, 'Go up thou bald head,' for which they were torn by bears. When the bear got within eight rods of us he sat on his haunches, [rose on his hind feet] looked at us a moment, and ran away; and we went on our way rejoicing." They also had wolves following them so close they had to build a fire to scare them away. They finally made their way to an old log cabin, about twelve feet square, with no door, but an old blanket was hung across the doorway. There was no furniture except one bedstead, upon which lay a woman, several children, and several small dogs. "A man lay on the bare floor with his feet to the fireplace, and all were asleep. I went in and spoke to the man, but did not wake him. I stepped up to him, and laid my hand on his shoulder. The moment he felt the weight of my hand he jumped to his feet and ran around the room as though he were frightened; but he was quieted when we informed him we were friends. The cause of his fright was that he had shot a panther a few nights before, and he thought its mate had 'jumped upon him.' He could offer the missionaries nothing to eat, so they went to sleep on the floor after a sixty mile walk with empty stomachs. Wilford indicated "That was the hardest day's work of my life." Cowley, pp. 48-50. (The information enclosed by brackets was taken from "Journal History" Jan. 13, 1835.) (See also Wilford Woodruff, Leaves From My Journal [Salt Lake City, Utah: Juvenile Instructor Office, 1882], p. 11-12.)
On January 28, Wilford Woodruff and Henry Brown crossed the boundary line from Barry County, Missouri, into Benton County, Arkansas, thus becoming the first known Mormon missionaries in Arkansas Territory. They traveled south to Washington County and stayed at the residences of Mr. Andrew Nail and Mr. Ingram. From there they went south eight miles to the home of Mr. John Billingsly. Here they preached on the Lord's day (Feb. 1.) to an attentive congregation. This was probably the first Latter-day Saint meeting ever held in Arkansas. They also got three signers to the petition they were carrying with them. On February 2, they left Mr. Billingsly and traveled to Crawford County and stayed at the home of a Mr. Sanford Elmore. They then crossed the Arkansas River at Hickson's ferry and went into Scott County, then into Pope County, (now Logan and Yell Counties.)

Right after their arrival in Arkansas they heard of a family named Akeman, who were supposedly "Mormons." Elders Woodruff and Brown set out immediately to visit these members who lived on the Petit Jean River, about five miles in Pope (now Yell) County (near the present Waveland, Arkansas). The father, Alexander Akeman, had settled there, and his sons and daughter settled around him.

On February 7, the night before the missionaries arrived at the Akeman's Wilford Woodruff had a strange dream, which he records as follows:

I thought an angel came to us, and told us we were commanded of the Lord to follow a certain straight path, which was pointed out to us, let it lead us wherever it might. After we had walked in it a while we came to the door of a house, which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the room was filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I would try to go through the room though they killed me, for the Lord commanded it. As I stepped into the room the serpents coiled themselves up, and raised their heads some two feet from the floor, to spring at me. There was
one much larger than the rest, in the center of the room, which raised his head nearly as high as mine and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned black, bust open, took fire and were consumed before my eyes, and we went through the room unharmed, thanking God for our deliverance.10

In the morning, Elder Woodruff pondered upon the dream, and on the way to Mr. Akeman's he related it to his companion.

On the 8th of February, the Elders stayed at a "Brother" Willis Akeman's. (There were at least two sons that were friendly and received the Elders). They remained at "Brother" Akeman's over the next two days and assisted him in temporal business.11

Apparently, the father, Mr. Alexander Akeman, was very cold toward the missionaries.

Mr. Akeman and a part of his family were members of the church in Jackson county; his wife died strong in the faith in Missouri, his whole family were mobbed, and some of his sons were whipped severely; but he could not stand the persecution and the loss of his property. He moved to Arkansas to get rid of "Mormonism"; had apostatized and was bitter against the work.12

Word was sent through all the settlements on the river for twenty miles that two Mormon preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail, and hanged. I soon saw who the serpents were. My companion wanted to leave; I told him, no. I would stay and see my dream fulfilled.13

They stayed in the neighborhood twenty-five days, during which time "the Lord brought judgment upon those who threatened to mob and kill us, many of them died suddenly, and I was warned three times by the Lord to go

10Cowley, 51.
11"Wilford Woodruff's Journal," MS, February 8, 1835.
13Cowley, 51.
to Mr. Akeman, and bear testimony unto him of the truth of "Mormonism" and the wickedness of his course in opposing it.  

In this immediate neighborhood of the Akemans, there was an old gentleman and lady named Hubbel who came to see the missionaries and invited them to make their home with them while they stayed in the area. They accepted this invitation and labored for Mr. Hubbel for three weeks with their axes, clearing land, while they waited to see the "salvation of God."

Wilford Woodruff indicates that February 14, 1835, was a very important day to him:

In the company with Brother Brown, I took my axe went into the woods to help Brother Hubbel clear some land. We chopped till 3 o'clock in the afternoon. The spirit of the Lord came upon me like a rushing of mighty wind. The voice of the spirit said, 'Go up again and visit Mr. Akeman and again bear testimony to him of the truth of the Book of Mormon and of the work of God.' I marveled at this and told Brother Brown what the spirit said to me. He replied that I might go if I wished to do so, but that he would not go. I carried my axe to the house and walked up to Mr. Akeman's about one and a half miles through a pleasant grove. While on my way I reflect-ed upon this strange operation of the spirit within me. I was in a deep, gloomy frame of mind and thought. As I approached the house I saw the door open and Mr. Akeman walking the floor. I felt partic-ularly impressed to ask if he was well. He said he never felt better in health. I told him I had come to bear testimony again to him of the truth of the Book of Mormon and of the work of God and of the danger of opposing that work. He was soon filled with wrath and indignation and he opposed me in the strongest terms and raged against the leaders of the Church. My mouth was more closed up than ever before. I felt that the house was filled with devils and with an awful darkness. I felt horrible. I did not understand why the Lord should send me into the midst of such spirits to bear testimony of his work. I felt very strange. My tongue seemed glued to my mouth. I felt as though the floor moved under my feet and when I stepped upon the ground I felt as though I was surrounded by evil spirits. I had a desire to flee as Lot did when he went out of Sodom, without looking behind me. Mr. Akeman followed me out of the door and kept

within four rods of me. 15 Neither of us spoke a word. I knew he was following, but when he was about four rods from the house, the strange feeling left me. When Mr. Akeman reached the place where my feelings so instantly changed, he fell dead at my feet as though he had been struck with a thunderbolt from heaven. I heard him fall to the earth, but I did not look behind me. His daughter stood in the doorway and saw him fall. She fainted and fell at about the same time. Neither of them spoke a word that I could hear. I continued to walk down to Mr. Hubbel's as fast as I could, meditating all the while upon the strange dealings of God with me. I still did not know that Mr. Akeman was dead. I arrived at Mr. Hubbel's just at dark in a peculiar state of mind. Supper was ready. We all sat down to the table. The blessing was asked, and I took up my knife and fork and began to eat, when I heard a horse coming up on the full run. I dropped my knife and fork and listened. A man rode up to our door and cried out: 'Mr. Akeman is dead. I want you to go there immediately.' In a moment my eyes were opened, so that I understood the whole matter. I felt satisfied with the dealings of God with me in calling me to go and warn him. As soon as his daughter, who fell to the ground about the same time, came to her senses, she ran to her nearest brother and gave the alarm.

We walked up to Mr. Akeman's house as soon as we could. When we arrived there, we found all his sons in the house around his body wailing in an awful manner. He was naturally a large man, but his body was swollen to a great extent. It appeared as though his skin were ready to burst open. He was black as an African. We at once went to work and made a large box in which to put him. I continued to think of my dream, which I had had some time before the events here related took place.

His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. 16

15 It is of interest to note that in the journal Wilford Woodruff kept at the time he was on the mission, the story is not told just like it is in the account of Matthias Cowley or in the "Journal History." The "Journal History," January 13, 1835, tells the story nearly like that told in Matthias Cowley's book, Wilford Woodruff, but the "Wilford Woodruff Journal," MS, February 14, 1835, records the following: "On the evening of this day I was suddenly called to a house of mourning which was Mr. Alexander Akemans. He had walked out of his house and dropped dead upon the ground in a few moments all his sons and daughters were present it was truly a time of mourning. Mr. Akeman had belonged to the Church of Christ. His wife died strong in the faith in Jackson Co. Mr. Akeman was through the persecution in Jackson County in consequence of which he moved to Pope Co. Arkansas Territory where he met his death." Then inserted later in the journal, is a note by Wilford Woodruff that contained the following: "In a sudden manner immediately after denying the faith of the Latter-day Saints."

16 Cowley, 52-53.
After the death of Mr. Akeman, the missionaries stayed in the area about two weeks and preached. They also got more signers to the petition. February 20, was spent in laboring with their hands for Brother Wright Akeman. Then they traveled three miles to Mr. Hubbel's where they spent the evening in preaching the word to Mr. Hubbel's household. During the meeting, Henry Brown spoke in tongues and interpreted the same. Wilford Woodruff writes that "The spirit of God rested upon us." On the Lord's day, February 22, Elder Henry Brown baptized Brother and Sister Hubbel. The missionaries decided, on February 23, to go down the Arkansas River to its mouth and cross the Mississippi River into Tennessee. They left the Hubbel's and accompanied by Brother Wright Akeman, they traveled twenty-three miles to the Arkansas River. They crossed the River (at approximately Dardanelle) and spent the night at Mr. John Morse's house. The next two days were spent in cutting down a cottonwood tree, three feet through, and digging out part of a twelve foot length of the tree to make a canoe. They also made oars and rudder. On March 1, Wilford Woodruff's birthday (28th), he preached another sermon at Brother Hubbel's. On March 2, they took the parting hand with Brother and Sister Hubbel and all their friends at Petty John (Petit Jean) and again being accompanied by Brother Akeman, they went to the Dardanelle and crossed the river. On March 3, they abandoned the idea of going down the river in a canoe and accepted the offer of Frederick Sangrain to labor for him a few days and

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17 "Wilford Woodruff's Journal," MS, February 20, 1835.
18 Those who were converted to Mormonism were called "Brother" and "Sister" while those who were not members were called "Mr." and "Mrs."
go down the river with him in a covered boat. They labored until the 8th of March, then on the Lord's day (the 8th) they preached at Mr. John Morse's house. Wilford Woodruff then records on this day that:

Brother Henry and myself visited the top of the high bluff at Dardanelle and engraved our names in the rock. This place is the Station which the Osage Indians took to view their enemies in war.20

After laboring two more days, they were prepared to leave. On account of low water, however, the covered boat could not go down the river. They then concluded to proceed on their journey in their canoe. On March 11, without any provisions, they commenced their voyage down the Arkansas River toward Little Rock. Of this voyage, Wilford Woodruff says:

The first day we sailed twenty-five miles, and stopped at night with a poor family who lived on the bank of the river. These kind folks gave us supper and breakfast, and in the morning, gave us johnny cake and a piece of pork to take with us on our journey. We traveled about fifty miles that day, and at night stopped at an old tavern, in a village called Cadron, which was deserted because it was believed to be haunted by evil spirits. We made a fire in the tavern, roasted a piece of our pork, ate our supper, said our prayers, went into a chamber, lay down on the bare floor, and were soon asleep. I dreamed I was at my father's house in a good feather bed, and I had a good night's rest. When I awoke the bed vanished, and I found myself on the bare floor and well rested, not having been troubled with evil spirits or anything else.

We thanked the Lord for His goodness to us, ate the remainder of our provisions, and continued our journey down the river to Little Rock, the capital of Arkansas, which then consisted of only a few cabins. After visiting the place, we crossed the river and tied up our canoe, which had carried us safely one hundred and fifty miles. We then took the old military road leading from Little Rock to Memphis, Tennessee. This road lay through swamps, and was covered with mud and water most of the way for one hundred and seventy miles. We walked forty miles in a day, through mud and water knee deep.

On the 24th of March, after traveling some ten miles through mud, I was made lame with a sharp pain in my knee, and sat down on a log. My companion, who was anxious to get to his home in Kirtland, left me sitting in an alligator swamp. I did not see him again for two years. I knelt down in the mud and prayed, and the Lord healed me and I went on my way rejoicing.21

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20 Ibid., March 8, 1835.
21 Cowley, 54.
After this 170 mile walk from Little Rock, Wilford Woodruff stood on the bank of the Mississippi River ready to cross into Tennessee. He could have reported that during their two months travels, he and Elder Brown had experienced relatively little success, but they had converted and baptized two people in the territory of Arkansas. They worked with the disaffected Akeman family, to encourage them, and traveled completely across the territory of Arkansas,\textsuperscript{22} as the first Mormon missionaries to labor in that territory (Arkansas became a state in 1836).

The Solitary Success of Warren Parrish

While Wilford Woodruff and Henry Brown were laboring in Arkansas, Elder Warren Parrish was laboring alone in the area of Paris, Henry County, Tennessee. His companion, Elder David W. Patten, had left in January to return to Kirtland. In a communication to the Messenger and Advocate, dated February 1, 1835, Elder Parrish gave the following report of his labors:

\ldots In justice to the people of this district among them whom we have labored, I must say, that with some exceptions, we have been treated with respect. The march of truth is onward, its progress is not to be arrested by the impotent arm of man, whose infatuate zeal causes him to lose site of the sacred principles of the gospel, the truths of which are as irissistible as the gathering tempest, whose benign influence will ere long sweep over the face of the universal world, and fill it with the knowledge of God as the waters cover the sea. - In all, there have been 35 baptized, and united with this branch, and I expect to baptize more shortly . . . .\textsuperscript{23}

In March, Elder Parrish again writes of his success in Tennessee:

Elder W. Parish writes from Paris Ten. March 19th, to elder D. Patten of this place, and among other good things says, since his last he has baptized 9 more, making a church, now of 40 members, if we rightly remember.\textsuperscript{24}

\textsuperscript{22}They passed through the counties of Benton, Washington, Crawford, Scott, Pope (now Logan and Yell), Conway (now Conway and Perry), Palaski (now Palaski and Faulkner), Arkan (now Lonoke), Monroe, St. Francis and Crittendon.

\textsuperscript{23}Messenger and Advocate, 1:76

\textsuperscript{24}\textit{Tbid.}, Vol. I, No. 8, p. 104.
The same Messenger and Advocate adds the comment to this information that "The common complaint is heard -- a want of more preachers to fill calls." It seemed that Elder Parrish, being alone, was receiving more "calls" to preach than he could fill.

Between the forepart of January, when David Patten had left, and the end of March, Warren Parrish had baptized another twenty into the Church, thereby doubling the Church membership to forty. Elder Parrish had performed a great missionary work during these three months. One of the converts that he baptized on March 22, 1835, was a convert named Abraham Owen Smoot, who was destined to become one of the great leaders of the Church. He was to become a Bishop, a Stake President, a very prominent Utah business man and the Mayor of Salt Lake City, Utah (1856).

25 In a Master's thesis titled: "Abraham Owen Smoot, Pioneer Mormon Leader," by C. Elliott Berlin for the Brigham Young University in 1955, it is stated that Elder David W. Patten confirmed Abraham O. Smoot and promised in the confirmation that he would be healed of an infirmity and become a strong and powerful man. According to Lycurgus A. Wilson in his book on the life of David W. Patten, Abraham O. Smoot met David Patten for the first time in April of 1836. (Lycurgus A. Wilson, Life of David W. Patten [Salt Lake City, Utah: The Deseret News, 1904] p. 42) This also seems to agree with the journal of Wilford Woodruff and also Jenson's Biographical Encyclopedia, I, p. 78, which states that David Patten was on a mission to the East from May 2, 1835, to September, 1835. (The date of May 2, comes from Church Chronology, by Andrew Jenson, compiler (2nd. Ed. Salt Lake City, Utah: Deseret News, 1899.) The Messenger & Advocate of April, 1835 (Vol. 1, No. 8.), published the following: "Elder W. Parish writes from Paris Ten. March 19th, to Elder D. Patten of this place ..." (author's italics). If then, Elder Parrish wrote on March 19, and the Messenger and Advocate published the above, it is very unlikely that Elder Patten was in Tennessee on March 22, 1835. It would seem that either the baptismal date is incorrect, or David Patten did not confirm Abraham O. Smoot. At any rate, Abraham O. Smoot was a member of the Church in 1835.

26 Abraham O. Smoot was born Feb. 17, 1815, in Owenton, Franklin County (later Owen County), Kentucky. When about seven years of age, he moved to southwestern Kentucky. This was approximately 1822, about two years before his father died. In 1828, when Owen was thirteen years old, the family moved across the border into Tennessee and settled on the Blood River in Benton [Henry] County where they established their home. It was here that A. O. Smoot grew to manhood. They belonged to no church, and when they first heard the "Mormon" missionaries, they became converts to
Besides baptizing some twenty persons during this three months, he also organized several small branches. The ground work was all laid out for Wilford Woodruff when he began his ministry in Tennessee and Kentucky. David W. Patten and Warren Parrish were actually the first real successful missionaries in the states of Tennessee and Kentucky.

Elders James Emmett and Peter Dustin in Kentucky: A New Branch

From the private journal of John Lowe Butler, it can be discovered that two elders, James Emmett and Peter Dustin, were laboring in Simpson County, Kentucky, in the early part of 1835. There is no information as to their laboring in any other counties, but it is very probable that they did.

These two Elders baptized twenty-two persons and organized a branch of the church near Franklin, Simpson County, Kentucky. They then ordained Benjamin Lewis an Elder and made him the President of the Branch. They also ordained John Lowe Butler a Teacher. Shortly after these ordinations, David Lewis, brother of Benjamin, was baptized on March 24, 1835. Later in the year (August), David was ordained an Elder by his brother, Benjamin.


27According to Jenson's Biographical Encyclopedia, Vol. III, p. 670, this was "John" Dustin. The proper name, however, is probably Peter.

28Benjamin moved to Missouri in 1836 and was killed on October 30, 1838, at the Haun's Mill Massacre in Caldwell County, Missouri. (See Smith, III, p. 186.)


John Lowe Butler preserved an account of the feelings of the people
in Simpson County toward his conversion to "Mormonism" in his journal:

On the following March, the first day, eighteen hundred and
thirty five when at a baptist meeting a word came that two Mormon
Elders would preach that evening at my Uncle John Lowe's. I said
I would go and hear them. My Baptist brethren opposed me but I
told them I was going to hear them for myself. They then appointed
two brethren to go with me, and when we got to meeting seated to-
gether one on each side of me, the Elder rose up to speak. I expect-
ed they would speak from their golden bible, but they did not and to
my astonishment they commenced preaching the first principles as
set down in the New Testament. This astonished me. I knew every
word they said to be truth for I had a testimony of it. I asked them
a few questions and they kindly answered them. I then told them my
house was a home for them as long as they wished while they were
preaching. My baptist brethren sat on either side of me and said to
one another how John is taken up with them. See his mouth is wide
open to swallow it all. This doctrine will just suit him for it is
what he has been seeking after; he will leave us now and join these
Mormons; he never was satisfied with the Methodist, so he left them
and joined us [the Baptist], and he did not believe in our doctrine,
now he will join these Mormons and believe everything that they
preach. I invited the Elders to come to my house and hold meetings
there if they wished . . . . I was determined to find out more about
these Mormons so I went to hear the Elders preach again on the next
Thursday; they preached about the order of the Kingdom and I had
never heard anything so plain in all my life before, a child could
understand it. I felt to rejoice and was perfectly satisfied they
were sent of God as the Saints of old . . . . I asked my wife what
she thought of the Mormon Elders; she said she thought they were men
of God, and that it was the only true Church of God and the only way
to be saved. On Friday, the next day, I was lying on my bed reading
and resting my mind. I traveled back over my past history and think-
ing from the first time that I had serious recollections up till the
time that the voice spoke to me stand still and see the salvation of
God and that would be truth and the voice of the same spirit said, this
is truth that you have been hearing now choose or refuse. Now I
was at a standstill to know what I should do. I saw the sacrifice
I had to make in loosing my good name and also what little property
I had that it would go if I joined these Mormons, but then it was the
truth that we had heard and the Elders were sent of God to preach
the true and everlasting Gospel. What could I do? I had promised
the Lord that I would serve and obey him and even lay down my life
for the Gospel sake if necessary, and what was my property against
my life, why nothing at all, if I had lost my good name it would be
to gain a better one, so while I lay on my bed, I covenanted with
my Eternal Father to obey the first chance. I then felt better . . . .
on the next Monday, the 9th day of March, 1835, about 2 o'clock in the
afternoon I was led into the waters of baptism by Elder James Emmett
and baptized for the remission of my sins. There was some six or
eight baptized that same day, my wife being one of the number. There
were more baptized after that. The Elders had a confirmation meeting at my house; 9 was confirmed and the Holy Ghost was poured out on us to the full. 5 spoke in new tongues, myself being one of the number. . . . 31 After the little branch was organized by the Elders, James Emmet & Peter Dustin, persecution raged so The persecution amounted to the throwing of rocks at them, filling up the roads with logs so they couldn't get through, etc. that we had to run the Elders off, but we enjoyed ourselves well, & in a little more than one year we all closed up our business & left for Missouri to join the Saints in Zion & landed in Ray co., at Father James Allred's on the 16th of June, 1836. 32

Both the Butlers and the Lowes moved to Missouri in 1836, and were involved in the persecutions of the Mormons as they were driven from the state of Missouri. 33

31 John Lowe Butler was born in Warren County, Kentucky, April 8, 1808, son of James and Charity Butler. His parents were Methodists, but he had not joined any church, though he favored the Methodists. In Feb., 1831, he married Caroline Farzine Skee. (See "Journal of John Lowe Butler," pp. 1-7.)


33 In an obituary published in the Deseret News, the following is reported of this persecution:

David Lewis became a member of the Church of Jesus Christ of Latter Day Saints, March 24, 1835. In August same year, he was ordained an elder under the hands of his brother, Benjamin Lewis, then President of a branch in Simpson county, Ky. He gathered with the church in the fall of 1836, and took up land among the saints in Caldwell co., Missouri, near Haun's mill; here with his brothers Benjamin and Tariton, on the 30th of Sept. 1836, he shared in one of the most brutal, cowardly and bloody massacres that ever was perpetrated by man on their fellows. Out of about 35 men, besides women and children, 16 saints were killed on the spot, and 2 died soon after and 15 were wounded. Benjamin Lewis, his oldest brother, was shot in several places and died that evening. -- his second brother, Tariton Lewis was wounded by a ball in the shoulder, and his clothes riddled in many places, and now lives and is Bishop of Parowan.

David Lewis, the subject of this memoir, had three ball holes in his pants and two in his coat, yet escaped further injury . . . . In Feb 1839 he moved to Quincy, staying there one month, he took his wife and children to Kentucky, where with her father they remained while he went on his first mission eastward, and preached the gospel as he went, "Aiming to go to Virginia, I turned in to Overton county, Tennessee. . . ." (He later settled down in Parowan, Iron Co., Utah) (Deseret News, September 2, 1853, 5:232) (See also the "Journal History," September 2, 1853, and Smith, III, 186.)
Warren Parrish and Wilford Woodruff in Tennessee

After having traveled 656 miles through Arkansas Territory, Priest Wilford Woodruff34 now stood on the bank of the Mississippi River ready to cross into a new experience in the state of Tennessee. He crossed over the River on March 27, 1835, and went to the best tavern in the place kept by Mr. Josiah Jackson. Concerning his experience with Mr. Jackson, he says:

I told him I was a stranger and had no money, and asked him if I would keep me over night. He inquired what my business was, and I told him I was a preacher of the gospel. He laughed and said that I did not look much like a preacher. I did not blame him, as most of the preachers he ever had been acquainted with rode on fine horses or in fine carriages, dressed in broadcloth, had large salaries, and would likely see this whole world sink to perdition before they would wade through one hundred and seventy miles of mud to save the people.

The landlord wanted a little fun, so said he would keep me if I would preach. He wanted to see if I could preach. I must confess that by this time I became a little mischievous, and pleaded with him not to set me preaching. The more I pleaded to be excused the more determined Mr. Jackson was that I should preach. He took my valise, and the landlady got me a good supper. I sat down in a large hall to eat. Before I got through, the room began to be filled by some of the rich and fashionable people of Memphis, dressed in their broadcloth and silk, while my appearance was such as you can imagine, after traveling through the mud as I had done. When I had finished eating, the table was carried out of the room over the heads of the people. I was placed in the corner of the room, with a stand having a Bible, hymn book, and candle on it, hemmed in by a dozen men, with the landlord in the center.

There were present some five hundred persons, who had come together, not to hear a gospel sermon, but to have some fun. I read a hymn, and asked them to sing. Not a soul would sing a word. I told them I had not the gift of singing; but with the help of the Lord, I would pray and preach. I knelt down to pray, and the men around me dropped on their knees. I prayed to the Lord to give me His spirit and to show me the hearts of the people. I promised the Lord, in my prayer, that I would deliver to that congregation whatever He would give me. I arose and spoke one hour and a half, and it was one of the best sermons of my life. The lives of the congregation were open to

34 In the private diary of Wilford Woodruff, he spells his name "Willford Woodruff." In later years, however, he signs his name "Wilford Woodruff." The later spelling will be used in this narrative.
the vision of my mind, and I told them of their wicked deeds and the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I closed, I was the only person in the room.

Soon I was shown to a bed, in a room adjoining a large one in which were assembled many of the men whom I had been preaching to. I could hear their conversation. One man said he would like to know how that Mormon boy knew of their past lives. In a little while they got to disputing about some doctrinal point. One suggested calling me to decide the point. The landlord said, 'No; we have had enough for once.' In the morning I had a good breakfast. The landlord said if I came that way again to stop at his house, and stay as long as I might choose.\(^{35}\)

After leaving Memphis, Priest Woodruff traveled through the counties of Shelby, Fayette, Hardemon, Madison (part of which is now Chester), Henderson, Carroll and Humphreys (now Benton and Humphreys).\(^{36}\)

In Humphreys County (now Benton), Elder Woodruff visited with a member of the Church named Crawley, who lived on Eagle Creek and belonged to the Eagle Creek Branch of the Church. He then traveled five miles to the home of Joseph Frey, another member of the Church. He arrived there on April 4, and declared that: "Here I had the happy privilege of meeting with Brother Warren Parrish who was faithfully engaged in the work of the Lord and baptizing such as should be saved. I am now expecting to labor with him for a season."\(^{37}\)

Elder Parrish had been laboring alone for three months. His companion, David W. Patten, had returned to Kirtland in January, and had been ordained an Apostle on February 15.\(^{38}\)

\(^{35}\) Cowley, 55. (See also Woodruff, Leaves From My Journal, p. 18.)

\(^{36}\) "Wilford Woodruff's Journal," MS, March 27-April 2.

\(^{37}\) Ibid., April 4. (See also "Journal History," March 27, 1835; Cowley, p. 56; "History of the East Central States Mission," MS.)

\(^{38}\) In the booklet by Lycurgus A. Wilson, Life of David W. Patten (Salt Lake City, Utah: The Deseret News, 1904), p. 33, it states that David W. Patten was chosen by the three witnesses to the Book of Mormon
For the next three months (April 4 to July 23) and nineteen days, Elder Patten and Priest Woodruff traveled as companions. They traveled through several counties\(^3^9\) in Tennessee and Kentucky, for the distance of seven hundred and sixty miles, preaching the gospel daily as they had opportunity. They baptized some twenty persons during this time.\(^4^0\)

They started their labors by preaching on the Lord's day at the meeting house, in Eagle Creek, on April 5. They spent some time in Eagle Creek, at the home of a member of the Church named Crawley. From there they went to Paris, in Henry County, and visited Isaiah Benton, also a member of the Church. They then passed over into Graves County, Kentucky. They preached at a Mr. Clapp's; then on April 19, they preached in a school house. After the preaching they baptized five persons; three of them were Mr. Clapp's children. They visited a Brother Layton's, a Brother Samuel (Oliver Cowdery, Martin Harris and David Whitmer), to be the fifth of the first twelve Apostles in the Latter-day Church. He was then ordained an Apostle on Sunday, February 15, 1835. Part of the words used in this ordination are as follows: "O God, give this, Thy servant, a knowledge of Thy will; may he be like one of old, who bore testimony of Jesus; may he be a new man from this day forth . . . May he have power over all diseases, and faith according to his desires; may the heavens be opened upon him speedily, that he may bear testimony from knowledge of the things of the kingdom from the beginning, and be able to tear down priestcraft like a lion; may he have power to smite his enemies before him with utter destruction; may he continue till the Lord comes. O Father, we seal these blessings upon him. Even so. Amen."

Before the "Twelve" started on their first mission, they were instructed to take their places in the council, according to age, the oldest to be seated at the head. The twelve were then arranged with Thomas B. Marsh, David W. Patten and Brigham Young in the order named. Since the senior member of the Apostles has always become the President of the Church at the death of the President, and Thomas B. Marsh had left the Church in 1839, it probably would have been David W. Patten's lot to become the president of the Church after the death of Joseph Smith, (instead of Brigham Young) if he had not been killed in the Battle of Crooked River in Missouri (October 25, 1838).

\(^3^9\) Including Henry, and Humphreys (including Benton, now) in Tennessee; Calloway and Graves in Kentucky.

\(^4^0\) Cowley, 56.
Smith's and preached at Mr. Willey Mallery's in Calloway County, Ky., on the 20th of April. On the 21st, they were back in Henry County, Tenn. where they healed a Mrs. Copeland by the laying on of hands. On the 23rd, they held a debate with two Methodist Priests and held a prayer meeting in Paris, Henry County. 41

During May they traveled in Henry and Humphreys (which now includes Benton County) Counties in Tennessee. Woodruff mentions the following members of the Church they visited as they traveled through these counties: Utleys, Barkers, Jacksons, Beards, Freys, Camps, Medlocks, Copelands, Taylors, Wests and Lanes.

They met with success, performed some baptisms, but they also met some opposition to their work. In a letter written from Paris, Henry County, May 16, they indicate the feelings of prejudice that existed. The letter was addressed to Oliver Cowdery and an extract was published in the Messenger and Advocate:

Br. O. Cowdery,

Dear Sir: We sit down to inform you of the prospects for the advancement of the kingdom of Christ in this southern country, which are flattering. We have baptized 29 since we wrote you last, making the several branches that we have planted in this vicinity, 64. But do not understand, that we are gliding smoothly along without any persecution: this promise of the Savior is abundantly verified. Scourgings, imprisonment and death are threatened; but none of these things move us. It is as near from Tennessee to the Paradise of God, as from any other place: And while we are receiving persecution, the Savior is giving us more than a hundred fold, brethren and sisters, houses and lands, and assurance of eternal life in the world to come.

May God make us instruments in his hands of rending the shackles of priestcraft and superstition from many -- to this end give us the assurance of your prayers.

Yours in Christ;
Warren Parish
Wilford Woodruff 42

41 "Wilford Woodruff's Journal," MS.

42 Messenger and Advocate, Vol. I, No. 9 (June, 1835).
The missionaries held most of their meetings in the homes of members and non-members of the Church, but Wilford Woodruff kept mentioning the "meeting house" on Eagle Creek. Whether or not the dozen members there actually had a chapel of their own remains a question. It was customary for the missionaries to use chapels of other denominations, and perhaps this was the case in Eagle Creek. When they were in Paris, Henry County, they used the County Court House, and when they were in the vicinity of a Church member named Louis Copeland (who lived ten miles out of Paris, Henry County), they preached in what they called "The Academy."\(^{43}\)

In June they baptized, along with others, Albert Petty in Humphrys County. They also traveled into Graves County, Kentucky, and preached at Col. Dodd's and Mr. Clapp's. June 23, 1835, was a very important day in the life of Wilford Woodruff. On this day he recorded the following about the new responsibility that was very shortly to be his:

> On the 23d day of June 1835 we received a letter from Brother Oliver Cowdery containing a request for Br. Parrish to return to Kirtland as he was one of the Seventy chosen. Also stating that it was wisdom for me to tarry & labour with the church in great humility that I need not fear as there were other seventy to be called and that I was remembered.\(^{44}\)

In recounting the events of this day (June 23, 1835) at a stake conference held in Ogden, Utah, on October 9, 1896, President Wilford Woodruff (then President of the Church) told the following:

> After laboring in that part (Memphis, Tennessee,) for a length of time, I received a letter from Joseph Smith and Oliver Cowdery, in which they requested me to stay in that country and take charge of the churches that we had built up there. The Prophet promised

\(^{43}\)"Wilford Woodruff's Journal," MS, June, 1835.

\(^{44}\)Ibid., June 23, 1835.
me many things, and said I should lose no blessings by tarrying in
that country and doing as he wished me and letting the other breth-
ren go and get their endowments. I was then at the house of Brother
Abraham O. Smoot's mother. I received this about sundown. I went
into a little room where there was a sofa to pray alone. I felt
full of joy and rejoicing at the promises God had made to me through
the Prophet. While I was upon my knees praying, my room was filled
with light. I looked and a messenger stood by my side. 45 I arose and
this personage told me he had come to instruct me. He presented be-
fore me a panorama. He told me he wanted me to see with my eyes
and understand with my mind what was coming to pass in the earth
before the coming of the Son of Man. He commenced with what the
revelations say about the sun being turned to darkness, the moon to
blood, and the stars falling from heaven. Those things were all pre-
sented to me one after another, as they will be, I suppose, when they
are manifest before the coming of the Son of Man. Then he showed me
the resurrection of the dead -- what is termed the first and second
resurrections. In the first resurrection I saw no graves nor anyone
raised from the grave. I saw legions of celestial beings, men and
women who had received the Gospel all clothed in white robes. In
the form they were presented to me, they had already been raised
from the grave. After this he showed me what is termed the second
resurrection. Vast fields of graves were before me, and the Spirit
of God rested upon the earth like a shower of gentle rain, and when
that fell upon the graves they were opened, and an immense host of
human beings came forth. They were just as diversified in their
dress as we are here, or as they had been laid down. This personage
taught me with regard to these things. Among other things he showed
me, there were seven lions like burning brass placed in the heavens.
I asked the messenger what they were for. He said they were repre-
sentative of the different dispensations of the Gospel of Christ to
men and they would be seen in the heavens among the signs that would
be shown. After this passed by me, he disappeared. Now, if I had
been a painter, I could have drawn everything that I saw. It made
an impression upon me that has never left me from that day to this.
The next day we had a meeting in the academy. Brother Smoot and
some others went with me; but I was a lost man. I hardly knew where
I was, so enveloped was I in that which I had seen.
I refer to this as one of the visitations that was given me
in my boyhood, so to speak, in the Gospel. I was a Priest at the
time. Of course, there was a motive in this personage visiting me
and teaching me these principles. He knew a great deal better than
I did what lay before me in life. It was doubtless sent to me for
the purpose of strengthening me and giving me encouragement in my
labors. 46

45 It is rather strange that Wilford Woodruff did not give any ac-
count at all of this miraculous event when he made the June 23, entry in
his daily Journal. He doesn't mention it at all in his journal of 1835.

46 N. B. Lundwall (compiler), Temples of the Most High (Salt Lake
On June 28, the Lord's day, Elder Warren Parrish preached his farewell sermon to the Eagle Creek Branch. Since he had been called as one of the "Seventy," it was necessary for him to return to Kirtland. Before he left, he spent a month "setting in order" all the branches, and ordaining those chosen to watch over the Church. He started at the Eagle Creek Branch, Humphreys County, Tennessee, on this day (June 28) by ordaining Caswell Medlock as a Deacon over the branch. At the same meeting, Elder Parrish ordained Wilford Woodruff an Elder.\footnote{Wilford Woodruff had labored as a missionary holding the office of Priest from January 13, to June 28, 1835.} One can well imagine the joy and happiness that filled the heart of this young man who had labored as a Priest while his companions had the higher authority of an Elder. Now he could perform the many duties that could not be performed without the higher authority.

These ordinations were followed by Wilford Woodruff writing and presenting to the members of the branch, a recommend which recommended Warren Parrish to the Bishop and Church in general. (This was probably similar to an honorable release from his mission.) All the male members signed the recommend. They then partook of the sacrament and closed the meeting by singing a farewell song. (At this meeting, Calvin H. Nicholson was present. He was an Elder, and probably a missionary. As to where he came from and the extent of his labors, the records remain silent.)

Elder Woodruff gave a clear picture of typical missionary activity during 1835, when he summarized his labors as a Priest:

> From the 13th of Jan to the 28th of June of 1835 I traveled 1808 miles . . . 212 miles in Missouri with Elder H. Brown, 656 miles in Arkansas Territory . . . 960 miles in Tennessee & Ky. 760 miles with Elder W. Parish & 180 alone, 1808 miles the whole.
I held 70 meetings (10 with Elder Brown, 7 alone, 56 with Elder Parrish. 70 the whole).

I assisted Elder Brown while baptized 2 persons in Ark. Assisted Elder Parrish while baptized 18 in Tenn. I baptized 8 persons in Tenn. & Ky. while with E. Parrish and holding the office of Priest.

I procured 73 signers to the petition to the Governor of the State of Missouri for wrongs inflicted upon the Church of Latter-day Saints by the Jackson County mob divided thus, 10 in Missouri, 56 Arkansas Territory, 7 in Tennessee.

I procured 7 subscribers for the Messenger & Advocate and wrote 10 letters.

The following is a license received from Elder Warren Parrish

This certifies that Willford Woodruff has been received into this Church of the Latter Day Saints organized on the 6th Day of April 1830, and has been ordained an Elder according to the rules and regulations of said Church and is duly authorized to preach the gospel and act in all the ordinances of the house of the Lord agreeable to the authority of that office. Given under my hand by the voice of the Eagle Creek branch of the Church of the latter-day Saints on the 28th Day of June 1835.

ELDER WARREN PARRISH

Tenn. Humphreys County 48

After organizing (actually re-organizing because there was already a branch there) the Eagle Creek Branch, they then went to Seth Utley's, where they preached and organized the members of that area into a new branch they called the "Chalk Level Branch." Elder Parrish ordained Able B. Wilson a Deacon, and probably placed him in charge of the branch. This organization and ordination took place on July 2, 1835. 49 (The Chalk Level Branch was located in the central part of what is now Benton County.)

As Elders Woodruff and Parrish made their last circuit of the members and branches of the Church, they had some threats of mobbings.

On July 7, Wilford Woodruff wrote in his journal: "This was a day appointed by our enemies to meet at Br. Jackson's for the purpose of mobbing us


49 Ibid., July 2, 1835. (See also "Journal History," July 2, 1835.)
but while sickness fell upon some and fear upon others they abandoned their designs.\textsuperscript{50} In Graves County, Kentucky, Elder Woodruff preached at a school house one mile from Mr. John Clapp's. He followed a "Campbellite" preacher, and although mobs threatened before the meeting, he was not disturbed.

On July 18, Wilford Woodruff ordained Benjamin Clapp to the office of "Teacher" in the Church of Latter-day Saints. Brother Clapp was in charge of the Taropen Branch, which was located in the southwest corner of Calloway County, Kentucky.\textsuperscript{51}

It was a sad day among the members of the Church in Tennessee, when July 23rd arrived. One month to the very day had passed since a letter was received indicating that Warren Parrish, the most well known missionary in Tennessee—a pioneer in that field—should go to Kirtland, Ohio, to be one of the leading men of the "Seventy." For the preceding ten months (October 2, 1834 to July 23, 1835), Warren Parrish had been a missionary in Kentucky. He had seen the Church grow from "no members" to a population of 86 members organized into six branches.\textsuperscript{52} He will always be considered, by those who know, as one of the first and greatest missionaries to the South.

Elder Woodruff records this sad day of parting as follows:

Rode in company for the last time with Elder Warren Parrish to the mouth of Sandy [which empties into the Tennessee River].

\textsuperscript{50}Ibid., July 7, 1835.

\textsuperscript{51}Ibid., July 18, 1835.

\textsuperscript{52}Messenger and Advocate, 1:168 (See also "Journal History," August 31, 1835.)
Bro. Parrish preached to several hundreds for the space of three hours & baptized 1 person. [This send-off indicates the popularity of Elder Parrish.] The time had now arrived however painful it might be for me to take the parting hand with Br. Parrish. I know not that we shall ever meet again until we meet in Eternity. May the blessings of God crown his days & prepare him for the Celestial Kingdom. O worthy brother, farewell, but not forever. I am now left alone without human aid to assist me in preaching the gospel. My circuit is about 100 miles to extent besides the care of all the churches within the limits of the same. Who is weak & I not weak who is offended & I burn not. O May the Lord give me strength as my joy and mans souls as seals of my ministry. O God prepare me for the battle. I took the parting hand with Brothers Parrish & Utley who was intending to journey together to Kirtland . . . .

There is no doubt, from his own description, that Wilford Woodruff felt very lonely as he set out to preach and preside over the branches of the Church in the area. He especially felt lonely when he had such experiences as he had five days later, on July 28, when some armed men gathered together after he had baptized a person. The mob planned on mobbing him, but for some reason, they left him alone and did not molest him.

Elder Woodruff continued his journey as a circuit rider, following the pattern set down by the Methodist circuit riders in the 1780's. He borrowed a horse named "Jude" from Samuel West, of the Chalk Level Branch, and with this means of transportation, he traveled in a 100-200 mile circuit through four counties: Humphreys and Henry in Tennessee and Calloway and Graves in Kentucky.

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54 In reporting his mission after his return home, Warren Parrish indicated he had left the six branches under the "superintendence" of Wilford Woodruff. (Messenger & Advocate 1:167). The branches were as follows: Eagle Creek, Chalk Level and Cyprus in Benton County, Tennessee; Academy and Bloody River in Henry County, Tennessee; Taropen in Calloway Co., Ky. (The original Paris branch must have been made up of members from the general area around Paris, Henry Co. As the membership grew, the Paris branch probably dissolved into the six branches named.)
Besides preaching, Elder Woodruff was spending some time in writing and studying stenography from Wm. L. Sless. In one journal entry, he states that he "spent a week at Taylors studying Kirkhams English and Grammar." He stayed with both members and non-members, and traveled "without purse or scrip." His travels by horse amounted to ten or twenty miles a day. On the 15th of August, he had an experience that was a part of "circuit riding," and he recorded it as follows:

On the 15th of August I had an appointment at the house of Brother Taylor, the step-father of Bro. Abraham O. Smoot. I had to cross Bloody River by swimming in consequence of heavy rain. While crossing, my horse became entangled in a tree top and almost drowned, but I succeeded in getting him loose. We swam to the shore separately. He reached the shore first and waited till I came out. After getting into the saddle I went on my way in good spirit and had a good meeting.

Besides converting and baptizing, he also had the unpleasant task of expelling some from the Church, as he did Fanny Lewis on August 29. He also performed some ordinations, as he did on September 20, when he ordained James Young of the Bloody River Branch to the office of a Deacon.

On the 23rd of September, Elder Woodruff visited Seth Utley, who had just returned from Kirtland. This was a joyful meeting. Utley had brought to Elder Woodruff a letter from Warren Parrish, and also a book containing the doctrines and covenants of the Church of the Latter-day Saints as a present from Oliver Cowdery. He spent the whole next day perusing the book from Cowdery and found it to be a "precious treasure," a

56 "Journal History," June 23, 1835. (See also Cowley, 57.)
57 By this date (September 20), he had baptized four. (This was since Elder Parrish had left him in July.) (Messenger and Advocate, 1:191) (See also "Journal History," September 21, 1835.)
legacy from heaven."  

Wilford Woodruff enjoyed debating, and on October 18, he had a debate with a Campbellite Priest at Clark's River in the meeting house (Calloway County, Kentucky). Two days later he baptized three Campbellites, and one of them was a deacon. On the next day he preached at Benjamin L. Clapp's and when he opened the doors for the reception of members by baptism, eight came forward and gave him their hand. All were Campbellites except one who was a Baptist. They repaired to the water and there were three husbands who took their wives into the waters of baptism, thereby making them members of the Church.

Elder Woodruff had many experiences that made him feel that the Lord was giving him an abundance of "blessings" and "signs." He preached at Samuel West's house on November 3, and two people had the gift of tongues. On Sunday, November 15, he experienced what he felt was a very miraculous event. He recorded it in his journal as follows:

Preached at Br. Clapp's on the attributes of God & baptized 5 persons then mounted our horses to ride to Clarks River in company with Seth Utley & four other Brethren [including Benjamin L. Clapp] & two sisters. We rode to the creek but could not cross without swimming our horses as a heavy rain had fallen the night & day before. As night was overtaking us & also dangerous for females to swim their horses we attempted to head the creeks sufficiently to ford them but in the attempt within the darkness of the night & a hard storm of wind & rain overtook us and we lost our way. We had neither fire, light nor road but was in the rain, wind, creek, mud & water & treetops. Setting aside our horses and females we made more the appearance of fishermen than traveling Elders. I thought of Paul's perils by water. But the Lord doth not forsake his Saints even in the seventh trouble for while we were in the woods groping as the blind for a wall suffering under the blasts of wind & rain a light suddenly shone around us. Without Sun Moon or Stars so that we were able to reach a house where we

received directions & procured some torches to serve us as lights. We went our way rejoicing although the wind & rain beat upon us & darkness returned.\textsuperscript{59} We reached Mr. Henry Thomas's house about 9 o'clock at night without much harm after riding 20 miles or more times without murmuring either males or female & felt to thank God for preservation.\textsuperscript{60}

Two days after this miraculous event, Elder Woodruff continued his labors by organizing another branch of the Church. In his Journal entry of November 17, he wrote:

Baptized one & organized the Damonds Creek branch of the Church of Latterday Saints & ordained Daniel Thomas\textsuperscript{61} a teacher then rode to Br. Loy's 12 miles. Where in company with Seth Utley & Br. Loy & his family were called out in the night to view the Signs in the heavens which was three having the appearance of fire and blood one in the North, one in the East, one in the West, each above the size of an acre of ground. They arose from the Earth

\textsuperscript{59} In later years, when retelling this story, President Woodruff said: "... the Lord was merciful unto us in the midst of our troubles, for while we were groping in the dark, running the risk of killing both ourselves and animals by riding off precipitous bluffs, a bright light suddenly shone round about us, and revealed our perilous situation as we were upon the edge of a deep gulf. The light continued with us until we found a house and learned the right road; then the light disappeared, and we were enabled to reach the house of Br. Henry Thomas ... ." (Cowley, 57. See also "Journal History," June 23, 1835.)

\textsuperscript{60}\textit{Tbid.}, November 15, 1835.

\textsuperscript{61} Daniel Thomas later wrote to the Editor and Readers of the Lehi Post in Lehi, Utah, and indicated that he had traveled one hundred miles to hear the first sermon that he had ever heard preached by a Mormon. This sermon was delivered by Wilford Woodruff, who also baptized Thomas. Daniel Stillwell Thomas moved to Missouri in 1837, where he suffered in the persecution and battles of Adam-Ondi-Ahman and Crooked River. He was one of the fifty prisoners that were taken to the Richmond jail with Joseph Smith. He stayed in jail for twenty-two days. Martha Pane Jones Thomas, the wife of Daniel Stillwell Thomas, wrote the following interesting dream she had in connection with the preaching of Elders Woodruff and Patten: "In Kentucky, 1835, after we were baptized, I had my first dream.

You must remember we belonged to the Campbellite Church. Once a year there was a great Camp meeting held close to our house. Every one had to build two tents out of round poles covered with clapboards and floor with straw in abundance, especially around the stand and altar.

One night while I was in a deep sleep I thought we were all in our tents equipped for a big meeting. Someone shouted out to look at the
into the air frequently changed their places. 62

During the last two months of the year, Elder Woodruff received more opposition to his work. At Paris, Henry County, on November 8, someone turned the missionaries' horses loose to stray. On December 19, five were baptized (one woman and four men, including a Campbellite preacher). The next day, while at the home of Henry Thomas on Clark's River, a mob of fifty collected, led by a Baptist preacher. However, after a brief conversation, the preacher advised the mob to lay no hands on any man on account of his principles. Elder Woodruff said the "advice was good and well taken." 63 He continued to preach and baptized three persons: the man of the house, his sister and his mother who was seventy-eight years old. This brought the total baptisms of Wilford Woodruff to fourteen for the period from September 21 to December 1, 1835. 64

clouds. I tried and looked to the northeast. The clouds were rising fast and everyone was the exact shape of some animal. I do not think there was a single animal that went in Noah's Ark that was not represented. Each cloud was separated to itself and one tall, slim man to guide them. He had a long slim sword in hand, he seemed to swing it with such force you could hear it whiz through the air a great way off. The man, sword and beasts were so black that they glistened as though everyone was polished.

Just then it came to me what brothers Woodruff and Patten were speaking about -- the destroying angels that would come in the last days. I thought I fell down on my face until it passed over, and when I arose I felt weak and tired, so much so that I awoke." (Kate Woodhouse Kirkham compiler, Daniel Stillwell Thomas Family History [Salt Lake City, Utah, February 9, 1927], pp. 7-8; 48-49.)


63 Ibid., December 20, 1835. (See also "Journal History," November 16, 1835.)

64 This information was taken from a letter written Dec. 1, 1835, to J. Whitmer, Editor of the Messenger & Advocate. The letter was printed in the Messenger & Advocate, Vol. II, No. 3, (Dec. 1835; 2:237). (See also "Journal History," December, 1835.)
At the end of the year, Elder Woodruff summarized his travels for 1835 as follows:

This brings the year of 1835 to a close -- the first year of my mission -- during which time I had traveled three thousand two hundred and forty-eight miles, held one hundred and seventy meetings, baptized forty-three persons -- three of whom were Campbellite preachers -- assisted Elder Parrish to baptize twenty more, confirmed thirty-five, organized three branches, ordained two teachers and one deacon, procured thirty subscribers for the Messenger and Advocate, one hundred and seventy-three signers to the petition to the governor of Missouri for redress of wrongs done the Saints in Jackson County, had three mobs rise against me -- but was not harmed -- wrote eighteen letters, received ten, and finally, closed the labors of the year 1835 by eating johny cake, butter and honey, at Brother A. O. Smoot's.  

In addition to the missionary work of Warren Parrish, Wilford Woodruff and others already mentioned, there were other missionaries who were in the Southern States and undoubtedly did some missionary work. Just how long they labored or how successful they were is unknown by the writer.

Under the date of January 23, 1835, Carvel Rigdon wrote as follows from Allegheny County, Pennsylvania: "... Brother Samuel James is going in about three weeks, to take a tour in Virginia, and will visit Greenfield again." It is apparent that he had been there before. The Missionary Record indicates that he was in Virginia during March and April of 1835.

It is possible that Samuel James had been in Harrison County, Virginia, in September of 1834, and that this is what Carvel Rigdon meant

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65 Cowley, 58. (See also "Wilford Woodruff's Journal," MS, Dec. 1835.) (See also Messenger and Advocate, Vol. II, No. 4, (January, 1836).


67 "Missionary Record," MS, 1835.

68 Harrison county now includes the counties of Harrison, Marion, Taylor, and parts of Barbour and Doddridge.
when he said James would "take a tour in Virginia . . . again." From the book, *Freely I Gave*, on the life of Jacob G. Bigler, it is noted that Mark Bigler, a prosperous farmer with Negro slaves, and father of Jacob G. Bigler, was baptized on September 23, 1834, near Shinnston, Harrison County, Virginia. He thus became the first Bigler to join the Church. It is not unprobable that Samuel James performed this baptism. The letter from Rigdon was written in January, 1835, so it was before this, that Elder James was in Virginia. Samuel James later spent quite a bit of time in Harrison County. He seemed to have a great interest in this area. He was there in the fall of 1836, when a branch of fifteen was organized at Shinnston. On August 18, 1837, Samuel James acted as the president of the conference held at Shinnston.

At a meeting held at Eagle Creek, June 23, 1835, there was an Elder Calvin H. Nicholson present. His field of labor is unknown to the writer. Elders Elias F. Wells and Daniel Cathcart were also in Tennessee in December of 1835. Elder Woodruff indicated that he thought

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69 Jacob G. Bigler lived to be one of the first settlers of Nephi, Utah, where he served as the Mayor, Territorial representative in the Legislature, Judge, Bishop, Stake President and Patriarch (30 years). He also served as the mission president of both the Irish and the British Missions. (Brough, *Freely I Gave*).

70 In the above book, the author indicates: "It seems certain that one of them [who taught the Gospel to Mark Bigler] was Jedediah M. Grant, father of the president of the great Church." (p. 3). It is not likely that Jedediah M. Grant preached to them at this time, because his journal of missionary work starts out in 1835 and Jenson's *Biographical Encyclopedia*, Vol. I, p. 56, indicates he started taking his first preaching mission on May 22, 1835.

71 "Journal History," August 3, 1837. (See also the History of the Central Atlantic States Mission, MS.)

72 *Messenger & Advocate* 3:574. (See also "Journal History," Aug. 18, 1837.)
Elder Wells would be traveling with him.\textsuperscript{73} It is also recorded that Phinehas H. Young went to Virginia on a mission. His labors are also unknown to the writer.\textsuperscript{74} There was also some local missionary work performed by the members. Abraham O. Smoot and Benjamin L. Clapp served as local missionaries, as did other members of the Church.\textsuperscript{75}

The year of 1835 was an important year in the mission's history, because several new branches were organized. During the year there had been eight organizations: one in Simpson County, Kentucky; two in Calloway County, Kentucky; two in Henry County, Tennessee; and three in Humphreys County (now Benton), Tennessee. This made a total of ten branches in the mission. The branches were very small, with a membership ranging from nine to twenty-four. The total membership of the area was approximately 125.

Not only were branches of the Church organized in Tennessee and Kentucky during 1835, but the entire missionary system of the Church was becoming better organized. Less free lance missionary work was being performed, and more were being specifically called to the work. Under the leadership of the Quorum of Twelve Apostles, Seventy Elders presided over by seven presidents were given specific charges relating to the ministry abroad among the scattered congregations of members. More missionaries

\textsuperscript{73} "Wilford Woodruff's Journal," MS, June 23, 1835.

\textsuperscript{74} In Jenson's \textit{Biographical Encyclopedia}, Vol. IV, p. 725, it does not mention any other mission than a mission to England and one to Canada by Phinehas H. Young. However, the "Journal History" of December 31, 1835, indicates that Phinehas H. Young went to Virginia during the year.

\textsuperscript{75} "Missionary Record," MS, June 23, 1835.
were being called into the fields of labor. In the Southern States, there had been twelve missionaries laboring besides the local members. This was more missionaries than had labored there during the four previous years.

With the successful missionary work performed in 1835, and the ten branches of the Church organized, the Church now had a definite foundation in the South.
CHAPTER II

BEGINNING OF CONFERENCES AND EMIGRATION - 1836

The First Conference

During the first part of January, Wilford Woodruff spent most of his time in the house of A. O. Smoot in Kentucky, due to the very cold weather. He spent his time studying Kirkham's English Grammar. He traveled alone among the members of the seven branches during the last part of the month and the first part of February. The "circuit" he was riding covered 200 miles, and he referred to it as "my" circuit.¹

In June, 1833, the members of the Church in Kirtland had commenced work on a temple. The Saints were few in number and most of them very poor. They toiled hard and long to complete this house of worship in time for its dedication on March 27, 1836. In order to help in the construction, missionaries were instructed to take up collections from the Saints in the mission fields. Wilford Woodruff was doing his part in making collections for the "house of the Lord," as evidenced by the following entries in his journal:

Jan. 23. Preached at Br. Clapps & blessed 10 children in the name of Jesus Christ then rode to Clarks River distance 12 miles & collected $70.00 for the building of the house of the Lord at Kirtland.

¹_Messenger & Advocate, Vol. II, No. 5, p. 263. (Feb. 1836)._
Feb. 15. Spent the day to Sister Matlocks attend the sale of her property after the death of Deacon Caswell Matlock who died Dec. 24. Aged 27 yrs. I solicited contributions through the day for building the house of the Lord at Kirtland Ohio & procured $25.00 cts from the honourable men & Saints to be applied to that purpose then rode to Br. Crawlleys 10 miles. I also contributed $6 dollars myself for the house of the Lord.

Feb. 27. I procured $23 from the brethren for the building of the house of the Lord.²

February 26, 1836, is a date of importance in the Southern States Mission. On that day the Saints of seven branches of the Church in Tennessee and Kentucky met in a public meeting (conference) at the house of Lewis Clapp (father of Benjamin L. Clapp), on the Taropen River in Calloway County, Kentucky. Joseph Smith had received a revelation concerning the proper procedure of holding conferences:

It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church with a list of the names of the several members uniting themselves with the church since the last conference; or send by the hand of some priest; so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whomsoever the other elders shall appoint from time to time; and also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.³

Elder Woodruff preserved a careful report of this conference, which shows that the instructions were being followed:

Elder Willford Woodruff was called to the chair to preside & Elder Daniel Cathcart appointed Secretary. Elder Daniel Cathcart had returned with Elder Elias F. Wells in order to attend this Conference. The conference was opened by Prayer by President Woodruff. Elders present: Wilford Woodruff, Elias F. Wells & Daniel Cathcart. Teachers: Benjamin Clapp, Daniel Thomas & Deacon Abram O. Smoot. Pres. Woodruff arose & [sig]the covenants of the Church and commented some upon it after which a voice was taken upon ordinations of some ones who came forward for ordination.

²"Wilford Woodruff's Journal," MS.
³Doctrine and Covenants 20:81-83.
And it was carried by a clear voice after which President Woodruff proceeded to ordain Abram O. Smoot Elder & Benjamin Boydston Elder & Daniel Thomas & Benjamin Clapp Priests & James Allen Teacher & Henry Thomas & John Camp Deacons. After which seven branches of the Church was represented. Presdt Woodruff represented one Branch of Eagle Creek, Benton, Tenn. 15 in good standing. One in Chalk Level 21 in good standing, Benton Co., Tenn. One in Cyprus in Benton Co. Tenn. 9 in good standing. One called the Academy branch in Henry County Tenn. 8 in good standing. One on Bloody River, Henry Co., Tenn. 11 in good standing. One on Taropen in Calloway Co. Kentucky. 24 in good standing. Damonds Creek branch, Ky. 8 in good standing. The whole number 103 members in good standing. We then proceeded to appoint a Conference at Br. Seth Utleys, Chalk Level Benton Co. Tenn. on Saturday & Sunday the 28, 29 of May. Closed by prayer by Elder Abram O. Smoot.

After conference closed we had an intermission of 30 minutes & met again. When Elder Cathcart taught the Church the Word of Wisdom. I followed him upon the same subject which closed the duties of the day after dividing our circuit in the following manner: Elders Cathcart & Boydston labour together in Ky. & Elder Woodruff & Smoot labour together in Tenn. & Elder Wells take a mission [sic] by himself and all to meet at the Academy near Col. Copelands Tenn. on the 3rd of April 1836.4

And thus ended the first efforts to gather the Saints from several branches into one large meeting designated as a "Conference." This pattern of meeting was to be followed periodically (approximately quarterly) from this time forward.

After the conference, Elder Woodruff, along with his companion Abraham O. Smoot, traveled as missionary companions. On March 17, they met Elder Wells, so the three traveled together.

As the Elders were making their circuit, they heard there was discord in some branches because of the teachings of Elder Cathcart. Elder Woodruff says, "This I was sorry to hear." He then records:

April 7th. Rode to Br. Simeon Hendricks & spent the day in teaching them & Striving to reinstate them into their former faith & fellowship which had been shaken by wrong constructions upon the

4 Ibid., February 26, 1836.
Law of the Church, etc. by Elder Cathcart. These are days of trial . . . . God give me wisdom & spirit to feed the flock & proclaim against every evil spirit.\textsuperscript{5}

The Elders spent the next few days trying to unite them in their faith, and by the 10th of April, they rejoiced to find the Saints beginning to unite in faith and love.

\textbf{An Apostle, David W. Patten, Visits the Mission}

On April 21, at Mr. John Gainer's, Elder Woodruff had the privilege of interviewing the first General Authority that ever made an official visit to the Southern States. The General Authority was in the person of David W. Patten who had been ordained an Apostle on February 15, 1835. He had come directly from Kirtland, Ohio, immediately following the dedication of the Temple (March 27, 1836). To come to Kentucky and Tennessee was like coming "home" to Elder Patten. He visited many whom he had converted to the Latter Day Church.

It was a happy meeting when Elder Woodruff met his former associate in the missionary work. Elder Patten told of his experiences at the dedication of the Kirtland Temple; of his interpreting a discourse in tongues delivered by Brigham Young; of himself speaking in tongues and of having the heavens opened "unto the angels & Jesus Christ was seen sitting at the right hand of the father."\textsuperscript{6} Elder Woodruff also learned that he had been chosen as a member of the second quorum of Seventies. This caused Wilford to rejoice and say, "0 God prepare me for the battle while combating error with everlasting truth. The above are great blessings

\textsuperscript{5}Ibid., April 7, 1836.

\textsuperscript{6}Ibid., April 19, 21. (See also Wilson, p. 42.)
indeed."

Elder Patten, who had his wife with him, spent the next several

days visiting the Saints with whom he had labored when he and Warren

Parrish first opened the area to missionary work in 1834. Elder Woodruff

traveled with him, preaching as often as possible. On the Sabbath day,

May 1, they preached at A. B. Wilson's; then Elder Woodruff walked to

Mr. Tittle's and preached to him, after which he was baptized at the

midnight hour.

When David W. Patten was ordained an Apostle, he was told in his

blessing that he would have power over all diseases, and faith according

to his desires. This promise was fulfilled in his life. Elder Woodruff

wrote of his power as follows: "He was a man of great faith and the power

of God was with him. Many of the sick were healed and devils cast out

under his administration."8 One of the occasions in which his blessing

was realized, was the healing of Margaret Tittle on May 17, 1836, in

Benton County, Tennessee. She was laying at the point of death, and was

instantly healed through the power of God. Previous to this date, Elder

Patten had preached faith, repentance and baptism to her, and she cov-

enanted to be baptized. However, after she was healed, she refused to

attend to that ordinance. Elder Patten told her she was acting a dang-

erous part, and she would again be afflicted if she did not repent. The

Elders continued their journey, and upon their return on May 17, they

found her very low with the same fever. She begged them to lay hands upon

7 On May 5, Elder Woodruff made an interesting entry that indicated

he was studying not only Kirkham's English Grammar, but also the Hebrew

language: "May 5. Spent the day at Br. Frys copying my journal & studying


8 Wilson, p. 70.
her and heal her, and she promised to obey the gospel and be baptized. The Elders complied with her request, and she was healed. Wilford Woodruff then baptized her on the same day.

When Jesus sent his Apostles into the world to preach the gospel, he gave them very explicit instructions pertaining to their ministry. Among other things, he said: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." 9

On May 22, the Mormon Elders followed the instructions of Jesus when a Mr. Rose rejected the testimony given in a sermon by David W. Patten. He called on Elder Patten to raise the dead that he might believe.

Mr. Patten rebuked him sharply for his infidelity & unbelief we then communed with the Saints. 10 I then retired from the scene with Elders Patten & Boydseun to a stream of pure water & cleansed our hands & feet & testified against that people who had threatened us & rejected our testimony and delivered them into the hands of God. 11


10In another account, it was reported that Mr. Rose left the meeting in great anger, but came back after the meeting with a crowd of armed men who stood in sullen array about the dooryard and threatened to mob the Elders. At the close of the meeting, brother Patten walked out into the dooryard and in utmost coolness he bared his breast to the mob, and told them to shoot. Fear entered the hearts of the mobbers and they fled the premises. He had nothing but a walking stick in his hand.

The spirit of mobocracy seemed always to have aroused in David all the resentment of which he was capable. At one time while holding a meeting in Paris, Tennessee, as related by President Woodruff, a mob gathered in the place of meeting with threats of violence. Instead, however, of being intimidated by their presence, David denounced their undertaking in the most unmeasured terms and in the spirit of prophecy, though the fulfillment in the Civil War was then more than twenty-five years away, predicted: "Before you die some of you will see the streets of Paris run with the blood of its own citizens." How fearfully this prophecy was fulfilled in the capture of Paris in 1862 by General Morgan, during his famous raid through Kentucky and Tennessee! (Deseret News 8:19, Jenson, I, p. 78 and Wilson, pp. 47-50.)

Two days later they had a similar experience in the Cyprus branch of the Church. A Mr. Joseph Ash, Sister Jackson, Howard Williams, Nancy Wood and others wanted to leave the Church due to the actions of John Jackson. He was a Teacher in the Church, who had denied the faith and became hostile. They visited Jackson; he raged and ranted, so they went out and washed their feet off as a testimony against him "that their garments might be clean."

As a General Authority of the Church, Elder David W. Patten interviewed the missionaries as part of his routine duties. He interviewed Elders West, Cathcart, Boydstun and Woodruff on the day before the second Conference of that area. He found that Elder Cathcart had taught false doctrine. Time was spent in council with the Elders, and Elder Patten gave instructions to them. On that same day, Elder Warren Parrish arrived from Kirtland to attend the conference. 12

The Second Conference in the South

The second conference conducted by the Mormon Elders convened at Brother Seth Utley's, of the Chalk Level Branch, Benton County, Tenn. The date was Saturday and Sunday, May 28, 29, 1836. The Conference represented the seven branches of the immediate area that were also represented in the first Conference: Taropen, Clarks River (Damon Creek), Blood River, Academy, Chalk Level, Cyprus and Eagle Creek. Elder David W. Patten presided over the Conference and Warren Parrish acted as secretary.

12 He traveled by steamer 1000 miles down the Ohio River, then up the Tennessee River for 80 miles. Not missing any opportunities to spread "the Word," he preached to the passengers on the boat. ("Journal History," MS, May 3, 1836).
We are again indebted to Wilford Woodruff for the detailed account of this conference:

The chairman made some preliminary remarks touching the object & order of the meeting & called upon the official members to inform the conference in what manner they had taught also their present faith in the fulness of the gospel, as contained in the Bible, Book of Mormon & Doctrine & Covenants. Elder W. Woodruff was called upon to offer us his feelings upon the subject which he did to our entire satisfaction. The chairman then called upon all the official members present to rise upon their feet if they concurred in what Elder Woodruff had said. The vote was unanimous; also the Church concurred in the same.

Benjamin Clapp, Priest, then arose & represented Taropen Branch which consists of 28 members in good standing. Daniel S. Thomas represented Clarks River [Damon Creek] branch, 9 members in good standing. Elder A. O. Smoot represented Blood River branch consisting of 19 members in good standing. Elder Woodruff represented the Academy Branch consisting of 10 members in good standing with the exception of their not altogether observing the word of wisdom. Deacon A. B. Wilson represented the Chalk Level branch consisting of 27 members in good standing with the exception of some few who have been shaken of late by the ungodly conduct & teachings of John Jackson which was a teacher in the Cyprus branch but has now apostatized. Elder Woodruff represented the Eagle Creek branch consisting of 15 members in good standing; also Cyprus branch consisting of 10 members, 3 of which have apostatized. John Jackson, their teacher, is one of the number, 3 are disaffected and 4 in good standing. Also 7 members scattered abroad no recognized with any branch.

John Jackson was expelled by the conference. Sister Jackson & Howard Williams had their names withdrawn from the Church by their request & the voice of the Church. Deacon Abel E. Wilson & Jesse Turpin was ordained Priest & Albert Petty Teacher under the hand of Elder W. Parrish. [The people voted for these ordinations]. . . a vote called & unanimously carried that Elder Elias F. Wells shall receive a letter of commendation to the Church in Kirtland. [This was probably an honorable release from his missionary labors].

An action was preferred against Elder D. Cathcart by Elder Wells for unchristian conduct & the conference of Official members repaired from Br. Utleys to Br. Wests to try the case. Elder Cathcart was convicted of unchristian conduct & false teaching by strong testimony. He confessed his faults & asked forgiveness which was granted him on condition that he would repair the wrongs which he had done in the different branches of the Church which he promised to do. He was then restored to fellowship.13

13"Wilford Woodruff's Journal," MS, May 28, 1836. (See also the Messenger & Advocate, Vol. II, No. 9, (June 1836).
On Sunday, May 29, they again met at Brother Seth Utley's at ten a.m. Elders Parrish and Patten did the preaching, and the closing song was "The Spirit of God Like a Fire is Burning."

After the close of the Conference, Elder Woodruff had what he called the most interesting, important and instructive day of his life:

May 31st at Br. Fry, Eagle Creek ... and found it to be the most interesting, important & instructive day of my LIFE. For on this glorious day I was ordained unto the High Priesthood\(^4\) and also as one of the Second Seventy & sealed up unto Eternal LIFE under the hands of my beloved brethren viz Elders David W. Patten & Warren Parrish. My ordination was requested by the Presidency of the Church at Kirtland, Ohio. [Among other things pronounced in his blessing was that "if I desired it I should remain on the Earth until the coming of the Savior . . .\(^5\)]

A Near Mobbing

At the close of the Conference, the Elders separated into their fields of labor; Elders Patten & Parrish went to middle Tennessee, Elder Wells to Kirtland, Elders Woodruff and A. O. Smoot to Kentucky, Elders Boydstat and Cathcart to their areas. Elders Woodruff and Smoot made a circuit through Stewart and Benton Counties, Tennessee, to say farewell to the saints for "perhaps the last time until Israel is gathered."

\(^4\) It would seem from this statement and others, that at this time, it was felt by the brethren who had immediate charge of ordaining men into the Seventies Quorums, that candidates had to be High Priests before they became members of the Seventies Quorum. (Obtaining the High Priesthood having reference to being ordained a High Priest). The Prophet Joseph Smith settled this on April 6, 1837, by saying that this was wrong and not according to the order of heaven. Since they were Elders, they already possessed the High Priesthood. Seventies were to be taken from the quorum of Elders, and were not to be High Priests. The Seventies Quorums were made up of Seventies who were to be Elders and yet have a special call and ordination to preach the gospel as Seventies. (See Smith, II, pp. 476-477 and Doctrine & Covenants 107:25.)

\(^5\) Ibid., May 31, 1836.
By June 9, they were at Damon's Creek, where they met Elders Patten and Parrish who preached in the meetinghouse, and after the meeting baptized two persons. One of the converts was "Father" Henry Thomas, a Revolutionary soldier who had served under General George Washington. He was about 80 years of age.

Elder Woodruff and Smoot labored in Paducah, McCraken Co., Kentucky, where they preached at night at the court house on June 16, then went south into Weakly County, Tennessee. They held meetings in the county court house at Dresden and held a debate with a Baptist Priest at McKinzie's on June 29th. From there they traveled on south into Carroll County, Tennessee.

While Elders Patten and Parrish were staying at Seth Utley's house in Benton county, Tennessee, on June 19, 1836, about forty men (a part of hundreds who had entered in the conspiracy) surrounded the house. They were armed with weapons and led by Sheriff Robert C. Petty and others, including officers and a Methodist priest with a gun on his shoulder. The sheriff informed the brethren that he had a state's warrant for David W. Patten, Warren Parrish and Wilford Woodruff. It was issued on complaint of Matthew Williams, the Methodist priest, who with others, had signed resolutions to drive all the Mormon preachers from their coast. He swore that the missionaries had put forth the following false and pretended prophecy: "That Christ would come the second time, before this generation passed away, and that four individuals should receive the Holy Ghost within twenty-four hours."16

16 Jenson, I, p. 78.
In a letter from Elder Warren Parrish, he said:

The company consisted, as we were informed, of Baptists, Methodists, Presbyterians, liars, drunkards, hog and horse thieves. So determined were they, to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any leniency; however, they protracted the time of our appearance at court until Tuesday by giving our bond, with surety of two brethren [Albert Petty and Seth Utley], in the sum of one thousand dollars. They intended to have led us into the woods, under the dark curtain of night with the pretension of taking us before the magistrate that they might better execute their diabolical designs upon us.

On Tuesday [June 22], in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers, and found about one hundred persons assembled, armed with guns, pistols, dirks, clubs, sticks, etc. At a late hour we prevailed on the sheriff to have the court called, which consisted of three magistrates, one of whom was rejected from the judgment seat because some of his family were members of our Church.

The sheriff, with leave of court, divested us of our arms, consisting of walking sticks and pocket knife. A man by the name of Perkins, (who report says, had run his county for hog stealing, and also had been guilty of concealing a stolen horse, for which he had lost part of his nose,) was appointed by the court to act as states' attorney; or in other words mob solicitor-general, to abuse the innocent and screen the guilty.

After the conspirators had witnessed against us, the court refused to hear any testimony on our part, being controlled by the bandits. Perkins made a plea against us, but we were not permitted to reply. The verdict of the court was, that they concluded that the charges preferred against us had been sustained, and that we were bound over to court for trial. Our accusers did not attempt to prove that those who were promised the Holy Ghost did not receive it;[

\[17\]
When the judge pronounced them guilty of the charge preferred, Brother Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he addressed them [for twenty minutes.] He rebuked them sharply for their wicked and unjust proceedings. Bro. Parrish afterwards said, 'My hair stood up straight on my head, for I expected to be killed.' When Patten closed, the Judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have.'

\[18\]
In Wilford Woodruff's Leaves from My Journal, pp. 22-23, he says "Although men came forward and testified they did receive the Holy Ghost after they were baptized, the brethren were condemned ..." (italics' mine)
and the candid can judge whether he who prophesies that Christ will come the second time in this generation, is a false prophet. Also our complainant testified that these crimes were committed in 1834 and it is a well known fact that Elder Woodruff, whose name is on the warrant, (though not arrested,) was not in this state until 1835. So much for an oath from a Methodist priest.

While the court was preparing our bonds, another warrant was served on Elder Patten; the mob without, and the mob within, whose intoxicating zeal had arisen to its zenith, were threatening our lives, and seemed only to wait the dark shades of night, which were fast gathering round, to cover them, while they should wreak their hands of our blood; the influence of our friends, as instruments in the hands of our God, kept this gathering storm from bursting upon our heads. About this time the sheriff proposed to us that if we would leave the county in ten days, and pay the cost, they would set us at liberty; at the same time informing us it was the only way to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost, and all advised us to accept the offer; which, in itself, proved that we were innocent of our crime, although in its nature most insulting.19

After the court proceedings, Elders Patten and Parrish left and went to Brother Seth Utley’s.

They had not been gone long when the mob began to quarrel among themselves and were mad because they had let the prisoners go. They soon mounted their horses and started after them with all possible speed. The news of this movement reached the brethren and they immediately mounted their mules and went into the woods. By a circuitous route they reached the house of Albert Petty, put up their mules and went to bed and slept. They had not been long asleep when some heavenly messenger20 came to Bro. Patten and told him to arise and leave that place, for the mob was after them and would soon be at that house. Elder Patten awoke Parrish and told him to arise and dress himself, as the mob would soon be upon them. They arose, saddled their animals and started for Henry county in the night. They had not been gone long before the house was surrounded by a mob, who demanded Patten and Parrish. Bro. Petty informed them

19Smith, II, pp. 447-448.

20It is of interest to note that in Cowley’s Wilford Woodruff and in Wilford Woodruff’s Leaves from My Journal, the message was brought to David Patten through a dream and not by a heavenly messenger as Andrew Jenson has in his L.D.S. Biographical Encyclopedia, Vol. I, p. 79. The "Journal History," MS, of June 19, 1835, also has the message delivered by a heavenly messenger. The "Journal History" entry was taken from the Faith Promoting Series and the Deseret News 8:19.
that they were not there, but the mob searched the house and remained till daybreak, when they found the tracks of the brethren's animals, which they followed to the line of the next county, when they gave up the chase.\textsuperscript{21}

The next day, they continued their labors by Elder Parrish performing a marriage of Mr. E. Matlock to Miss Susan K. Fry in Hickman County, Tennessee, on June 23, 1836. The Benton County mobs then formed themselves into an independent company to beat and kill the Elders of the Latter Day Saints if they came into that county. Soon after this, Elder Parrish left Tennessee for Kirtland.\textsuperscript{22}

After this near mobbing, Elder Woodruff indicated that he accompanied Elder Patten into the woods and listened as the Apostle went before the Lord in prayer and "asked God to curse them, [the mobs] and destroy them off the face of the earth for their wickedness and abominations, to which I heartily responded, Amen."\textsuperscript{23}

Wilford Woodruff, although his name was included on the warrant of arrest, was not arrested because he was in another county. When he heard of the arrests he wrote in his journal:

\begin{quote}
\textsuperscript{21}Jenson, I, pp. 78-79.
\textsuperscript{22}This was the final chapter in the experiences of Warren Parrish in the South. Within a year after returning to Kirtland, he became a bitter enemy of Joseph Smith, even though at one time he was a personal scribe to the Prophet. He led a group called "reformers," who set about to agitate the people by calling Joseph Smith a "fallen prophet." This took place in the fall of 1837. Thus one of the stalwarts of the Mormon cause turned traitor after a very devoted service as a missionary for the Latter Day Church.
\textsuperscript{23}Deseret News 8:19
\end{quote}
O thou God of Israel stretch forth thy hand and save thy saints. O America hide they [sic] face in shame and disgrace as the day dawns while thy sons stab liberty to the heart by persecuting, beating and putting the Latter Day Saints to death for worshipping God after the dictates of their own conscience, for thou wast built upon the pillars. 24

David Patten's Experience with Cain

One of the most remarkable experiences in the life of David Patten happened about this time (June, 1836) in Tennessee. He had been making his home with Levi Taylor, the step-father of Abraham O. Smoot. Taylor lived on the Blood River, sixteen miles from Paris, the county seat of Henry County.

Abraham O. Smoot related this experience in a letter addressed to Joseph F. Smith, President of the Church, as follows:

President Joseph F. Smith, Salt Lake City, Utah:

Dear Brother:-- In relation to the subject of the visit of Cain to Brother David W. Patten in the State of Tennessee, about which you wrote to me, I will say that according to the best of my recollection it was in the month of September, 1835.25

It was in the evening, just twilight, when Brother Patten rode up to my father's house, alighted from his mule and came into the house. The family immediately observed that his countenance was quite changed. My mother having first noticed his changed appearance said: "Brother Patten, are you sick?" He replied that he was not, but had just met with a very remarkable personage who had represented himself as being Cain, who murdered his brother, Abel. He went on to tell the circumstances as near as I can recall in the following language:26


25It is indicated at the end of the letter by A. O. Smoot, that this might possibly have been in the spring of 1836. It could not have been September, 1835, because David W. Patten was not in Tennessee at this time according to L. A. Wilson, (Life of David W. Patten, pp. 40-41.)

26Even though Wilford Woodruff was a very close friend of A. O. Smoot, he never mentioned this strange event in his journal.
As I was riding along the road [through a dense growth of brush called a barren] on my mule I suddenly noticed a very strange personage walking beside me. He walked along beside me for about two miles. His head was about even with my shoulders as I sat in my saddle. He wore no clothing, but was covered with hair. His skin was very dark. I asked him where he dwelt and he replied that he had no home, that he was a wanderer in the earth and traveled to and fro. He said he was a very miserable creature, that he had earnestly sought death during his sojourn upon the earth, but that he could not die, and his mission was to destroy the souls of men. About the time he expressed himself thus, I rebuked him in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood, and commanded him to go hence, and he immediately departed out of my sight. When he left me I found myself near your house.

There was much conversation about the circumstances between Brother Patten and my family which I don't recall, but the above is in substance his statement to us at the time. The date is, to the best of my recollection, and I think it is correct, but it may possibly have been in the spring of 1836, but I feel quite positive that the former date is right.

Hoping the above will be satisfactory to you and answer your purpose, I am with the kindest regards, as ever,

Your friend and Brother,

A. O. Smoot

A New Branch on Thompson Creek, Weakley County, Tennessee

Elders Woodruff and Smoot had success in their labors in Weakley County, Tennessee. They organized the first branch of the Church in that area. Elder Woodruff records the following concerning their experiences:

28 On the 29th, I went to a Baptist meeting house, on Thompson's Creek, to preach; the house was crowded. As I rose to speak, a Baptist priest, Mr. Browning, arrived at the door on horseback, stepped in greatly agitated, and told the deacon to forbid my preaching in the house; at the same time commenced a tirade of abuse against the Mormons, telling several lies, which I corrected before the people, which increased his rage. As I was forbidden to preach in the house, and had been invited, and traveled many miles

27 Wilson, pp. 45-47.

28 In Wilford Woodruff's Leaves From My Journal, p. 24, he states this was June 27, 1836. In his private journal he doesn't mention any organization of a branch on either of these two dates.
to fulfill my appointment, I told the people I would like to preach and was willing to stand on a wood pile, a fence, a cart, or any place they would appoint. A man rose and said he owned the land in front of the meeting house, and I might stand and preach on that, and welcome. All the congregation, with the exception of the minister and one deacon, arose and left the house, walked across the street and formed seats of a worn fence and gave good attention while I preached for an hour and a half on the principles of the gospel. When I closed, Mr. Randolph Alexander, who had never heard a Mormon Elder speak before, said the people of the present day made him think of a pen of hogs; the keeper would make a trough, and pour into it hot or cold water, dish water or anything else, and they would drink it; but let a stranger come along and pour over a basket of corn on the back side of the pen, and the hogs would be frightened and run and snort all over the pen. He said it was so with the people; the priests would feed them any kind of doctrine, no matter how false, the people will swallow it down.29

Mr. Randolph Alexander invited the Elders to his home with him, bought a Book of Mormon, and was baptized. Elder Woodruff then organized a branch of the Church in that place.30

On the next day, June 30, as they were continuing their labors, Elder Woodruff pronounced a prophecy upon the head of his companion, A. O. Smoot. He told him that he would be ordained to the office of a seventy. This prophecy was destined to be fulfilled before the end of the year.31

Mobs and the Poisoning of Jude

After organizing the Thompson Creek Branch in Weakley County, Elders Woodruff and Smoot labored in the adjoining county of Carroll. They preached at the Green Hill school house on July 3; then in the

29Deseret News, 8:85
31Cowley, p. 66.
evening they preached at a Mr. William McClesky's where the people became excited and accused them of being abolitionists. Elder Woodruff read the seventh number of the Messenger and Advocate to them, which silenced the false accusation.\footnote{32}

From this experience one can gain a better insight as to the feelings of the Southerners toward the missionaries. Southerners were suspicious of Northern "preachers" for fear they were going to stir up the people against slavery. Any stranger that came into town preaching something "new" would immediately arouse suspicion. The threat of having an abolitionist in town stirred up the people and was one cause of the mobbing of missionaries in the Southern States.

The intense feelings of a few Southerners, which Elder Woodruff called "darkness, blindness, scoffs, sneers, and the prejudices of ungodly men,"\footnote{33} caused a mob to poison the horses they used in making their visits in their circuit. This happened on July 31, and on August 3, Elder Woodruff's horse died. His journal entry records this death as follows:

\textbf{Aug 2} - Took JUDE the beast that I had been riding for the last year \[that belonged to Brother Samuel West\] out of the stable to ride to the Green Hill school house to attend to an appointment for preaching & found her very lame and sick. There was many observations relating to her sickness. The final conclusion was that she was poisoned. I rode her to meeting & preached from thence to William McClesky's. Distance 4 miles which was the last time that I or any person ever rode this beast spoken of above. \[On the 3rd the beast died, and he opened her and became convinced it was poisoned.\] Thus ended the life of Jude a beast who had carried me thousands of miles to preach the Gospel of Jesus Christ.

\footnote{32}{"Wilford Woodruff's Journal," MS, July 3, 1836.}

\footnote{33}{Ibid., July 31, 1836.}
Also hath carried other Elders many miles on the same errand. I am now left on foot. May I be reconciled to all the Providences of God while I tabernacle in the flesh.  

Elder Woodruff then borrowed a horse from Brother Murphy of Weakley County, and continued his circuit with Elder Smoot. On Sunday, August 14, as Elder Patten preached at the Gouldsby's meeting house, he asked for contributions to help Elder Woodruff pay Samuel West for his mare, Jude. The Saints responded with $8.56. 

Thomas B. Marsh, A Modern Paul for "Poor Bleeding Zion"
When the Latter Day Saints moved from the Kirtland, Ohio, area to Jackson County, Missouri, they were desirous of establishing "Zion" or a place where the "pure in Heart" would dwell. 

After living two years in Jackson County, mob violence forced the Saints to move to neighboring Clay County where they hoped to find peace. They were disappointed, however, because they were again forced to move into other counties in the hope of establishing "Zion." The mobbings and violence caused much hardship on the Saints, and as a result there were some who lacked the necessary funds to sustain themselves adequately. Money was also needed to purchase new lands, as they were driven from their own without being able to sell. 

Thomas B. Marsh, the president of the Quorum of Twelve Apostles, was appointed by the High Council of Zion to go into the states of Illinois, Tennessee, and Kentucky, to collect money from the branches for what he called "poor bleeding Zion." He had with him as a companion Elisha H.  

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34 Ibid., August 2, 1836.  
35 Ibid., August 14, 1836.  
36 According to Andrew Jenson (L.D.S. Biographical Encyclopedia, Vol. I, p. 75) they were borrowing the money to buy lands for the immigrating Saints. The Saints who loaned money would receive 10% on the amount loaned. Wilford Woodruff also indicated they were there "to borrow monies to purchase land in Zion." ("Wilford Woodruff's Journal," MS, Aug. 29, 1836.)
Groves. They left in July and arrived in Tennessee in August.

In writing his own history, Thomas B. Marsh tells of the meeting in which the missionaries were appointed to collect funds to purchase lands:

Soon after this [April 1836], difficulties having occurred between the citizens of Clay County and the Saints, a meeting was held near Liberty, the county seat, for the purpose of amicably arranging matters. I was appointed a delegate from Fishing River. At that meeting a committee of twelve were appointed to draft resolutions. I was appointed by said committee as spokesman and was enabled to speak so freely in relation to our previous persecutions and expulsions, that General Atchison could not refrain from shedding tears. This meeting passed resolutions to help the Saints to seek out a new location, and appointed committees to collect means to aid the poor saints to remove.

The church considering the citizens were thus exerting themselves to have us removed, appointed Elisha H. Groves and myself to visit the churches in Illinois, Kentucky, and Tennessee, for the purpose of borrowing money to enter lands in the new settlement at the land office for the convenience of the Saints who were coming on.37

After presiding over a conference and collecting what money they could, Elders Marsh and Groves returned to Far West, Missouri. Of their success, Elder Marsh wrote the following, which was published in the Elder's Journal:

You undoubtedly remember the visit which I, in company with Elder Groves, made to the churches in Kentucky and Tennessee, in the summer of 1836. You may also recollect, the nature and result of our visit. We came to solicit assistance for poor bleeding Zion: And we obtained, through the goodness of the children of God, in those regions, the sum of fourteen hundred and fifty dollars, which we delivered unto Wm. W. Phelps and John Whitmer, on our arrival at this place [Phelps and Whitmer had sent them on the mission.]38

They were then given one dollar per day and traveling expenses for their services while gone. They had furnished their own horses.


Elder Marsh immediately purchased a lot, built a house and moved in.

Considering the fact that there were only approximately 130 members in the branches in Tennessee and Kentucky, and that very little money was collected in Illinois, the total of $1,450 would represent a loan for this purpose of approximately $10 per member. 39

39 The site for Far West was purchased by W. W. Phelps and John Whitmer with the money collected from the Saints in Kentucky and Tennessee. Phelps and Whitmer were the counselors in the presidency of the Church in Missouri, and David Whitmer, the president, was absent in Kirtland. These two brethren seemed to act independently of the High Council of the Church in Missouri, and they seemed to be conducting matters with a high hand for personal gain. Of this Elder Marsh wrote: "...these men, instead of laying out the money for the benefit of poor bleeding Zion, purchased land for their own emolument!" [This gave some uneasiness to the two authorities for Zion, and didn't make Elder Marsh, Groves and others very happy about the matter]. ..."not only because they purchased land with church funds, in their own name, for their own aggrandizement, but because they selected the city Far West, and appointed the spot for the house of the Lord to be built on, drew the plan of said house, and appointed and ordained a committee to build the same, without asking or seeking counsel, at the hand of either Bishop, High Council, or First Presidency; when it was well understood that these authorities were appointed for the purpose of counseling on all matters pertaining to the Saints of God."

These men were called before the High Council 3-5th April (for 3 days) 1837. Wm. W. Phelps and John Whitmer accordingly assumed to be repentent. In May 1837, property owned by Phelps and Whitmer was transferred into the hands of the Bishop as an equivalent to the Poor Bleeding Zion money, and the acres of said land, should be thereafter applied to the benefit of the poor, and other public purposes. Not long after this, W. W. Phelps and John Whitmer were not too pleased with the Church ...signed. Thomas B. Marsh." (Elder's Journal, pp. 37,38 of Vol. I No. 3, July, 1838.)

Elder Marsh became a very close friend of the Prophet Joseph Smith. He went on a mission to Canada with him, and was later appointed a president pro tem of the Church in Missouri. About the time when the persecutions against the Saints in Caldwell County, Missouri, commenced, (Aug. 1838), Elder Marsh became disaffected and turned a traitor against his brethren. In his own history he said: "About this time I got a beam in my eye and thought I could discover a mote in Joseph's eye, though it was nothing but a beam in my eye. ..." (Lichfield, p. 159.) He was excommunicated in 1839. In July, 1857, he rejoined the Church and came to Utah where he said: "...if you will take my advice you will stand by the authorities, but if you go away and the Lord loves you as much as he did me, he will whip you back again." ("Journal History," MS, Sep. 6, 1857.) A few years after he came to Utah, he died (1866) at Ogden as a pauper and invalid. (Lichfield thesis and Jenson I, p. 75-76.)
The Tennessee Conference, A Geographical Area

While in Tennessee in his capacity as the president of the quorum of the Twelve Apostles, President Thomas B. Marsh presided over the third conference meeting in the Southern States, held on September 2, 1836. They gathered for the conference at Damonds Creek, Calloway County, Kentucky. This was to be a conference of the "Tennessee Conference."

For the first time in the history of the Southern States Mission, a geographical area was designated as a "conference." The first conference covered the area of Kentucky and Tennessee. It included the eight branches that had been organized in the counties of Benton, Henry, and Weakley in Tennessee, and Calloway County in Kentucky.

President Marsh interviewed the Elders that attended the conference and Elder Woodruff called this interview a "spiritual interview." The Elders present were, (besides Marsh) David W. Patten, Elisha H. Groves, Wilford Woodruff, A. O. Smoot, David Cathcart and Benjamin Boystun.

After the Elders were interviewed, President Marsh was voted "to the chair" (presided over the conference). R. Alexander acted as clerk. Elder Woodruff also preserved the account of this conference in his journal:

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40 The following was printed in the Messenger and Advocate: "Between September 2 - 4th, 1836 Conference held at Damond's Creek, Calloway County, Kentucky. At which time the area of Kentucky & Tennessee were organized into the Tennessee Conference." (Latter-day Saint's Messenger and Advocate, Vol. II [June 1836], p. 335; Vol. 3 [Jan. 1837], pp. 440-441).

41 "Wilford Woodruff's Journal," MS, August 29, 1836.

42 Ibid., September 2, 1836.
TENNESSEE CONFERENCE - 1836

- Branch
- Concentrated Missionary Work
Reports:
Priest Daniel Thomas - Damon's Creek branch - reported Henry Thomas added since last conf. none expelled.
Priest Clapp - Taropen Branch - Lewis Allen added. None expelled.
Elder A. O. Smoot - Blood River. All well.
Patten - Sulpher Well Academy Branch in good stanced. 2 added since last conf. Two added: Lewis & Robert Copeland. One Emily Dyer expelled. Also rep three members near Wyetts Mills in good standing. Also Chalk level in good standing (branch) Chalk Level & Eagle Creek number the same as last conf.
Cyprus Branch thriving, numbering same. Also 4 scattered members.
Also in Henderson County near Sulpher Springs baptized since last conf: 3 under Elder Cathcart's hands.
Elder Woodruff represented six members in good standing in Thompsons Creek branch, Weakly Co. Tenn. who were baptized since last conf. This made a total of eight branches and 133 members.

The conference then took into consideration the propriety of calling on the Presidency of the Seventies by letter or otherwise for the ministers of the gospel from their quorums to fill the vacancies for preaching in this region of county. Wherefore it was motioned & seconded & carried that Presidents Marsh & Patten write to the said presidents for six faithful laborers to be sent from their quorums into this part of the country. And further resolved that whereas Elders Woodruff & others are about to leave this region of country for Kirtland & Zion President Marsh & Patten write also to the Presidency of the High Priesthood at Kirtland requesting them to send forth to this region of country an High Priest of their quorum to watch over this church. Be it further resolved Sd. Marsh & Patten prepare & send a petition to the Editor & Proprietor of the Saints Messenger and Advocate requesting him to publish in addition to the Messenger a monthly periodical large enough to contain all the interesting of edifying letters from the Elders abroad.

The case of Lucinda Benton was presented who was found to have been illegally cut off. Wherefore she was restored in full fellowship until she could set a fair trial. A short address was delivered from the chair on the necessity of the Tennessee Conference keeping a church record of all the names belonging to the several branches of said conference. And also the necessity of each branch sending a priest to represent their branch and to bear the names before the general conference of all who have been added since the last conference & any that may have been blotted out. Further resolved by the conference that the Church purchase books to keep a general record of the Church. Also that Brother Johnston F. Lane be chosen & appointed clerk and ordained to the office of an Elder to keep the general church record of the Tennessee Conference accordingly Johnston F. Lane was ordained to the office of an Elder. Also Benjamin Clapp & Randolph Alexander were each ordained to the office of an Elder the above were ordained under the hands of President D. W. Patten. Also Br. Linzy Braidy was ordained under the hands of Priest Benton to the office of a Deacon.43

43 Ibid. (See also Messenger & Advocate, Vol. III, No. 4, pp. 440-441 [January, 1837].)
The crystallizing of an area into an organized "conference" and the beginning of record keeping for the new organization, was the highlight of this important meeting. This marked a new era in the organization of the Southern States Mission.

During the meetings, Presidents Patten and Marsh called upon the Saints for a contribution to help purchase clothing and necessities for Elder Woodruff's return to Kirtland. He had labored for one and a half years in the branches of the Tennessee Conference, and was now to be released from his mission. The Saints readily responded to this request and took up a collection of $76.35. The names of all who contributed were recorded in the Tennessee Conference records by J. F. Lane, the clerk of the conference. In order to have an inheritance in Missouri, Elder Woodruff sent fifty dollars of the collected money with President Marsh to purchase forty acres of land at $1.25 per acre.

Before Elder Woodruff left for Kirtland, he rode to the nearby town of Waidsborough with Henry Thomas and there purchased a coat pattern in order to make him some clothes for his return home. On September 6, he rode with Elder Benjamin Clapp to Paducah to visit Sister Benton and cite her to trial to answer a charge preferred against her to Elder J. F.

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Wilford Woodruff lists those who contributed as follows:
Brothers Henry Thomas $5.00, Benjamin Clapp $6.00, Simeon Hendricks $10.00, Jefferson Turnbow $2.00, Elijah Glass $.50, David Crider $.50, John Thomas $1.00, William Christmas $.25, Randolph Alexander $5.00, James McCartney $2.00, Isaiah Benton $.50, Henry Lory $2.00, Jourden Hendricks $.50, Henry Thomas Sen $.10, Jesse Turpin $5.00, John Camp $5.00, Daniel S. Thomas $5.00, James Allen $5.00, in the store, Lewis Clapp $6.00, Lewis Allen $5.00, Linzy Braidy $6.00, Rachael Turnbow $.25, Oliver Drown $.75, Alfred Loy $2.00, making in cash $63.35. In the store $13.00, Total $76.35. (Ibid., September 4, 1836.)
Lane for unchristian conduct. After delivering their message, they rode to Parson Beaty's, a preacher of the Christian order who lived on the Clark River in Calloway County, Kentucky. He received them in warm friendship as disciples of Christ. Before preaching the Gospel to him, Elder Clapp and Elder Woodruff retired "aside from the abodes of men" and prayed to God that he would bless Parson Beaty and his household. They covenanted together not to leave his house until he would become a Latter-day Saint. They returned to the house and preached to him. He received the gospel with gladness, and the next morning (September 7, 1836) they baptized him and went on their way rejoicing.45

A court was held September 10, at Elder J. F. Lane's (Calloway County, Kentucky) to try Lucinda Benton who had been cut off from the Church illegally. The charge had been "Unchristian like conduct." She confessed her guilt and was again received in full fellowship by the voice of the Church and of the court.

On September 17, Presidents Marsh, Patten and Groves, along with Sister Patten, stopped at John Camp's in Calloway County, Kentucky, on their way to Zion in Missouri. They were traveling in a two horse wagon. Elder Woodruff was on hand to bid them farewell; and on the 18th, Elder Camp asked them to lay hands upon him to heal him of a sickness and lameness. This they did, and he was healed of both.46

The First Fruits of the South Spread Their Tents for Zion

The Beginning of Emigration from the South

The Latter-day Saints had the desire to fulfill the prophecies

45 Wilford Woodruff's Journal," MS, September 6, 7, 1836.
46 Ibid., September 17.
of old that indicated there would be a literal "gathering" of Israel. Their "Zion" was in Missouri, and all converts were expected to "gather" to that state. This was part of the message of President Thomas B. Marsh and Elisha H. Groves as they gave instructions to the Saints in the conference of September 2. The message of "gathering" had been given by other missionaries, but there had probably been only one group that had previously started to gather. This group was the family of John Lowe Butler. They started their travels from Franklin, Simpson County, Kentucky, about the first of April, 1836. The distance they traveled to Ray County, Missouri, was 300 miles; and their wagons were pulled by ox teams. They had one yoke of cattle give out, and they had to get another yoke before they finally arrived on June 16. They stayed first at Father James Allred's, then moved to Far West, Caldwell County, in the fall of the year. 47

Within two weeks after the September Conference at Damon's Creek, another four families from Tennessee and Kentucky were organized by Wilford Woodruff and made ready to leave their homes to "gather to Zion." Elder Woodruff wrote the following descriptive entry in his journal concerning this group of emigrants:

19th - is a day long to be remembered by me & others in consequence of the interesting scenes transpired with the Saints of God in the South. Isaiah & others of the Ancient Prophets testify to us of the great events of the last days especially of the literal gathering of Israel. They say the Saints shall gather from the East & from the West and that the North shall give up & the South keep not back. This interesting day had now arrived, yea the 19th of Sept 1836. When some of the Saints of God in the South began to take their families their chariots, wagons, their oxen, their horses, their tents, their armour, and move towards as the children of Israel according to the command of God as follows. Arose in the morning at Br. Camps & breakfasted at his house after which we repaired to the bank of a stream where prayers were offered up un-

to God when President Marsh led a young man into the waters of baptism. He was confirmed upon the bank of the stream under the hands of Presidents Marsh, Patten & Groves. Then we all stood upon our feet & received great blessings confirmed upon our heads. With uplifted hands of the three above named brethren, President Marsh being speaker. We then all took the parting hand with those beloved servants of God & with Sister Patten. Also these four friends took their seat in a wagon & set their faces as a flint with ox teams. Soon after the above named brethren left us Br. Albert Petty came to us from Cyprus Branch with his wagon & family to join those of the Taropen Branch who were going to Zion. After spending a short time in arranging the wagons & team the company were preparing to move forward. The company consisted of four families with three Elders as follows: Lewis Clapp & his family, John Camp & his family, Albert Petty & his family, & Benjamin Clapp & his family. Also Elders Boystuns, Cathcart. This company chose Elder Benjamin Boydston as their leader on the road to Zion. This company of the south were principally the first fruits of my ministry. Some were baptized by Elder Parrish. They numbered six male members & five females & 10 children & one servant, making 22 in all. This company of faithful Saints after taking the parting hand with their friends on Taropen moved forward on their journey in good spirits & with joy. I rode with them this first days travel as far as the South Fork of Mayfield where we all camped for the night after pitching our tents & taking supper. I assembled this small camp of Israel together at Bro. Albert Pettys tent to address them for the last time & after they were assembled I arose to address them & although the rain descended in torrents so that we were wet through a good tent yet my soul was vibrated & fired with emotions & feelings of no ordinary nature. I endeavored to lay before them the worth & value of the cause they were engaged in & that they were the first in fulfilling the Prophets who spoke of the South keeping not back & that it would be recorded upon the archives of heaven to be read in the day of eternity that they were the first fruits of the South who had spread their tents for Zion. I also instructed them about traveling by the way. They all covenanted to give heed to Elder Boystons precepts as they had chosen him as their leader. When I closed I was followed by Elders Boydston, Cathcart, & Clapp, who spake in the spirit of God & with feeling of the deepest interest. When this edifying interview closed by our kneeling & I addressed a throne of grace & implored the mercy of God to rest upon the Camp that they might all reach Zion in peace.

48 This servant was probably the first Negro servant to come to Zion from the South.

49 Wilford Woodruff apparently did not know of the Butler family emigrating to Missouri from Kentucky in April of that year.

50 "Wilford Woodruff's Journal," MS, September 19, 1836.
Another group that emigrated to Caldwell County, Missouri, in the fall of 1836, was the Lewis family who lived near the Butlers in Simpson County, Kentucky. This group included Benjamin Lewis, who had been the president of the branch of the Church organized in Simpson County in the early part of 1835. It also included David Lewis, Tariton Lewis, and others of the Lewis family. They settled on land near Haun's Mill in Caldwell County, and on September 30, 1838, they were victims of the Hauns Mill Massacre.

During 1836, all three groups of emigrants totalled between 30-40 people. This was the beginning of the "gathering to Zion," from the South.

Wilford Woodruff Returns to Kirtland

During the September Conference, Elder Woodruff had been released from his labors in the South and counselled to go to Kirtland and receive his endowments along with A. O. Smoot.\(^5\) Before he returned, however, he made one more visit among the Saints he loved. This visit took place during September and October. When he and Elder Smoot were ready to leave the South, they retired to the banks of the Bloody River to perform a last solemn duty as a testimony against those who had rejected their message. Elder Woodruff recorded this event as follows:

12th. Retired in company with Elder A. O. Smoot onto the banks of the Blood River aside from the abodes of men to spend some time in prayer & praise to God & to perform a solemn duty

\(^{51}\) See Part III, Chap. I, footnote No. 33 for details of this massacre.

\(^{52}\) Deseret News 8:85 (See also "Journal History," Sep. 2, 1836.)
that is required of all the Elders of Israel whose testimony is rejected by this generation. While they are preaching the Gospel of Jesus Christ & bearing testimony of his NAME After we had cleansed our bodies with pure water & also with strong drink or spirits, this not by commandment but from choice. We then according to commandment cleansed our hands and feet and bore testimony unto God against the Benton County mob & also against Paris and many others whom had rejected our testimony. We enjoyed a solemn spiritual & interesting season. We retired from the water in the Spirit of God & spent the night for the last time at Brother Levi Taylor & Sister Taylors with the Brethren and sisters beneath this roof I have spent some of the most interesting seasons of my life for the last two years. [On the next day he bid goodbye to all the Saints in Bloody branch.] 53

As he journeyed homeward, on October 13, traveling companions of Elder Woodriff were Elder A. O. Smoot and Priest Jesse Turpin. They visited the Saints in Calloway County, and on October 22, baptized Mrs. Beaty. Her daughter was baptized the next day. They also ordained Brother Beaty to the office of a priest. He had been a preacher of the Christian order for several years. The meeting with the Beatys was the last meeting held in the Tennessee Conference by Wilford Woodruff.

As the three missionaries made their way north, they stopped at Paducah, Kentucky, at the home of Brother Isaiah Benton. His home was generally a "stop over" place for the missionaries as they traveled home from western Kentucky and Tennessee.

On October 25, they boarded the steam boat "Havana" 54. On the 27th they went aboard the "Havana" and traveled to Louisville. Priest Turpin then took a boat for Cincinatti and Smoot and Woodruff spent nineteen days visiting Smoot's kinsmen at Owenton, Owen County, Kentucky. This was the birthplace of A. O. Smoot, and he had not been there since he was five

53 "Wilford Woodruff's Journal," MS, October 12, 1836.

54 This was the first time Elder Woodruff had ever traveled on a steamboat.
years of age. They had crossed the counties of Jefferson, Oldham and Henry, where they did some preaching, then into Owen County, where they visited the relatives of Elder Smoot (November 6). Two of these relatives were named William Smoot and Reed Smoot. From there they went north through Boone County, then to Cincinnati, Ohio; Wheeling, Virginia; and to Chardon where providentially they met Elder Henry Sherwood on his way to Tennessee (November 24). After a visit with him, they set out on foot in a hard snow storm for Kirtland, arriving there November 25, 1836. They marveled at seeing the new Kirtland Temple, in which they were privileged to report the success of their mission in the afternoon meeting of November 27. This was a thrilling time after having been away for two and a half years.

55 In C. Elliott Berlin's "Abraham Owen Smoot Pioneer Mormon Leader," (unpublished Master's thesis, Brigham Young University, 1955), p. 9, he indicates that A. O. Smoot left Owen County when he was about seven years of age. Wilford Woodruff's account is probably more correct.

56 It is of interest to note in the entry of Wilford Woodruff's journal of November 7, that on this election day they wanted to vote for the candidate of their choice for president of the United States, but the judges endeavored to deprive them of voting. After employing some judges and Col. Rowley, they were able to give their vote for Martin Van Buren for president and Col. R. M. Johnson for vice president.

57 On the 16th they visited the big Bono lick in Boon County, Ky., and Elder Woodruff indicated in his journal that "This was the place where those large bones of enormous size were dug from the earth and have been exhibited in many parts of America & Europe. It is conjecture that those animals while in the lick got mired and perished. It is said or judged from the measure of these bones that the animal was 36 feet in length and 15 feet in height. No record yet gives us an account of these animals. Will not some records of the Nephites yet tell us?" ("Wilford Woodruff's Journal," MS, November 16, 1836.)
At the close of the year, Elder Woodruff recorded in his journal a summary of his missionary travels as follows:

Traveled 6,000 and five hundred and fifty seven miles. Held 153 meetings, 4 conferences and 4 debates. Baptized 27, ordained two Elders, Three Priests, one Teacher and Two Deacons. Established two preaching places, Blessed 19 children, Healed 4 of diseases, Got 22 subscribers for the Messenger and Advocate, Gave six and procured $85 for the Temple at Kirtland, Wrote 34 letters and received 7, Experiences with three mobs - always delivered. 58

And thus ended the mission of Wilford Woodruff to the Southern States. He was one of the first great missionaries to the South, and because he kept an accurate record of his missionary work, it is possible to reconstruct much of the history of this period. This choice experience for two and a half years helped Wilford Woodruff become one of the great witnesses of the mission of Joseph Smith and Mormonism. He bore witness of the Church all the days of his life, and served as its president for nine years. 59

Other Missionaries of 1836

Charles C. Rich.-- During March, 1836, Charles C. Rich left Kirtland on a mission to Indiana, where he had lived in his youth. His headquarters

58 "Wilford Woodruff's Journal," MS, December 31, 1836.

59 After Wilford Woodruff's return from the Southern States Mission in November, 1836, he served a mission to the Fox Islands. He became one of the Twelve Apostles, with whom he went on a mission to England in 1839. In February, 1842, he became the business manager of the Times and Seasons. He filled two missions to the Eastern States, then was called to preside over the British Mission in 1844. He returned from his mission just in time to participate with the Saints in their great exodus from Illinois. He had the privilege of conveying President Brigham Young in his carriage as they entered the Salt Lake Valley. He went on another mission to the Eastern States in 1848. In 1883 he became the Church Historian. (He had been the assistant Church Historian since 1856). In the April Conference of 1889, he became the fourth president of the Church and held this position until his death on September 2, 1898.
was Rising Sun in Ohio County. While laboring in this general area, he made several visits across the Ohio River into the neighboring county of Boone, Kentucky. He had several relatives and friends living in the vicinity of Big Boone. Some of the names he mentioned in his journal were Thomas Rich (a cousin who lived in Big Boone), John Rich (who lived 2½ miles from Covington), William Rich and a Charles Slater. He also mentioned his father's old place, located one half mile above the Lick. He held some meetings in this area, and his relatives treated him very kindly.

A visit was also made by Elder Rich to the little branch that had been organized on the Licking River in Campbell County, by Robert Gulbertson [Charles C. Rich spells his name "Culbertson"] in 1834. While there he baptized Mary Emmett on June 19.

In Boone County, he had a variety of experiences besides preaching the Gospel. In June he helped Charles Slater plant tobacco. He also helped Thomas Rich hunt a bee tree, worked on a pair of shoes for Wm. O. Clark, and held a debate with John W. Roberts in the schoolhouse. Although he held many meetings and did much preaching, he left no written record of any success in making converts.

Henry G. Sherwood.-- Under the date of August 1, 1837, Elder Henry G. Sherwood wrote the following:

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60 This is the same place Wilford Woodruff mentioned visiting as he returned home in November, 1836.

61 These visits and meetings took place between March 22, 1836, and September 19, 1836.

I have recently returned to this place [Kirtland] from the mission that in November last our quorum voted for me to take in compliance with a request 53 made on us by the Tennessee Conference. [He left in November, 1836, and went to Louisville, Kentucky, then to Paducah, McCracken County, Kentucky, arriving there the 1st of December. He indicates that there are 114 members between the Tennessee and Mississippi Rivers and that they had previously numbered about that, but some of their former members had last year moved to Zion, Mo] 54

Little is known about any success he may have had on his mission.

Lorenzo D. Barnes and Samuel James.— Very little is known about these two Elders, except that they raised up a small branch of the Church with fifteen members in the vicinity of Shinnston, Harrison Co., Virginia, in the fall of 1836. 65 The branch was probably a result of labors performed there by Elder James in the fall of 1834.

Summary

The year 1836 was noted for many "firsts." There was the beginning of meetings called "conferences" wherein the membership of several branches united to have one large gathering. Three such meetings were held during the year. The term "conference" also took on a new meaning by becoming a reference to a geographical area, that of western Tennessee and Kentucky. This area became organized into what was known as the "Tennessee Conference." With this organization came the keeping of records of the activities of this given area, and a clerk was placed in charge of the records. This was a very important step forward.

63 See p. 123 for this request.
64 Messenger & Advocate, 3:549.
65 "Journal History," August 3, 1837 (See also the "Central Atlantic States Mission History," MS).
Two branches of the Church were organized: Thompson Creek in Weakley Co., Tennessee, and the Shinnston Branch in Harrison County, Virginia (now West Virginia).

The collecting of money, had its part in the missionary activity of 1836. Collections were made for the construction of the Kirtland Temple and also for the purchase of land in Missouri.

During the year David W. Patten visited the mission in the official capacity of an Apostle. He was the first General Authority to visit the Southern States Mission in an official capacity. Later in the year, Thomas B. Marsh, who was the president of the Quorum of Twelve, also made a visit to the mission.

The spirit of mobocracy was felt as Elders Patten and Parrish were placed under arrest and Elder Woodruff’s horse, Jude, was poisoned.

It was a year of miraculous healings and experiences such as David W. Patten’s reported experience with Cain.

This was the year when the first emigrants left the South to go to "Zion" in Missouri. This was the beginning of a movement that would last for the next fifty years and would take many converts out of the South.

Fifteen missionaries were privileged to labor among the people of Tennessee, Kentucky, and Virginia, during this year of "firsts," which was an outstanding year in the history of the Southern States Mission.

66 The fifteen missionaries were: Wilford Woodruff, Elias F. Wells, Daniel Cathcart, A. O. Smoot, David W. Patten, Benjamin Boydston, Elder West, Warren Parrish, Thomas B. Marsh, Elisha H. Groves, Jesse Turpin, Charles C. Rich, Henry G. Sherwood, Lorenzo D. Barnes, and Samuel James. There may have been some local missionary work also.
CHAPTER III

EMIGRATION AND NEW FIELDS OF LABOR, 1837

Henry G. Sherwood and Abraham O. Smoot Lead Emigrants to Missouri

After Thomas B. Marsh's visit in August, 1836, many Saints in Kentucky and Tennessee made preparations to move to Missouri as part of a "spirit of gathering." To pull up stakes and leave friends, relatives and farms, was not an easy thing to do; but as dedicated members of the Church, they were willing to follow instructions of their leaders. Feelings concerning this move were very strong. The desire and preparation to move and be with the body of the Saints occupied a great portion of their thinking and time. Martha Thomas has left us an account of a vision she received in the spring of 1837, as she worried about this move from her home:

I had been much troubled the past winter for fear we would never get to Zion, knowing that we could not go unless we could sell our property. Therefore my prayers were continually ascending to my Father that the way might be opened up for us to go. One day Mr. Thomas saddled his horse and went down to the mill. He stayed much longer than usual.

About one o'clock he rode up to the gate and called to me, saying "Pack up your goods, we are ready for Zion." I stepped to the door and said, "Have you sold?" "Yes," he answered. "Can we go." "Yes." If any one ever felt like flying it was me. I gathered the water pail and pitcher, started to the springhouse for fresh water, milk and butter for his dinner.

I lifted the pail of water on my head, for that was the way we packed our water, the milk and butter in my hands. I started up the path with much joy. I thought I was like one of the ancients who was so near the promised land; he went on the mountains and looked over and saw it. Just at that moment if there was one snake's head, there were thousands on each side of the road sticking up about six inches above the ground. They did not seem to move
or lap a tongue at me. It passed so quickly it did not affect me at all.

When Mr. Thomas sat down to eat his dinner I thought of my snakes and wondered . . . . I remembered Brother Patten saying, "The one who gave the dream would give the interpretation in due time."

As the Saints in the South made preparations to gather to Zion, the Prophet Joseph Smith was also making plans for this "Exodus."

Elder Abraham O. Smoot, a native of Tennessee, found it necessary to return to his home in the South because of ill health, according to the report of one of his daughters and Wilford Woodruff. However, Smoot says that a few days after being healed from his illness he was advised by Joseph Smith to return to the Southern States to raise a company of Saints to come to Far West. Probably Joseph Smith did not want to pass up an opportunity to use the leadership qualities of Abraham O. Smoot.

After Elder Smoot received his patriarchal blessing on January 23, 1837, under the hands of Joseph Smith Senior, he then set out for his step-father's home in Tennessee.

His assignment from the Prophet had been to assist in raising a company of Saints to emigrate to Missouri. Elder Henry G. Sherwood, who had been laboring in the area since November (five months), assisted Elder Smoot in making preparations for the move. Elder Sherwood had witnessed twenty-five more converts joining the Church during his labors, which made a total of 139 members in the Tennessee Conference.

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1Kirkham, pp. 9-10.


3Berlin, pp. 16-19.
Before starting on their trek to Missouri, they held a conference in the first part of April. The following information concerning the conference was written by Elder Sherwood:

... it was voted to ordain three Elders viz. A. B. Wilson to take charge of that part of the conference that are within the borders of Tennessee, James Beaty for the same in Kentucky, and Alfred Loy, who soon after in company with others from that place, at whose request, I led ... to Far West, Mo.⁴

After this organization at the conference, they were ready to leave. The Saints made great sacrifices and went through many hardships as they left their homes and friends. In writing of their sacrifice, Daniel S. Thomas, who had been the branch president of the Daman Creek Branch, said:

I was then living on a farm of my own worth one thousand dollars, containing a good and extensive orchard, homestead, etc. We obtained from this the sum of $250 and that in poor pay.⁵

Previous to their gathering, some of the Saints had sent money to Far West, Missouri, to purchase land. Daniel S. Thomas said that he and his brothers had sent money and bought them each 80 acres of timber land.

After making necessary preparations, the company bade farewell to their friends and loved ones. This was a sad parting, as recorded by Sister Martha P. Thomas:

We now bade farewell to all kindred, which was a sad affair, especially to father and mother Thomas. They belonged to the Church but were too old to stand the journey. Brother Woodruff had blessed them and said they would yet stand in Zion. So they did for we sent for them and in the fall they came by water. They soon died and were

⁴ Messenger and Advocate 3:549.
⁵ Taken from a letter to the editor and readers of the Lehi Post and published in the Daniel Stillwell Thomas Family History, pp. 48-49.
buried side by side on Long Creek, Missouri. Father was a revolution-
ary soldier under Washington. He was 84 years old and Mother 78.5

In A. O. Smoot's private journal, he made the following entries
concerning this move:

April the 24th, 1837.
Monday I started in company with Father S. Hendricks, R. Alexander,
L. Brady who pitched their tents for the land of Zion. We traveled
14 m pitched our tents 6 m south of Mayfield County Sect. of
Graves County – Ky – [On the 26th they met three Brothers: Thomas,
Smith and Murphy, who were also journeying to the land of Zion. They
pitched their tents on the banks of the Ohio River.]7

May 5th – [Camped and pitched tents in the edge of a prairie in
South Illinois. On Sunday the 6th, he and Elder Sherwood preached
to a respectable audience.]

10 – Thursday – crossed the Mississippi into St. Louis. Trav-
elled 10 m &c.

20 – Sunday – Lay by at the above named place 4 miles west of
Columbus and preached to a large and attentive audience conducted by
I in the forenoon. Elder H. G. Sherwood in the afternoon.

June 1 – Thursday – Traveled 22 m arrived at Br. Camps on long
creek Caldwell County, Missouri.

6Tbid., p. 10.

7 It is of interest to note that A. O. Smoot mentions three famil-
ies leaving with them: S. Hendricks, R. Alexander, and L. Brady. After
two days, three more families join them: Thomas, Smith and Murphy. This
made a total of six families, or probably between 20-40 persons. He does
not mention in his journal any others joining them. In Berlin's thesis
on A. O. Smoot, he quotes from "Early Experiences of A. O. Smoot," which
indicated there were 200 people in the company and they traveled in forty
wagons. This statement, due to other evidence, is undoubtedly in error.

In the first place, there were not 200 members in the Tennessee
Conference. In the September conference it was reported that the mem-
bership of the conference was 133. After this conference, and before 1837,
there were 30-40 Saints who emigrated to Missouri. This would leave the
membership at 100 or less. In August of 1837, Henry G. Sherwood wrote
concerning his mission and indicated there were 114 members between the
rivers Tennessee and Mississippi, but that part of this number had emi-
grated in 1836. (Messenger & Advocate 3:549)

In the second place, not all of the Saints emigrated with these
elders, as already noted above. As missionaries went into the mission
in 1837, they mention names of several Saints who were still living there.
These evidences, lead the writer to believe that the company con-
sisted of less than 200 persons as they started out from the Tennessee
Conference.

As more joined the company on the way, it is possible the number
may have increased some. Martha Thomas indicated in her account that a
"few" families joined the group (Kirkham, p. 11.)
June 2 - Friday - Traveled 8 m reached Far West where I met with the greatest of pleasure many of my Bros. & Sisters in the Lord with whom I had a previous acquaintance. Saw them situated in the land of Zion with peace & plenty which give joy to my soul. 8

It was a great adventure for these emigrants, under the leadership of Henry G. Sherwood, 9 to travel by wagon for 400 miles. They averaged about ten miles a day and pitched their tents each night for shelter.

Even though the converts were called "Saints," they were not always "Saintly." In addition to the many physical problems of sickness, bad weather, lack of proper food for both man and beast, there was the persistent problem of getting along with each other socially, as they traveled in this very close association. New families, who joined the group as they moved along, only aggravated the problem of keeping unity in the company.

Again, we are indebted to Martha P. Thomas for her fine account of this movement, and more especially, the description of the social problem that existed on the trek.

We now started for Zion. After three days' journey I was sick with a disease called sun pain. Crossed the Tennessee river, laid over one day. The pain in my head was so severe I thought I would die. Mr. Thomas came into the tent and said, "Mother! What can I do for you!" "Oh! I don't know, can you ask Brother Sherwood to administer to me?" "Yes." Now this was something new to us for we had not seen anyone healed. He went and spoke to him: "Certainly," he said, "I was thinking about it but thought I would let her call on me."

He came in the tent with Brother Smoot, and others, they laid their hands on my head, I felt a calm, quiet, spirit go from my head to my feet. He said I should be healed from that moment; so I


9 Berlin, p. 17, infers that A.O. Smoot was the leader, but Martha Thomas indicates the leader was Henry G. Sherwood, as does Sherwood, himself. (See reference No. 4).
was. The pain and soreness of my eyes were all gone. I got out of my bed, washed, ironed, baked, and was ready for my journey next day.

We started -- it was something very new to us to be led by anyone and obey him in all things. In this we did not fill the bill very well. It did not take him long to tell us sharply that if we did not harken to his counsel better, the wind storms would overtake us. That night I thought we would be destroyed by the falling timber, but no one was hurt. I acknowledge the hand of God, for the fallen timber lay all around us. We commenced studying our duty to our God and our leader. We traveled on very quietly for several days. A few families fell in with us, going to Zion the same as we, though strangers to us. Brother Sherwood asked them to join our company and he would lead them. They said No! they would lead themselves. Our leader called them Judas' company, they never got fairly out of sight, sometimes ahead, sometimes behind.

One day it was very hot; both man and beast were suffering for water. Our leader went ahead and found running water, "but you must not soon here," he said: "Loose your cattle, let them drink all they want and you can pack enough for your dinner." We did not like the idea, but we had not forgotten the wind storm. We all moved except one family. Sister Margaret Atkinson was with them. She did not like to stay back but she did.

It was about a quarter of a mile to the edge of the grass. There was not a tree nor a bush to shade us. Brother Sherwood had crawled under our wagon, I thought he was asleep. Old father Hendricks came walking up to our wagon, harmless as a child, saying "I don't see why we can't travel without a leader as the Judas' company do. They get along as well as we do." I wish you could have seen our leader roll out from under that wagon and call the attention of the company.

We soon got it for he spoke with such power we were fairly paralyzed. I cannot think of the hundredth part, but he said if we did not do better and acknowledge him as our leader, the judgments of God would come down upon us. "Now hitch up your teams and start."

Our beloved sister Margaret, who was back with the family at the water, saw we were starting and thought she would overtake us, as it was lonesome to be so far behind. The sun was very hot. She had a large umbrella she usually carried when walking. When she was over half way between her wagon and the company she noticed a black cloud rising very fast. We were all watching it. It was but a few minutes when we were in the most severe storm that I ever saw.

It thundered, the lightning was so vivid that it almost blinded us. The rain and hail came down with such force and the wind was so strong the teamsters had to stand with their oxen, to keep the wagons quartered with the wind, for fear we might all go rolling together.

But where is Sister Margaret (later became Margaret F. Smoot of Provo). Brother Allen, I think it was, looked back and saw her sitting in the middle of the road. He went to her as quickly as he could, helping her up out of the mud and water. Her umbrella was wrong side out, the wind and hail were so strong she could not stand up. Where she sat down in the road, the mud and rubbish drifted
around her. Her skirt where it was gathered full of mud and rubbish. She was frightened nearly to death.

Where the storm came from I do not know, whether it was called down from above or up from below we could not say, but we all acknowledged the hand of God in our deliverance.

Dear reader, I do not mean you to think I am finding fault with our leader. We had all confidence in him as a leader and a good man. His fireside teachings were good and noble. We all fasted with the best of feelings and he pronounced great blessings on the faithful. The fault was in ourselves. We did not know how to be led, thought we might lead part of the time.

After a forty days' journey (April 24, to June 2, 1837), the emigrants from the South arrived in Far West and began clearing the timber off the land to commence farming. They worked hard to make a new permanent home, believing that they would not be called upon to make another move. Little did they realize the travels and journeys they would have to make, as persecuted Latter-day Saints.

George Albert Smith in Virginia

After the emigration of the Saints from the Tennessee Conference, the missionary work focused on Virginia. One of the first and most noted missionaries to go to Virginia was George Albert Smith. He was a cousin of the Prophet Joseph Smith. When he was called on this, his third mission, he was a young man of twenty. He had valuable training on this mission, and because of this and similar training, he lived to be one of the Twelve Apostles and also the first counselor to the president of the Church, Brigham Young.

He wrote the following brief account of this mission:

... on the 5th of June 1837 - I left Kirtland for the South with M. F. Cowdery ... On the 18th of August I arrived at Harrison Co. Virginia. The Conference had appointed me to stay in that region & instruct the Saints more perfectly and accordingly

10Ibid., pp. 11-14.
I traveled in the Counties of Harrison, Tyler and Monongahela, about six months & returned home on the 25th of March [1838]. 11

During this eight month's mission, he opened up the work in Tyler and Monogahela Counties, which now, along with Harrison, includes Wetzel, Marion and Doodridge Counties. There had been Latter-day Saint converts located in Harrison County since 1834. 12

We learn from a letter written by his father, John Smith, 13 that Elder George A. Smith taught a grammar school in Virginia. In his own letter, written from Shinnston, Harrison County, Virginia, and dated January 14, 1838, we read the following:

I am spending this winter among the hills of Virginia, where the Elders have succeeded in building up a small branch of the Church, consisting of some sixty or seventy members, who are scattered over this country within a distance of about forty miles. The country is very rough and thinly settled . . . . The people here are quite generally very hospitable to strangers and quite enlightened, excepting in learning, which is at a low ebb. In some neighborhoods there are no schools; hence we see children growing up ignorant of the alphabet knowing little or nothing, except what they see, their parents being as ignorant as themselves.

The spirit of persecution rages here to a great degree, all the foolish stories that malice and enmity can invent are industriously circulated against the truth, by men of corrupt minds, but in vain. My labors at present confined to the Church and I am teaching a grammar school among the brethren. 14

11 "George Albert Smith's Journal," MS, 1837. (In September, 1836, he left to go to Benton Co., Tenn., on business for the Church. He went through Kentucky and into Tennessee, then returned to Missouri on December 24, 1838. He does not mention any more than this in his journal concerning this trip, but it was probably for the purpose of raising money for "poor bleeding Zion.")

12 See Part II, Chapter IV, Samuel James in Virginia.

13 Letter written from John Smith to his son George A. Smith, who was in Shinnston, Harrison County, Virginia and dated Jan. 1, 1838, at Kirtland, Ohio. The letter is on file in the L.D.S. Church Historian's Office in Salt Lake City, Utah.

14 Letter on file in the L.D.S. Church Historian's Office in Salt Lake City, Utah. (Elder Smith returned to Missouri in March, 1838.)
The First Conference in Virginia

Besides the labors of George Albert Smith and Marcellus F. Cowdery in the vicinity of Harrison County, Virginia, the following Elders were laboring in the same area at least sometime during the year:

Lorenzo D. Barnes and Priest J. Robertson (left Ohio May 17), Jesse Turpin (left Ohio on April 24), Francis Gladden Bishop and Samuel James, Elias Smith and Solon Foster, Joshua Grant and Jedediah M. Grant.

In August there were enough Elders and Saints in the vicinity to hold the first conference in Virginia. They met first at the house of Brother J. Harvey at 10:00 a.m., Friday, August 18, 1837. At this first meeting they organized the conference. Elder John Lyon, a local Elder, was at first chosen as the president of the conference, with Marcellus F. Cowdery as clerk. At twelve o'clock the Elders assembled at a free meeting house in Shinnston, where they were met by Elder Samuel James. Because of Elder James' official standing in the Church, he acted as the president of the conference. At two o'clock p.m., a discourse was delivered by Elder George A. Smith.

15 Part of these Elders had been laboring in Ohio and Pennsylvania, but came to Virginia for the conference. On Oct. 6-8, 1837, a conference was held in West Township, Columbiana County, Ohio, where Elder Lorenzo D. Barnes acted as secretary and Elder Samuel James gave a sermon. ("Journal History," October 8, 1837.)

16 Elder Turpin wrote a letter on July 15, and indicated he had traveled 500 miles, preached 29 times & baptized 5 persons. ("Journal History," July 15, 1837.)

17 Messenger & Advocate, 3:519.

18 "The Journal History" of September 18, 1837, indicates that Elders Solon Foster and Elias Smith left Harrison County to return to Kirtland on September 4, 1837.
On Saturday, August 19, discourses were given by Lorenzo D. Barnes and Francis Gladden Bishop.

On Sunday, August 20, Elders Samuel James, Francis G. Bishop and Lorenzo D. Barnes addressed the people. Elders Elias Smith, Solon Foster, Marcellus F. Cowdery and Priest Jesse Turpin bore their testimonies.

A congregation of 1,000-1,200 persons assembled and seemed anxious to hear the doctrines of the gospel.

On Monday, the Elders met at the house of Brother A. Boggess to transact business of the conference. Brother Allen Martin's request to withdraw from the Church was granted.

There had been 29 persons baptized into the Church previous to the conference, and two of them had moved. In October, Elder Samuel James reported there were 71 members in the area of Harrison County, and that the work of the Lord was in a very prosperous condition in Virginia.19

Brother W. Hoopes from Ohio, was ordained a priest. Sacrament was administered and seven were added to the Church by baptism. On Tuesday evening, August 22, the conference adjourned.20

Jedediah M. Grant in Virginia and North Carolina

One of the most well known missionaries in the early Southern States Mission history was Jedediah M. Grant. When he left for the South on June 6, 1837, he traveled east first in the company of Elder William Marks. He labored in Pennsylvania, New York, New Jersey, Delaware and

19"Journal History," October 8, 1837.

20Messenger and Advocate, 3:574.
Maryland. He baptized a few converts in these states. By August he was laboring in Harrison County, Virginia, and vicinity; and his brother, Joshua, labored with him for a short period of time. After his brother left, he continued his labors until November, and during this time he baptized three persons.

In November, Elder Grant left Virginia and traveled along for 270 miles to Stokes County, North Carolina. He arrived there on November 12, and was the first Mormon Elder to preach the gospel in that state.21. A synopsis of his first mission (November, 1837 - October, 1838) was recorded in his journal as follows:

I pursued my course South & after a journey of 270 mi. I arrived in Stok's Co., N. C. on the evening of the 12 of Nov. The same week I commenced building meetings. I soon had calls to preach in different places. The people became very desirous to cleave to the truth, so much so that they came out by hundreds to learn the mind of the Lord declared in its plainness as in days of old. . . but the Priests rose very much enraged and endeavored to keep the people from heren [sic] the Truth -- but without affect. I established a small branch of the Church in Patrick Co., Virginia which bounds Stokes Co. S. C. on the North . . . . I preached in Stokes, Surry & Rockingham Co., N. C. . . . My labors were so extensive that I didn't baptize menny [sic] yet I had a foundation for a grate [sic] work. I preached in their court houses and chapels in all parts of the county. I had large congregations where ever I held meetings. I held some debates with the Methodists all of which resulted in favor of the Truth and in the Glory of God our Heavenly Father. The people in N. C. are very kind indeed to me. They gave me a Beast to ride. Clothing in abundance. They gave me money to bear my expenses to Far West. I left on the 9th of October 1838. Had a prosperous journey . . . . arrived in Far West the 12 November.22

21 According to a letter written May 18, 1838, from Surry County, North Carolina, Elder Grant said: "You will know that the State of North Carolina has been passed by, by all our elders. I am the only elder I think, that has ever visited this state." (Elder's Journal, Vol. I, No. 4, August, 1838.)

22 "Jedediah M. Grant's Journal," MS, 1837-38.
Elder Grant was readily accepted and had much success in Virginia and North Carolina. He was able to organize a branch of the Church in Patrick County, Virginia, which was probably the third branch in the state.

The Beginning of Missionary Labors and a Branch in Maryland

The year 1837 saw the first Latter-day Saint missionary labors in Maryland. Elder Jedediah M. Grant labored there. Three others, Erastus Snow, William Bosley and John F. Wakefield, did missionary work in the vicinity of Washington County, between May and October. They were successful enough to organize the first branch of the Church in the State of Maryland.

A letter written by Elder Erastus Snow, December 2, 1837, from Troy, Ohio, told of their success in Maryland:

... I started alone from Brushvalley on the 3rd of July, and passing through several southern counties of Pennsylvania, I went as far as Washington Co., Maryland, about 40 miles from Baltimore.

In Washington County, Md., Franklin and Bedford, Pa., my labors were confined for about four months; it is thickly populated and wealthy country, but the ministers of our God had not visited their habitations, and the glorious sound of the fullness of the gospel had not saluted their ears: Though it is a place of many sects, I think not less than about fifteen; and battalions of priests very much divided. They had a factory for making them priests in Franklin County, Pa. I suppose you know the machine by which they fashion them, and teach them the laws of interpretation. I, of course, met with considerable opposition, but personal abuse I received none, but once, when I was waylaid by a secret company in the evening and besmeared with rotten eggs. [September 24]

I preached in their court houses, chapels, school houses and dwellings. When these were closed, I occupied the streets and

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23"Journal History," Oct. 8, 1837, and Dec. 2, 1837. (See also the "History of the Central Atlantic States Mission," MS, L.D.S. Church Historian's office, Salt Lake City, Utah.)

24"Journal History," December 2, 1837.
groves. . . had a formal debate in Leitersburg, Washington Co., Md. with a Rev. Mr. Bell of the Campbellites. The debate lasted ten hours. Large and attentive audience. Shortly after the debate baptized eleven persons. It did some good. On Sept. 1st, with the assistance of another elder sent me, we ordained Brother George Crouse an elder. He was formerly a Methodist exhorter, a man of influence and dearly beloved among them. On the 16th of October left Maryland and went to Pa. 27

Actually, Elder Snow spent little time in Maryland. His journal states:

The Monday following [August 11] I started in a southeast direction into Md., state was gone 2 weeks during which time I preached 15 times viz 3 in Greencastle, 4 in Leitersburgh, Md. 4 in Smiths town, 2 in Cavetown, 1 in Beavercreek settlement. I returned and preached at Bridgeport on Monday, August the 28th.

Monday [September 17] I returned to Smithburg. [He then went to Leitersburg, Maryland where he labored until October 1. In Leitersburg and vicinity he baptized seven persons. He baptized one on September 29th; then Elder John F. Wakefield helped him confirm the new members] 25

It appears that he spent approximately one month of his time in Washington County, Maryland, and the rest of his time in Pennsylvania.

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25"Journal History," Dec. 2, 1837. (See also Elder's Journal 1:22.) (See also "Erastus Snow Journal," MS, Book A, L.D.S. Church Historian's Office, Salt Lake City, Utah.)

26"Erastus Snow Journal," MS, Book A.
CHAPTER IV

EXPANSION OF THE WORK, 1838-1839

Virginia

In the fall and winter of 1837-38, there was dissention among some of the members of the Church. While Joseph Smith was visiting in Far West, Missouri, some of the members united to overthrow the Church in Kirtland. One of the ring leaders was Warren Parrish, who had been such an outstanding missionary in Kentucky and Tennessee. In a letter to Wilford Woodruff, Thomas B. Marsh said, "We have learned of late that Parrish & his group have openly renounced the B of M [Book of Mormon] and become deists." Because of the conflict, the Prophet Joseph finally had to leave Kirtland on January 13, 1838, and flee for his life to Missouri.

Through all of this persecution, the missionary work still progressed and the Church continued to grow. George A. Smith was still laboring in Virginia during the first part of the year, and in a letter addressed to him from his cousin, Don Carlos Smith, it was stated, "Notwithstanding the great opposition and persecution in this place, the work of the Lord is gaining ground, because every man of influence that professes

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2 After Elder Smith was released, he wrote a letter on March 30, 1838, to Brother Joseiah Fleming of Middletown, Montgomery county, Va., telling him about his return trip and also of the unsettled state of affairs in Kirtland. This would indicate that he had done missionary work in Montgomery County, Va., and that there was at least one member of the Church there. ("Journal History," March 30, 1838.)
to have any kind of principle is disgusted with the proceedings of those that dissent from this church."3

In order to aid the Virginia Saints in their problem of emigration, John Smith wrote to his son George A. Smith in January of 1838:

If any of the saints in that region [Virginia] wish to purchase houses and lands in Kirtland, they would do well to come now, for such property is as much below par now as it was above last winter, and the Canada war will in all probability drive the Saints to this place from that quarter. This is according to calculation here; likewise, many of the eastern brethren will come here. Cattle and horses and wagons will be received in payment for lands, as money is scarce.4

At least two families were ready to "gather" at this time, but they wanted to go to Missouri instead of Kirtland. Mark Bigler and his only son, Jacob, emigrated to Missouri in March, 1838. (Elder George A. Smith arrived in Missouri on March 25, and it is probable that he and the Biglers traveled together.) The Biglers established their new home on a 240 acre farm in Far West (for which they paid $2,000, with $200 down), and in July Brother Bigler returned to Virginia, to get the rest of his family and sell his property. Making the return trip to Zion were Jacob's sisters Sarah, Bathsheba W., and Melissa Jane.5

Another family that emigrated some time in 1838, was the family of John Lyons who lived at Griffin Run, Harrison County, Virginia.

3"Journal History," January 18, 1838.
4Ibid., January 15, 1838.
5Brough, pp. 5-12. (It might be indicated here that Elder George A. Smith had more than an ordinary friendship toward the Biglers. He later married one of Mark Bigler's daughters, Bathsheba. Melissa Jane bore two daughters, Julina and Edna, who both became wives of Joseph F. Smith, the 6th president of the Church.)
They moved to Far West, Missouri. 6

In the month of January, Jonathan Crosby and Warren Smith left on a mission to Virginia. In giving a biographical sketch of himself, Elder Crosby writes:

In the month of Jan. 3rd 1838 I left Kirtland in company with brother Warren Smith (who was killed at Hauns Mill Mo. by the mob) to preach the gospel, we were not particularly called to go, but we volunteered [sic] and traveled south to Wellsville on the Ohio River. We did not hold very many public meetings, but we preached to private families where we stayed, going from house to house. We crossed the Ohio River into Virginia in Brooks Co. held several meetings, one in particular at Mr. Joseiah Burks on Saturday evening. A Campbellite priest was present and some Presbyterians, at the close of our discourse we gave leave for anyone to speak, but not much said, so we dismissed. After that the Campbellite talked some and a Presbyterian man became somewhat excited -- said we ought to be tarred and feathered and rode on a rail. I said to him, "I suppose you would like to do it." "Yes," he said, and struck me with his fist on my forehead, did not hurt me much, raised a little bump. His name was Robert McCloud. Mr. Burks had stepped out, was not present. If he had seen it he would have knocked him down. But this man's sister was present and she flew at him and kicked him out of the house. This woman was living in adultery with Mr. Burk in another house on his farm and had several children by him, they were not professors either. He was a polygamist. We held another meeting next morning. Sunday a few came had good time, no abuse. When we left Mr. Burke gave us some money. From there we went to Thomas Wilcoxens about 2 miles, a man of no profession, a rich farmer. Preached and sang to them half the night. Treated us very kindly. From there we went on into Pennsylvania. 7

These two brethren went into the mission field without a specific call. This was the case with some of the missionaries at this time, but most of them were called.

6 John Lyons' son Caleb W., who came with him, was actively engaged in the troubles in Missouri. He married Sarah Bigler, January 16, 1840. He was one of the first settlers in Nauvoo, a Lieutenant in the Nauvoo Legion, a member of the seventies, and was engaged as a deck hand on the steamer "M. Bates. The steamer collapsed her flue on the Mississippi River on August 12, 1848, killing 28 persons, including Caleb Lyons.

Another missionary to Virginia was Don Carlos Smith, brother of the Prophet Joseph. He left early in the spring on a mission through the states of Virginia, Pennsylvania and Ohio, for the purpose of raising means to assist his father. Immediately after his return, the Smith family moved to Missouri and purchased a farm in Daviess County.  

Francis Gladden Bishop also labored during 1838-39 in Virginia and North Carolina. He made many converts and wrote what was probably the first missionary tract of the Southern States Mission. February 4, 1840, he wrote in a letter:

I commenced traveling in the northern and eastern States; since then I have spent 2 years in the states of Virginia and North Carolina. [During his ministry there was great prejudice because of the Missouri persecutions.] It was during this time that I published a small pamphlet, for the purpose of correcting the misrepresentations, which had prejudiced the public against the Latter Day Saints, and then circulated this pamphlet gratis by mail in almost every direction. This had the desired effect, for as the pamphlet circulated, prejudice and hostile feelings seemed to abate on every side. . . . as I had no means of obtaining all the particulars of the Missouri persecution, only a few particulars are in the pamphlet, and as it was extremely difficult to obtain confirmed facts; likewise in it are some few mistakes, but I believe nothing of any particular consequence. . . . By this means of certain testimonials from highly respectable sources in the south together with the pamphlet before mentioned, I had ready access to many of the inhabitants of the State of Kentucky.  

Jedediah M. Grant in North Carolina

During the winter of 1837-38, Jedediah M. Grant labored as the first missionary in the vicinity of Stokes County, North Carolina. He was kept very busy. He indicated that he had three calls to preach for

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8 Smith, IV, p. 394.

every one that he was able to fill. He labored in every direction, but mainly in Stokes, Surrey and Rockingham Counties in North Carolina and Patrick County in Pennsylvania. He indicated he had baptized four in that part of the country and had good prospects for more. In a letter to Jacob G. Bigler of Harrison County, Virginia, he made a plea for more missionaries:

Should any of the Elders come your way, please influence some of them to come this way; tell them the country is healthy and the people kind and hospitable.

After traveling alone for five months, Elder Grant would have welcomed a companion. His own converts were the only ones who shared the same faith and gave moral support, and they did not come easy. In six months he had only four. One reason the work was so difficult was that people were prejudice by false stories about the Saints in Missouri, and it was almost impossible to convince the people that the stories were incorrect.

After eleven months in North Carolina, Elder Grant left there on October 9, 1838, to go to Far West, Missouri. He called his journey a very prosperous one. He was in charge of a group of converts going to join the Saints.

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10 Letter from Elder Jedediah M. Grant to Jacob G. Bigler, dated April 12, 1838 at Stokes County, North Carolina. ("Journal History," April 12, 1838.)

11 "Journal History," April 12, 1838. (Original letter on file in the L.D.S. Church Historian's Office, Salt Lake City, Utah.)


He arrived in Far West on November 12, and found the Saints in the thick of the Missouri troubles. Joseph Smith was incarcerated in the Richmond Jail, and the young missionary went there to visit him. He found his brother George D. Grant and others who had been taken into custody with the Prophet. Thirteen days before Jedediah arrived in Far West, the harrowing Haun's Mill Massacre occurred in which some of the Southern Saints (emigrants) had been killed. He recorded his feelings in these words:

I here [Far West] saw a fertile country once rich with the blessings of peace and industry suddenly blackened with the smoke of desolation, its pure stream reddened with the blood of the Saints and a wilderness sheltering the widow and orphan. The persecution was so great that many had been put to death for their religion. Many were put in irons and surrounded by a strong guard.\(^{14}\)

During the next five months, the Saints made their way out of the State of Missouri as driven exiles. They moved eastward into the State of Illinois in the dead of winter.

When the Elders assembled in the town of Quincy, Adams County, Illinois for a conference on June 1, 1839, they appointed\(^{15}\) Elder Grant to go again to the State of North Carolina on his fourth mission. His companion was to be Abraham O. Smoot. Smoot was not able to start for two weeks, and it was thought best that Elder Grant leave immediately.

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\(^{14}\)Ibid.

\(^{15}\)Elder Grant made known a request which had been sent to him to return to the late field of his labors in the state of North Carolina; this he and the High Council considered. The Council resolved that Elder Grant receive a letter of recommendation to be sent to the place where required, and that Elder Abram O. Smoot be recommended to go with him as a fellow laborer. ("Journal History," June 1, 1839).
Accordingly, on the next morning (June 2), he went on board the steamboat Benjamin Franklin and traveled down the Mississippi River, then up the Ohio River to Virginia. He stayed a few days in Wytheville, Wythe County, Virginia, and held four meetings there. One was held in the church and three in the Presbyterian meeting house. A number of people attended all the meetings and were very friendly; they gave him $13.00 in money and clothing. He then proceeded to Surry County, North Carolina, where he began his extended missionary labors in earnest. He expected to see Elder Smoot each week, but his hopes were never realized. Finally, on August 1, an Elder Stoddard arrived and they commenced their labors together. On August 24, they baptized two persons in Surry County.16

Before the close of the year, 1839, Elder Grant had the privilege of doing missionary work with his brother, Joshua Grant Jr. Within a few weeks they baptized ten, and five more had requested baptism. This increased the number of converts to forty, with prospects for a harvest that would be "more flattering than ever before."17

A Southern Mission to Collect Money

Because of the troubles between the Saints and the mobs in Missouri, a special High Council meeting was held at Adam-Ondi-Ahman, Daviess County, Missouri, on September 26, 1838. At this meeting an assignment was made for George A. Smith, Don Carlos Smith, Lorenzo D. Barnes and Harrison Sagers to visit the churches in the South and East and collect

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16 "Jedediah M. Grant's Journal," MS.
17 Judd, pp. 55-56. (From a letter published in the Times and Seasons, January, 1840, was the date of its writing.)
means to buy out the claims and property of the mobbers in Daviess County, Missouri. They left on September 30, 1838, on the steamboat Kansas and traveled down the Missouri River. While on board the boat, they heard many oaths and threats against the Mormons in Missouri. However, after the Elders had an opportunity to preach to the passengers, they were treated more civilly. On October 11, Elder Barnes and Elder Harrison Sagers left Don Carlos Smith and George A. Smith at Paducah, Kentucky, and started up the Ohio River. Soon after this, Julian Moses, who had accompanied them also, bade them farewell. The two Smith cousins made their way through western Kentucky and Tennessee. Don Carlos kept the following record of their journeys and experiences:

We soon found that the mob spirit was in Kentucky, as well as in Missouri; we preached in a small branch of the Church in Calloway county, and stayed at the house of Sister Selah Parker, which was surrounded in the night by about twenty armed men, led by John Mc Cartney, a Campbellite priest, who had sworn to kill the first "Mormon" Elder who should dare to preach in that place. The family were very much terrified. After trying the doors, the mobbers finally went away. We visited a number of small branches in Tennessee; the brethren generally arranged to be on hand with their money, or lands for exchange in the spring. Brother Samuel West gave us twenty-eight dollars to help defray our traveling expenses. We also received acts of kindness from others, which will never be forgotten . . . . We then started home¹⁸ and on arriving at Wyatt's Mills, we were told that if we preached there it would cost us our lives. We had given out an appointment at the house of Mrs. Foster, a wealthy widow. She also advised us to give it up; but as she had no fears for herself, her property or family, we concluded to fill our appointment. The hour of meeting came, and many attended. George A. preached about an hour; during which time Captain Fitch came in at the head of twelve other mobbers, who had large hickory clubs, and they sat down with their hats on. When George A. took his seat, I arose and addressed them for an hour and a half, during which time, I told them that I was a patriot -- that I was free --

¹⁸ The Elders had planned on going east to Maryland. However, on October 23, 1838, Elder Don Carlos Smith wrote to his wife Agnes, from Benton Co., Tenn. He explained that because the river was so low, they would have to walk if they went east, and to walk that far was out of the question. ("Journal History," October 23, 1838.)
that I loved my country -- that I loved liberty -- that I despised mobs and mobbers -- that no gentleman, or Christian at heart would ever be guilty of such things, or countenance them. Whereupon the mob pulled off their hats, laid down their clubs, and listened with almost breathless attention.

We continued our journey to Columbus, Hickman county, Kentucky, and put up with Captain Robinson, formerly an officer in the army, who treated us very kindly, assuring us that we were welcome to stay at his house until a boat should come, if it were three months. We stayed nine days . . . We went on board the steamer Louisville, and had to pay all our money for a deck passage. About ninety miles from St. Louis our boat got aground, where it lay three days. We had nothing to eat but a little parched corn. We then went on board of a little boat, The Return, which landed us in St. Louis the next morning. Here we found Elder Orson Pratt, and learned that Joseph was a prisoner with many others, and that David Patten was killed, and of the suffering of the Saints, which filled our hearts with sorrow.

The next morning we started on foot for home; at Huntsville, about 200 miles, we stopped at the house of George Lyman to rest. George A.'s feet had now become very sore from walking. . . . [He then told of waiting for a ferry which was on the opposite side of the Chariton River] We were almost benumbed with the cold, and to warm ourselves we commenced scuffling and jumping; we then beat our feet upon the logs and stumps, in order to start a circulation of blood; but at last George A. became so cold and sleepy, that he could not stand it any longer, and lay down. I told him he was freezing to death; I rolled him on the ground, pounded and thumped him; I then cut a stick and said I would thrash him. At this he got up, and undertook to thrash me; this stirred his blood a little, but he soon lay down again. By this time the ferryman came over, and set us across the river, where we warmed ourselves a little, and pursued our journey until about breakfast time, when we stopped at the house of a man, who we afterwards learned was a leader of the mob at Haun's Mill massacre. [He arrived home the evening of December 25, after a cruel, cold journey]19

While these brethren were gone on their mission the Saints were being driven out of Missouri. Houses were burned, cattle were scattered, women and children were driven out and exposed to the weather. In many cases people in ill health were torn from their beds and refused time to secure comfortable clothing in which to make their flight. Among the

19 Smith, IV, pp. 395-398.
fugitives was Agnes Smith, the wife of Don Carlos, who was absent on a mission to Tennessee. Her house was burned by the mob and her property seized. She carried two helpless babes in her arms for three miles, and waded the Grand River--glad to escape death and outrage. Upon his return, Don Carlos expressed the following:

When I arrived on the evening of December 25th, I was fortunate enough to find my family alive, and in tolerable health, which was more than I could have expected, considering the scenes of persecution through which they had passed.

Other Missionaries in Tennessee, 1838-39

There were many other missionaries who labored in Tennessee during this period. One of these was Jesse Turpin, who left Kirtland in March, 1838.

On January 14, 1839, Elder J. D. Hunter left Far West, Missouri, and after a few days journey fell in company with Elder Jeremiah Mackley. They did some work in Missouri, then went to Tennessee and labored in Jackson County (now Jackson and Clay), and McNairy County. In reporting his missionary labors Elder Hunter indicated:

In Jackson county, where we commenced publishing the gospel, and very soon the honest in heart began to embrace the truth, after we had introduced eight souls into the kingdom and a number more believing, Bro. Mackley was warned to leave and return to his family; then the whole burden rested on me; ... I kept up a regular march until I had baptized 28, when Elder Benjamin L. Clapp arrived; we then with united force, pushed forth the conquest until we baptized 10 more; we then organized them into a branch and departed to travel to the south. I have just returned from the south and have found the brethren still firm in the faith. ... We had very good success for the time I stayed in the south; we held 25 meetings in McNary county, Tenn.


21 Ibid., p. 398.
and baptized 14 persons.22

They apparently organized at least two branches in Jackson County and probably one in McNairy County.

December 11, 1839, Julian Moses wrote to Elder Don Carlos Smith from Monroe, Overton County, Tennessee. This letter explains where he went after he left the Smith "cousins," George and Don Carlos, in Western Tennessee:

From the place I left you I traveled eastward about one hundred miles, where I had an opportunity of preaching a few times, but the prejudices and opposition of the people were so great, that I did not think it profitable to stay in that region of the country; consequently I left. [He went 100 miles east to Overton Co., Tenn., and preached there during the winter. In the spring he baptized some with the assistance of Bro. David Lewis who was there for a few days. Seventeen were united with the Church.] Soon after this Bro. [John D.] Lee and [Levi] Stewart came to this country; I went with Lee into Jackson [which now includes Clay County] where we baptized twenty-one more; Elder Steward baptized two in White Co., [which now includes Van Buren and Putnam.] Brother Steward and Lee have returned home to their families.23

Elder G. H. Brandon was also laboring in Tennessee in September of 1839. In a letter to the editor of the Times and Seasons, he tells of the Charity Branch being organized in Benton County:

... the work of God is going on in that place, the honest in heart are still embracing the truth in Benton county. He has baptized 5 and organized a branch of the church called the charity branch, consisting of 8 members; he also says: "The people seem to be much inquiring, I have more calls for preaching than I can fill; the enemy is raging on every hand, yet the work seems to be spreading very fast at present, insomuch that where I had no calls last fall and winter, I now have so many that I cannot fill them all; where I had no bounds, they have become so large, that I am called as much as 25 miles from home in different directions. We would take it as a great blessing if some of the Elders would visit us this fall."24

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22 Times and Seasons, Vol. I, No. 4, p. 60. (February, 1840)
23 Ibid. 24 Ibid., Vol. I, No. 2, p. 25. (December, 1839)
Elder David Lewis labored in Overton County, Tennessee, in the fall of 1839. The obituary of his death (September 2, 1853, Parowan, Utah) stated:

He gathered with the church in the fall of 1836. . . shared in one of the most brutal, cowardly and bloody massacres (Haun's Mill). . . . In Feb. 1839 he moved to Quincy. Staying there one month, he took his wife and children to Kentucky, where with her father they remained while he went on his first mission eastward, and preached the gospel as he went, "Aiming to go to Virginia, I turned in to Overton County, Tennessee, where meeting with Julian Moses, we preached together, baptized many and organized a branch of the church." Here he met with much opposition but bore a faithful testimony among them till the fall, when he returned to his family in Kentucky, who accompanied him in the spring of 1840 to Illinois. 25

From this we learn of the organization of the first branch of the Church in Overton County, Tennessee, in the fall of 1839. 26

In March of 1840, Elder George W. Gee wrote a letter in which he gives a very descriptive picture of missionary life in the South:

I take this opportunity to inform you of my success in the vineyard of the Lord, the winter past. I left my home last November to preach the gospel in Tennessee trusting alone in the Lord to sustain me, as I was alone, and never had attempted to preach before. I commenced preaching in DeKalb co. The people were very prejudiced in consequence of the falsehoods that had been written from Missouri, by our most zealous persecutors, but on hearing expressed their surprise to hear me contend so strongly for the Bible, and its requirements; and that we should be so persecuted for preaching the very order of things which all Christendom was earnestly praying for.

On Arriving at Overton co. I found Elder J. Moses, we preached together two weeks and baptized two. I then went to Jackson co. Tennessee and preached almost constantly for six weeks. Doors were open on the right hand and the left. I have baptized ten in all and others are believing. Dr. Moses joined me in Jackson co., we traveled and preached in many places, but could not supply all the calls, the prejudice of the people appearing to give way on hearing for themselves, our wants was supplied, we never lacked

25Deseret News 5:232 (See also "Journal History," September 2, 1853, and Smith III, p. 186.)
26Times and Seasons, Vol. I, No. 4, p. 60(February, 1840).
for a comfortable place to lodge, we obtained 21 subscribers for the Times and Seasons, and the call was Books! Books!! But the common weapon misrepresentation was against us by individuals, we was invited to a public discussion of our principles, which we accepted, the debate lasted three days. Myself and Dr. Moses on the affirmative, and Rev. S. DeWhitt and F. A. Stone, (Campbellite) negative, points at issue was.

1st -- That the Book of Mormon is a sacred record, and was translated by inspiration of God and came forth in fulfillment of prophecy.

2nd -- That Apostles and Prophets and Spiritual gifts, such as prophecyings, healings, diversities of tongues and the interpretation of tongues; are necessary in the church of Christ according to his order, at the close of the debate we baptized one, there are others, we think, who will obey the first opportunity. I arrived at home on the 28 inst. found my family in good health . . .

George W. Gee

The Campbellites were always willing to debate over the scriptures and sometimes the Elders would accept their invitation as these two Elders did.

Kentucky, 1838 - 1839

The history of missionary work in Kentucky during this period paralleled that of Tennessee. As the Elders already mentioned moved south to labor in the fruitful state of Tennessee, they passed through Kentucky and did work there also.

During 1838, Benjamin Clapp, a native of Calloway County, labored in the state of his former home. In the October Conference held at Far West, Benjamin Clapp reported that he had just returned from there (Kentucky), and the doors were open to the Elders for preaching the gospel.

In October of 1838, the spirit of missionary work pressed so heavily upon the mind of Lorenzo Snow, that he left immediately with his companion Abel Butterfield, and went into parts of Missouri to preach

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28 "Journal History," Oct. 6, 1838. (See also Smith, III, p. 153.)
the gospel. They soon left, however, for excitement was running at a
high pitch and the mob spirit was rampant. Brother Butterfield went into
the northern sections of Indiana and Illinois while Elder Snow continued
his course through the southern portion of Illinois into Kentucky.

In Elder Snow’s biography, we read:

I spent the remainder of the winter in travel and preaching,
chiefly in the northern part of Kentucky, with varied success,
and treatment—sometimes received in the most courteous manner
and listened to with intense interest, and at other times, abus-
ively and impudently insulted; but in no instance treated worse
than was Jesus, whom I profess to follow.... On one occasion
I was very courteously tendered a court house, and at the close
of the services, I was invited home by a member of the legislature
— was seated at the head of his table, and otherwise as highly
honored, and as hospitably treated, as though I had been a scepter-
ed monarch. Then, on another occasion, one evening, I was preach-
ing in a large room of a private house, and afterwards learned
that a portion of my audience had gathered for the purpose of
mobbing me. They had arranged with a party that lay concealed
at a little distance, and within call, to join them immediately
on my leaving the house to return to my lodgings, and all proceed
together to execute their schemes of vengeance. It was a very
cold night, and after the close of the services I stood with my
back to the chimney fire, with a number of others — some of whom
belong to the mob party. One of the latter persons, amid the jost-
ling of the crowd, accidentally brought his hand in contact with
one of the pockets in the skirt of my coat, which struck him with
sudden alarm on his feeling, what he supposed to be, a large
pistol. He immediately communicated the discovery to his affright-
ed coadjutors, all of whom directly withdrew, and, to their fellows
outside, imparted the astounding news that the "Mormon" Elder was
armed with deadly weapons. That was sufficient — the would-be
outlaws abandoned their evil designs for fear of signal punish-
ment; but the supposed pistol which caused their alarm and my pro-
tection, was my pocket Bible, a precious gift to me from the dearly
beloved Patriarch, Father Joseph Smith.

On another occasion, while addressing a congregation in a dwell-
ing house, in fulfillment of a previous arrangement by a lawless
set, to throw a rope over my head and then drag me to the river and
duck me through a hole in the ice, one of the fellows who was in
front of me was in the act of throwing his lariet, when he was dis-
covered by the mistress of the house who instantly gave the alarm,
and he sneaked out of the congregation like a whipped dog.

On the last of February, 1839, I left the State of Kentucky
with one dollar and twenty-five cents in my pocket, to visit my
former home in Ohio, and to settle up some unfinished business,
having received, by letter from my sister Eliza, the news of the
expulsion of our people from Missouri. The distance of the jour-ney before me was about five hundred miles, and in the worst season of the year for traveling, and at a time when very little interest was afforded for public preaching. The trip was a tedious one -- on foot and in the midst of snow and rain storms -- sometimes hard, frozen ground -- sometimes mud and water soaking through my boots until my socks were wringing wet at night and of course hard and stiff in the morning when I was fortunate enough to get them dry. It was a hard pull, but I accomplished the feat, and worn out by fatigue and exposure, I arrived among my friends in Ohio.29

Little did Lorenzo Snow realize that he would become a member of the quorum of the Twelve Apostles and also the president of the Church.

Another Elder who did a little missionary work in Kentucky, was Zachariah Davis Wilson. He traveled and preached in McCracken County for a short period as he was doing missionary work mainly in Illinois.30 This was in September of 1839.

Francis Gladden Bishop was also in Kentucky in 1838, but little is known of his labors.

Elder A. O. Smoot in Arkansas - 1838

After Abraham O. Smoot had helped a company of Saints emigrate from the South in April of 1837, he set about to help his mother's family establish a home at Ambrosia in Daviess County, Missouri. It was not long, however, until he was again called on a mission. This time he went to Arkansas on a five months' basis. He was the first Elder to go to Arkansas after Wilford Woodruff and Henry Brown in 1835.

From the private journal of A. O. Smoot, we have the following account of his missionary experiences:


30"Zachariah Davis Wilson's Journal," MS, Microfilm, L.D.S. Church Historian's Office, Salt Lake City, Utah.
Jan. 3. Wednesday, after commending myself and my father's family to the Lord I took the parting hand with them to go at the Lord's command into the world to preach his gospel of the kingdom unto a people that lyeth in darkness & in the shadows of death. Traveled 14 m spent the night at Br. R. Alexanders 2 m South of Fareast.

[As he went through the southern part of Missouri he preached at every opportunity. His favorite subject was the "Authenticity of the Book of Mormon."

Mon. Feb. 19, in Shoal Creek, Marion County, Arkansas. [He held a meeting that was conducted by Elder D. Shearer, his companion. On Feb. 28, he stayed up until 2 a.m. writing a letter to Margaret T. Atkinson, a young widow who had traveled with the company Smoot and Sherwood led to Missouri. Apparently he wrote with an eloquent and persuasive pen, because before the year passed away, she became his wife.]

4th Sunday [March] preached at Michael Yokum on little north fork of white river on the authenticity of the Book of Mormon. Meeting attended by a good many of the camblings [Campbellites].

5th [Meeting held at Yellmill in Marion County. He spent some time on Crooked Creek, which ran through Yellville, and also on the White River and Buffalo Creek.]

7th - Wednesday ... in the evening preached at C. Hm. Goodman ... our meetings was well attended by Parson Goodman who was a strong advocate of our principles. Our ministry was attended by the power of God to the breaking down of the prejudices of many honest souls in that place.

28th [March] Monday I wrote a letter to Don C. Smith (Editor) bearing 7 subscribers for the Journal.

April 7th - Saturday - attended a Baptist meeting in the above named neighborhood at John Grahams where we was invited to speak to the people in the name of the Lord. Myself and my companion both spoke freely for the space of an hour and a half ... taught the gospel of the Son of God which they would not have. We offered our survices further to that people but ... they refused to hear our testimony concerning the things of God and altogether turned away therefrom, so we went our way and left them in the hands of the Lord and done as God commanded us. [They probably performed the ordinance of foot washing.]

[On April 20, after walking a distance of twenty miles through the mountains and hills, Smoot and his companion were forced to sleep outdoors "in a wilderness country amongst the wild beasts of the forest."
24th Tuesday [April] Walked 2 mi. Preached at Thomas Bufords on Buffalo Creek. Opened the door for the reception of members. Two came forward as candidates & presented themselves for baptism. The wives of T. Buford and J. C. Jameson [John C. Jamison] who objected to their being baptized and thus continued to grow ill until the following morning when we left the two sisters weeping while T. Buford was raging. Our stay in that vicinity was only three days. We left many warm friends in that place with many solicitations to return and visit them again. [On the 29th they preached at Elijah Tabors on Crooked Creek. His wife wanted to be baptized, but he wouldn't let her.]

May [In early May he worked at common labor at his Uncle Moses Rowlett's and helped him get ready to go to Zion. He then lived on the White River.]

15th Tuesday - traveled 8 mi. spent the day in making preparation to start on my journey with Uncle to Mo. [He and his Uncle Moses left on this same day.]

29th - Monday [In pencil the 28th] Traveled 19 m on the State road towards the land of Inheritance. Spent the night at Joseph Smith's on the 25 m Prairie river.

9 June Friday - Traveled 10 m arrived in Far West being absent from that place for the turn of five months and 3 days.31

Sometime in the month of April, Elder Smoot had one of the most impressive experiences of his missionary journey. He was speaking one afternoon in the court house at Yellville,

... when in the midst of my discourse I was interrupted by a Baptist deacon who arose and exclaimed, 'that young man is not quoting scripture correctly.'

I was speaking at the time upon the authenticity of the Book of Mormon. I was also enjoying an unusual flow of the Holy Spirit, and felt more calm and collected at this interruption than I otherwise would have done. I deliberately opened the Bible and read therefrom the very passages which I had previously quoted verbatim, and cited the chapter and verse.

At this the Baptist took his seat, but I had not proceeded much farther with my remarks when I again had occasion to quote from the scriptures and lest I again should be found fault with, I opened the Bible and read from it, when the Deacon, a second time arose and declared that it was not from King James' translation of the Bible what I was quoting, but 'Joe Smith's golden

Bible, etc.

Several of the audience immediately ordered him to be still and let the young man proceed, as they wanted to hear the preaching.

Again he became quiet, but soon broke forth in a perfect rage, said I was lying and denounced, in a rather incoherent manner, 'Joe Smith' and his 'golden bible,' and the 'Mormons' as 'chicken thieves' and 'hog stealers,' etc.

A number of persons immediately surrounded him as if they intended to thrust him out, and lest they should use violence I began to plead for him, and requested them to allow him to retire quietly. I added, however, that I was there on my Father's business commissioned to proclaim the gospel, and if he did not speedily repent the Lord would rebuke him and the judgment of God overtake him. At this he turned and rushed from the room almost foaming with rage.

He had four drunken sons in the town and he proceeded to hunt them up to incite them to mob me. Just then a fire broke out in the Baptist meeting house, and on hearing the alarm I adjourned the meeting for an hour.

In the audience was a Major John Houston, a brother of the celebrated Sam Houston, who was in command of a military post nearby. He had boarded a few days in the same place I had, and had therefore become somewhat acquainted with me.

He followed the deacon and advised him against molesting me, telling him if he persisted in it he would have to take him in charge. The deacon concluded to desist but raged, and cursed 'Joe Smith' and the 'golden bible' and the young preacher, and everything connected with him as he proceeded home, and on entering his house, almost immediately fell dead and turned black.

In that condition he lay for two days, no one, not even his own sons, daring to go near him until a Campbellite preacher, who also happened to be one of my audience, and who had heard of his condition, came to me and informed me of it. I went with him to Major Houston, and through his influence some persons were employed to go and bury the dead man.

Within a week from the time of the deacon's death his wife also died, and his sons kept up their drunken spree until they had run through four thousand dollars of the money which their father had left and also other property.

Many of the people of the town regarded this series of calamities as the judgment of God, and even the Campbellite preacher admitted to me that it had very much the appearance of it.

This Major Houston came down sick with cholera and just before he died he asked Smoot to preach the funeral which was held May 13, 1838, at the home of Dwing Hogan. [Smoot then returned with his Uncle Moses Rowlett to Far West, then to Adam-Ondi-Ahman where he assisted Alanson Ripley in surveying the site.]³²

³²Berlin, pp. 21-22 (quoting from "Early Experiences of A. O. Smoot," pp. 19-20.)
After A. O. Smoot returned home, he became one of those who was persecuted by the Missouri mobs during the fall and winter of 1838-39.

Maryland, 1838 - 1839

One of the Elders who labored faithfully in the missionary field in 1838 was Benjamin Winchester. He reported his labors as follows:

I left Ohio the last of Jan 1838 with a view of proclaiming the fulness of the everlasting gospel to the inhabitants of the eastern country. I spent from three to four months time, preaching in Washington county, Md. and Franklin, Bedford and Huntington counties, Pa. During which time I preached from 80-100 times; . . . baptized one and witnessed the baptism of many others by Elders who were laboring with me. The last of September, Elder Orson Pratt came from the city of N. Y. and preached in this region of country several times, which was the means of doing much good. 33

As Benjamin Winchester started his travels to Maryland, his companion was Elder Erastus Snow, whose journal gives the following information:

Jan 2nd, 1838 - I left Kirtland alone intending to journey southeast if the Lord should permit to Md. I likewise obtained a trunk of books of Elder Robinson to sell for him.

At Bridgewater, Elder Winchester went over the Ohio river preaching, then separated from Elder Snow and journeyed eastward.

Monday Feb. 19 - . . . In Bedford [Pa] . . . where I met with Elder A. Brown who had come to visit the church in that place . . . I tarried with the saints there one week during which time I baptized an old man where we had to cut a hole in the ice nearly 18 inches. He was 89 years of age.

Sunday we held a meeting with the Saints and a large number of unbelievers. Sunday evening the spirit was in our meeting. The gift of tongues and interpretation was clearly manifested and the spirits of the saints was refreshed. [25th of Feb.]

[Finally he reached Letersburgh, Maryland, where he met with Elders Brown, Wakefield and Winchester. Actually, most of his

33"Journal History," July 7, 1838. (See also Times & Seasons 1:9)
labors were performed in Pennsylvania.\[34\]

**First Missionary to South Carolina**

From available written records, it appears that Elder Lysander M. Davis was the first missionary (Mormon) to labor in the State of South Carolina. A letter written December 3, 1839, at Cross Keys, Union District & County (includes part of Cherokee County now), by Elder Davis, states:

I have been here something more than a month, and preached in various parts of the district. On my first arrival, I found Bro. E. M. Murphy, with whom you are acquainted and with whom I have found an asylum till the present time. Here also, I found a few who through the instrumentality of Bro. Murphy, and the use of his books, were believing the gospel. I preached a few discourses, and baptized four persons; many others are believing . . . . during the last six months, through as many as eight different states extending from the Mississippi to the Atlantic. He has not at any time left me at night without a place to lay my head, nor without sufficient food to supply the demands of nature.\[35\]

Brother E. M. Murphy had apparently "Let his light shine," as a Mormon, and many were believing the message before Elder Davis arrived.

**The Beginning of Missionary Work in Mississippi**

After preaching in Jackson County, Tenn., in January and February of 1838, Elders J. D. Hunter and Benjamin L. Clapp traveled south into the County of McNairy, Tenn., where they held twenty-five meetings and baptized fourteen persons. They then went to the neighboring county on the south of McNairy, which was Tishomingo County (now includes the counties of Tishomingo, Alcorn and Prentiss), in the State of Mississippi.

\[34\] "Erastus Snow's Journal," MS, Book B.

\[35\] *Times and Seasons*, 1:60.
They baptized six persons and a number were believing when Elder Hunter returned home and left Elder Clapp preaching alone. On December 26, 1839, as he reported his missionary labors, Elder Hunter reported that Benjamin Clapp was still preaching in Mississippi and desired other Elders to come to his assistance. Thus another new state was introduced to the preaching of the Mormon missionaries. It would prove to be very receptive to their message.

**E. M. Murray's Message**

While the Prophet Joseph Smith was imprisoned (November, 1838-April, 1839) in the Liberty Jail, Clay County, Missouri, an Elder E. M. Murray visited him. While conversing in the jail, the Prophet Joseph told him to go to South Carolina and Georgia and warn his friends of the wrath and desolation impending on the people in that country, and to gather his friends to Zion; for the rebellion and war would break out in South Carolina. Whether he ever carried out the Prophet's admonition, is unknown; but this experience lets us know that the Elders were aware of the prophecy on war that Joseph had made, and were instructed to tell the people in the missionfield.

**Summary, 1835 - 1839**

The period of 1835-1839 was filled with activity in the Southern

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36 *Times and Seasons*, Vol. I, No. 4, p. 60. (February, 1840)

37 *Doctrine and Covenants*, Section 87.

38 This was told at a meeting in the Tabernacle in Salt Lake City on December 30, 1860, by Elder E. M. Murray. ("History of Brigham Young," MS, 1860, p. 418, Church Historian's Office, Salt Lake City, Utah.)
States Mission. There were at least fifty different missionaries laboring in the missionfield, and their success can be measured by the fact that at least two-hundred people were converted, and perhaps as many as four hundred.

This was a period of organization and expansion. There were at least eighteen branches organized; thirteen of these were in the State of Tennessee, and five in the States of Kentucky, Virginia, North Carolina, and Maryland. The area of Tennessee and Kentucky was organized into a "conference," and became the first in the mission. With enough branches in Tennessee, large area meetings, called "conferences," were held beginning in 1836. Other conferences were held after this date.

The mission expanded from a boundary of three states (Kentucky, Virginia and Tennessee), to that of eight states (the five added were Arkansas, North Carolina, Maryland, South Carolina and Mississippi).

As the missionaries began preaching the "gathering" to Missouri, the first emigrants left their homes during this period, and moved to their "Zion." Some of these were led by Elders Henry G. Sherwood and Abraham O. Smoot in April of 1837. This group had a total of about thirty-five Saints. Others also emigrated, but an exact figure of how many, is difficult to determine. The known emigrants would total approximately seventy-five, but the actual count would be higher than this.

The Southern States provided a preparatory mission. Many received valuable training during their missionary experiences that would help them in their future rolls as Church leaders. David W. Patten, a great Southern missionary, became a member of the quorum of Twelve Apostles, as did many others who had this valuable experience. Some of these included Orson Pratt, Wilford Woodruff, Thomas B. Marsh, Charles C. Rich,
Jedediah M. Grant, Erastus Snow, George Albert Smith, and Lorenzo Snow. Two of the most important leaders were Wilford Woodruff and Lorenzo Snow, who became presidents of the Church.

At the first conference held in the mission, on February 26, 1836, a pattern of meetings was set down wherein all the Saints and Elders met together approximately quarterly and received the spiritual food they needed in a world that believed differently. Out of the conferences arose the practice of keeping a written record of all the members of the Church. The keeping of accurate records was an important matter to the Saints.

Among the many firsts, was a tract written in the mission by Francis Gladden Bishop. In it he presented facts about the persecution of the Saints in Missouri.

This was also a period of more definite assignments to a particular mission field. Free lance missionary work was slowly disappearing.
PART IV. EXPANSION AND EMIGRATION

1840 - 1845
CHAPTER I

MISSIONARY LABORS OF 1840-1841

North Carolina and Virginia

The missionary work in North Carolina and Virginia was centered around Elder Jedediah M. Grant. His preaching was in great demand in this area; so much so, that the people gave him $100 and a horse equipped to ride, in order to make it possible for him to fill more of his appointments. ¹ His circuit became so extensive that he had three requests for each "preaching" he could fulfill. He not only preached, but he also acted as the North Carolina agent of the Times and Seasons, the Latter-day Saint newspaper.

He returned home December 25, 1838, for a brief six months, then went back to the same counties of South Carolina and Virginia. In 1840 he expanded his field to include the counties of Guilford in North Carolina and Grayson (which now includes Carroll), Smyth, Washington, and Tazewell (which now includes part of Buchanan) in Virginia.

On March 28, 1840, Elder Grant delivered a sermon in front of the residence of Col. Peter Litz in Burke's Garden, Tazewell County, Virginia.² The next day Col. Litz and his wife were baptized. The Elders were always


²In the Deseret News of April 20, 1880, there appeared the obituary notice of Peter Litz. The article stated that this was the first Mormon sermon delivered in that state and that Peter Litz was the first person baptized in Virginia. . Neither of these statements is true.
welcome in his home when they did missionary work in that vicinity. Elder Grant made Col. Litz' his headquarters. 3

One of the great preaching experiences of Elder Grant is told by Theodore B. Lewis:

... he gained quite a reputation as a ready preacher, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him. In time it became a matter of wonder with many as to how and when he prepared his wonderful sermons. In reply to their queries he informed them that he never prepared his sermons as other ministers did. 'Of course, I read and store my mind with a knowledge of gospel truths,' he said, 'but I never study up a sermon.' Well, they did not believe he told the truth, for as they thought, it was impossible for a man to preach such sermons without careful preparation. So, in order to prove it, a number of persons decided to put him to test, and asked him if he would preach at a certain time and place, and from a text selected by them. They proposed to give him the text on his arrival at the place of meeting, thus giving him no time to prepare. To gratify them he consented. The place selected was Jeffersonville, the seat of Tazewell county, at that time the home of the late John B. Floyd, who subsequently became secretary of war, and many other prominent men. The room chosen was in the courthouse. At the hour appointed the house was packed to its utmost capacity. Mr. Floyd and a number of lawyers and ministers were present and occupied front seats. Elder Grant came in, walked to the stand, and opened the meeting as usual. At the close of the second hymn, a clerk, appointed for the occasion, stepped forward and handed the paper (the text) to Elder Grant, who unfolded it and found it to be blank. Without any mark of surprise, he held the paper up before the audience, and said: 'My friends, I am here today

3 When Elders Mathias F. Cowley and Frank A. Benson were on a mission in Tazewell County, Virginia, in 1879, they said that Col. Litz, then an aged man, could remember Elder Jedediah M. Grant and his missionary work of 1840. Litz told them that Elder Grant read to them in manuscript, the prophecy of Joseph Smith respecting the war of the rebellion, which took place over twenty years after Elder Grant read the revelation to the people of Tazewell County. They derided the prophecy, but lived to see its verification written in letters of blood and tears. Litz also testified that he received the evidence of the truth of the Book of Mormon by the appearance of a heavenly messenger who commanded him to "doubt no more."

As Elders Cowley and Benson labored in Tazewell, Bland and Smythe Counties, they baptized a goodly number of children or grandchildren of those who first heard the gospel preached by Elder J. M. Grant. (See the Southern Star, January 14, 1898, Vol. I, p. 50.)
according to agreement, to preach from such a text as these gentlemen might select for me. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; and if any one is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts this is my favorite one. You see the paper is blank (at the same time holding it up to view). You sectarian down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank. Now you sectarian believe in a God that has neither body, parts nor passions. Such a God I conceive to be a perfect blank, just as you find my text is. You believe in a church without Prophets, Apostles, Evangelists, etc. Such a church would be a perfect blank, as compared with the Church of Christ, and this agrees with my text. You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently your heaven is blank, like unto my text. Thus he went on until he had torn to pieces all the tenents of faith professed by his hearers, and then proclaimed the principles of the gospel in great power. He would end up by asking, 'Have I stuck to the text and does that satisfy you?' As soon as he sat down, Mr. Floyd jumped up and said: 'Mr. Grant, if you are not a lawyer you ought to be one.' Then turning to the people, he added, 'Gentlemen, you have listened to a wonderful discourse, and with amazement. Now take a look at Mr. Grant's clothes. Look at his coat: his elbows are almost out: and his knees are almost through his pants. Let us take up a collection. As he sat down another eminent lawyer Joseph Stras, Esq., still living in Jeffersonville, arose and said: 'I am good for one sleeve in a coat and one leg in a pair of pants for Mr. Grant.' The presiding elder of the M. E. church, South, was requested to pass the hat around, but he replied that he would not take up a collection for a 'Mormon' preacher. 'Yes you will,' said Mr. Floyd. 'Pass it around,' said Mr. Stras, and the cry was taken up and repeated by the audience until, for the sake of peace, the minister had to yield.4

4 From an article in the Improvement Era, comes the following quotation: "Elder James G. Wood, recently returned missionary from Virginia wrote to President Joseph H. Grant, Woods Cross and told him about the labors of Jedediah M. Grant. In sending the letter to the Era, President Heber J. Grant says: "It is remarkable after father has been dead 53 years, on the first of December, 1909, that the fruits of his work as a missionary should so recently have been gathered.

Elder Wood says: . . . a man 92 bore testimony to his children (the man recently died) of the Gospel preached by Grant. He said he was at a meeting at Jeffersonville, Tazewell County at the courthouse when they chose Elder Grant a blank text to speak from, and how humiliated the minister was when he was asked to pass the hat, and at our last meeting, held in Virginia by the sanction of President Callis, I baptized this man's son, 62 years old, and his two grandsons and their wives, and another gentleman 70 years old (the leading men of Buchanan county are still our best friends . . .") (See the Improvement Era, Vol. XII, No. 4, p. 372 [February, 1910].)
He accordingly marched around with a hat in his hand, receiving contributions, which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle and bridle for Brother Grant, and not one contributor a member of the Church of Jesus Christ of Latter-day Saints, though some joined subsequently. And this from a sermon produced from a blank text.5

Elder Grant's brother, Joshua, joined him in the fall of 1839, and labored with him from that time until the spring of 1842. In September of 1841, Joshua made the following report of his missionary labors:

We have generally traveled in the southwestern part of Virginia and in the northwestern part of North Carolina, in which part of the country we have found many good friends; we have generally been treated with kindness and hospitality by most of the people; more so than ever we were in the north. The people have helped us to prosecute our mission . . . . We have baptized several persons lately in a place called Rich Valley, Smyth County, S. W. part of Virginia, the church there at this time numbers 25 members. . . . The church in this vicinity numbers near 80 including 1 Elder, 2 Priests, and 1 Teacher.6

It should be noted from this letter to the Times and Seasons, that they were generally treated with kindness and hospitality, more so than in the north. Since many of the reports about the Southern States Mission concerned mobocracy, it is good to know both sides of the reports.

While the Church prospered in North Carolina and the south part of Virginia, there was a problem in the Harrison Branch of the Church in the northern part of Virginia. Mary Ann Boggess wrote a letter in which she indicated that Elders Jesse Turpin and Wm. W. Bush had given out an appointment for a meeting on Sunday, and only three came to hear them. The Biglers and other members of the branch had emigrated to Missouri,

5Jenson, I, pp. 57-58.

and this probably left the branch with a small membership. From the reports, however, the problem must have been of a more serious nature than a lack of membership. In August of 1840, Elder Samuel James, who was well respected in that area, labored with the branch and gave them needed moral support.

There were two other elders, Erastus Snow and Orson Hyde, that labored in Virginia during this period. Both passed through Wellsburgh, Brook County, Virginia, and stayed there for a week or two (Snow in May and Hyde in August, 1840). They stayed with "Father James," an elder in the Church. Elder Hyde preached twice and baptized three persons in the vicinity.

South Carolina

Elder Lysander M. Davis was the only missionary laboring in South Carolina during 1839 and 1840, according to known records. His letters expressed little success; yet he felt very happy about his mission. In his letter of March 30, 1840, he indicated he had baptized three since he last wrote. This made a total of seven. He made a plea for more elders to help him in the work.

7 In August, 1840, Jacob B. Bigler returned to the place of his youth, Harrison County, and married Mary Ann Boggess on April 19, 1841. Mary Ann was the daughter of Alonzo and Eleanor Springer Boggess and was born in the same county. She was baptized in 1836 and undoubtedly knew Jacob Bigler in her youth. After their marriage they moved to Nauvoo, Illinois (Brough, p. 16).

8 "Journal History," MS, August 23, 1840.

9 Times and Seasons, Vol. II, No. 7, p. 104 (See also No. 2, p. 221).

The letter that came from Elder Davis during the first part of May, was written from the Union Jail in South Carolina:

Union Jail, S. C., April 29, 1840

I have twice written to you, and given you some account of my labors in this part of our Divine Master's vineyard; and the consequent persecution, brought upon me by the servants of the adversary of all truth. The hireling priests, and their deluded votaries, seeing that the kingdom of God was really established upon the earth, for the last time, according to the predictions of the ancient prophets, and the fall of mystic Babylon was near at hand; and finding that their craft, by which they get all their wealth, their honor, and their popularity, was in imminent danger of failing, if the people should hear the gospel of the Kingdom of God preached, and believe it. They have, therefore, used all their influence to prevent the spread of the truth. The first weapons, that were used against our great Master's cause there, were threatening and slander; and when these failed of producing their desired effect, viz: (to drive the sentinels of King Messiah's army from their post, that they themselves might come, clad in the garments of the shepherd, and fleece the flock;) they proceeded to invent other schemes. -- And having suborned false witnesses, from among individuals of the baser sort -- who, by the way, professed a great deal of piety -- they made a false accusation against me, and brought me before a magistrate; who, when I failed to give security, ordered me to be committed to prison; there to await the sitting of the circuit court, which will be in October next. The Sheriff, (Maj. Johnson,) treats me with all the lenity that the law will admit of; for he knows, and so do all the people, that for envy they have committed me. You may think that I have drawn rather a dark outline of the people of this country, but I assure you, that a strict regard for truth required it. Though I do not wish you to understand, that this is their general character; for the Carolinians, are not all religious persecutors. There are some noble spirited, high minded individuals here, who despise the very idea of religious persecution. I have, therefore, no expectation of being treated as we were in Missouri; but, on the contrary, I do expect protection from the laws of the country. And I have reason to believe that those who are charged with the administration of the law, will discountenance, in the most decided manner, such malicious and detestable conduct; and that in the end, I shall have justice by the law of my country. But this, you know, will not prevent my laying in jail until October, unless I can get bail for my appearance at court; and there it rests. [He gave out a plea for more Elders to help him in the work, and said he felt the end of the earth and the coming of the Lord would be very soon. He seemed to be in good spirits even though in jail.]

Signed L. M. Davis

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11 Ibid., p. 118.
Whether Elder Davis had to wait for a session of the circuit court in October, or was released before this time, is not known to the writer. According to a letter he wrote on October 24, the following year (1841) he was again performing missionary labors from his headquarters in Cross Keys:

... My principal place of residence, is now in the vicinity of Cross Keys, Union, S. Carolina, and I expect to remain here till spring, and then travel to different parts of the state, delivering to the people the message of salvation as I go. My temporal wants are supplied with the fruits of my own labor, which requires a considerable share of my time. Saturdays, Sundays, and occasionally whole weeks, I devote to the work of the ministry. ... I have baptized three persons lately, which makes ten, in all that I have baptized in this state. I expect, however, to baptize more next Sunday: there are numbers here who profess to believe the gospel as it has been revealed to the saints; but for various reasons do not obey it ...

L. M. Davis

It is of interest to note that he labored with his hands as Paul of old, in order to supply his needs and not be a burden to anyone. He "occasionally" devoted a whole week to the work of the ministry. He always wrote with a positive feeling toward his labors. He was very proud when he reported he had baptized three more, making a total of ten converts in the state.

Elder Erastus Snow tells of missionary work being performed in Charleston, South Carolina. This report was rather strange, but appeared to be from a reliable source:

Under this date (Oct 10, 1841) Elder Erastus Snow wrote as follows from Forthbridge, Worcester Co., Mass. (Essex Co. Mass.) "I have lately come from Salem and expect to return there in a few days ... Since my arrival a series of letters have been shown me, from Mr -- Postmaster of -- in this state to his brother of

\[\text{Ibid., Vol. III, No. 2, p. 614 (November 15, 1841).}\]
this place, and from his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the "Times and Seasons." In communicating them to you I have suppressed names, first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in various parts of the Union, and is estimated at about two hundred and fifty thousand; which he says shall with all possible dispatch, be devoted to the upbuilding of Zion. He has been quite a popular man, and the author of several works devoted to the cause of Universalism. He knew nothing of this work but by report, until some time during the last summer, when two of his brothers, tradesmen of Boston, became acquainted with and believers in it. Through their communications and the books they sent him, he learned something about it, but strenuously opposed it. One of his brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution of his mind. He called his neighbors together and night after night taught the work to them. Until some of his family and others began to believe and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston, Co., S. C. Up to this time he had seen no Elders, and had no opportunity of obeying the gospel himself. He started for Charleston from New York says, "I arrived in N. Y. on Friday and spent some time in hunting up "Mormons." I went to Bro. Adams' where I was received with great kindness. On Sunday I was baptized and after being taken into the church by the laying on of hands, Oh, the blessings that rested upon me. The next morning I had the gift of tongues. I was ordained an Elder, and am now going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia, and left Philadelphia on the 23rd on board a steamer. His letter of the 29th, written at Charleston, says in describing his journey: "Meanwhile, the subject of religion was introduced by some one on board: I was ready as any one to talk about it. When we commenced, I was not a little surprised to find on board three Methodist ministers who had been north to some public meeting and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a "Mormon" and attacked me. It reminded me of a piece I saw in the paper last week. "They were barking up the wrong sapling." We continued our conversation some hours; one of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming "no peace for the wicked," and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptized. I then took the Methodist ministers and explained their discipline to them. They began to think that God without body or parts, was not like Christ who was the image of his
father. They finally said they were ready to be baptized. The captain also said he believed with all his heart. When we reached Charleston, we stopped at Captain Hall's and next day the Methodist ministers, the Orthodox and his delegate, and Captain Hall and his family, consisting of a wife, an aged father, one son and two daughters were all baptized. After the baptism I had the gift of prophecy and ordained the ministers to the office of Elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Capt. Hall says he will pilot his boat till spring and then he will pilot his family to the west. "When God works who can hinder."13

This unknown Elder performed eleven baptisms in Charleston, South Carolina, thus performing the first known missionary labors in that area.

Tennessee

On June 12, 1840, Elder A. O. Smoot, Elder Pitkins and Priest Webster arrived in Jackson County, Tennessee, to fulfill a mission. They labored in Smith, Overton, and Jackson Counties. In writing of their labors, Elder Smoot said:

I found almost every species of religion prevailing here, (that of Jesus Christ excepted) which was as strange as it was to the Jews in the apostolical dispensation.

The greater part of my labors in this country, has been confined to some small branches of the church in this and Overton co's, raised up by Elder J. Moses and others. These churches I proposed visiting when I left home by request of Brother Moses, in order to organize, and set them in order: as they were left in an unorganized state. This I have been able to do in part, by the assistance of Elder Pitkins.

When we arrived here the Saints in this country numbered 51 members; and since we arrived we have baptized 14 more, making in all 65. There are some 4 or 5 more who are candidates for the waters of baptism, which will be attended to when convenient. Thus, the kingdom of our God rolls forth with mighty power.

I am, as ever, yours, &c.

A. O. Smoot14

13*Times and Seasons*, 3:602 (See also "Journal History," October 10, 1841).

14Ibid., Vol. I, No. 12, p. 181 (October, 1840).
In McNairy and Shelby Counties, Norvel Head, Elder Sanders and Elder Paden had enough success to organize two branches of the Church there in the early part of 1841. The *Times and Seasons* reported their success as follows:

We are informed by Elder Norvel M. Head that he took a mission in the south, in company with Elder Sanders, the past season, in which much good was done. They held a conference in McNary Co., Tenn. and baptized 8, organized, and strengthened up the little branch consisting of 25 in all.

They visited a small branch of the church in Tishawingo Co., Miss., containing 6 members in good standing after adding 7 to their number, they commenced them to God and separated. Elder Head then went to Shelby Co., Tenn. and commenced laboring in company with Elder Paden. By the assistance of God they were enabled to induce several into the kingdom, and organized a branch in that region.\(^{15}\)

Elders John D. Lee, Alonzo Young and Samuel B. Frost arrived at Nashville, Tennessee, on March 18, 1841, to visit the branches of the Church and proselyte. In April, Elder John D. Lee wrote concerning his labors, and the *Times and Seasons* gave the following account:

Elder John D. Lee, writes from Rutherford co., stating that he had been laboring with success in that county, and had baptized upwards of thirty, in that and surrounding counties; he held five debates, with different ministers, and that the principles of Truth were triumphant. He had labored part of the time with Elders T. M. Edwards and Webster, and also states that the prospect is very flattering, and that he has had more calls than he can fill, and requests one or more elders to go to his assistance. The people generally, are wealthy,\(^{16}\) industrious, and intelligent; kind and benevolent to strangers.\(^{17}\)

After visiting several branches of the Church and setting them in order, they found that a branch of the Church had recently been organized

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\(^{15}\)Ibid., 2:339.

\(^{16}\)According to an anti-Mormon book titled *Journals of John D. Lee* by Charles Kelly (Salt Lake City, Utah: Western Printing Co., 1938), p. 7, Lee baptized while in Overton Co., Tenn., Mrs. Nancy Gibbons Armstrong, who later abandoned her wealthy husband to become Lee's wife number twelve.

in Putnam County by William and Alford Young, who professed to teach the principles of the gospel, but were teaching false doctrine. They had made six proselytes in Alexandria, DeKalb County, who seemed actuated by the spirit of the evil one: falling down and wallowing in the mud, barking like dogs, attempting to speak in tongues, etc. This was the type of action performed by the revivalists of the "Second Awakening" forty years prior to that time, and had been preserved in some sects as part of their worship.

In this deplorable condition they were found by Dr. Alphonzo Young and Elder John D. Lee. Associated with Elder Samuel Frost, these Elders labored diligently to correct these evils and with great success. In fact, says Elder Lee, "I never realized so sensibly the worth of the power of Priesthood since I have been called to the ministry."

Elder Lee indicated that he had baptized 28 persons in Rutherford, Smith and Putnam Counties, and Elders Samuel Frost and Alonzo baptized 22 in Knox County.\footnote{18

Other missionaries who labored in Tennessee were George W. Brandon, Julian Moses (Oct. 1, 1840 - April 6, 1841), Charles Crismon and George W. Gee.\footnote{19
Elder A. O. Smoot stopped on his way to South Carolina, at the home of his wife's brother, Andrew McMeans, in Post Oak Springs, Roan County, Tennessee. He labored in that vicinity from September until February of 1842.\footnote{20

\footnote{18}{"Journal History," MS, May 18, 1841.}

\footnote{19}{"Missionary Record," 1840-1841.}

\footnote{20}{Berlin, p. 30. (A. O. Smoot had labored in Tennessee in 1840 also.)}
Kentucky and Mississippi

Little information is available about missionary labors in Kentucky during 1840-1841. There was a conference held in Springdale, Hamilton County, Ohio, on September 4, 1841. The Licking Branch of Campbell County, Kentucky, was represented by Brother James Culbertson, and he reported the branch consisted of nine members, including three elders. This little branch, the oldest in the state, originated in April, 1834, and had practically no increase in membership in seven years. It is possible, however, that some members had emigrated to Missouri.

According to the "Missionary Record," the only missionary assigned to Kentucky during this period was Francis Gladden Bishop, and nothing is known about his activities there. Although he was assigned, he may never have gone there.

In December, 1840, Elders Norvel M. Head and Sanders made a short visit to the small branch of the Church in Tishomingo County, Mississippi. They found eight members there and baptized seven more, making a total of fifteen.

As the missionaries sought virgin fields of labor, they could always go farther south. This they did. Elders Daniel Tyler, R. D. Sheldon and Charles Crismon opened up the southern Mississippi County of Copiah in December; and Elder Tyler reported their labors in the following letter:

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22 "Journal History," MS, December 31, 1840.
Copiah County, Mississippi, April 6, 1841

Dear Brethren:

I sit down this morning to give you a brief outline of my labors for the past twelve months . . . [He preached in Illinois from March 1840 - December 1840, then went to Mississippi, R. D. Shelden and Charles Crismon were with him and they traveled by water.] After our arrival here, Brother Crismon concluded to go to Tennessee. Brother Shelden and myself have been in this region ever since. Our calls have been so pressing (the gospel being entirely new in these parts) that we have only preached a few times in a place, consequently have baptized only 5, but there are many believing, and some have expressed a full determination to be baptized, and likely will be the first opportunity. -- Brother Shelden is about returning for books and more Elders; should he fail to bring any Elders down with him, I shall be compelled to abandon several places where there is a prospect of doing much good.

My appointments are generally from 4 to 6 weeks ahead of me, and it seemeth superfluous to me (as I have not long to stay) to sow so much seed and not be able to buy but a small part of it.

Elders cannot come too strongly recommended to meet the customs of the South. I am as ever, your fellow believer in the bonds of the everlasting gospel.

DANIEL TYLER23

Louisiana, A New Field of Labor

Joseph Smith was very thrilled when he received a letter from two Saints, Elam Ludington and Eli G. Terrill, of New Orleans, Orleans County, Louisiana. They wrote the letter on January 4, 1841. They indicated they had a branch of the Church in that city, and were exceedingly anxious to have an Elder come to their assistance. The following is the language of the invitation: "For God's sake, send help to this city before the people perish, for it is a time of great excitement here; send us Peter, or an Apostle to preach unto us Jesus." Brother Terrill also sent $10.00 to assist some Elder to come to that city.

In the General Conference held April 7, 1841, in Nauvoo, it was

24 ibid., 2:339.
reported that the request for Elders to go to New Orleans had been granted.  

Elder Harrison Sagers arrived in New Orleans on March 28, as the first assigned Elder to labor in Louisiana. The first meetings held were very successful, with large congregations. A Brother Stickney who had recently joined the Church, informed Elder Sagers that the mayor and judges of the city were offering their assistance in procuring a house for preaching. In a letter written to Don Carlos Smith of the Times and Seasons office, Elder Sagers reports his success and his near "Tar and feathering."

I arrived in that city (New Orleans) on the 28th of last March, with the intention of sounding the gospel trumpet, for the first time in the ears of the inhabitants of that place. I found some few brethren there who had gone to spend the winter season, and had made themselves known as Latter Day Saints, held some meetings, and did what they could to spread the truth. They received me gladly, and assisted me in getting a house, which we hired at five dollars per week. I then published an appointment, and commenced preaching; our meetings were well attended, it was remarked by some, that we had the largest congregations of any in that place. I continued preaching and conversing with the people, until we had obtained a house in the City of Lafayette, immediately above Orleans where we also proclaimed the gospel. I need not say, that the preaching of the gospel had the same effect upon the people here as in other places, for you well know, that when the truth is preached, it makes the devil mad, in fact, I should not think I had done any good, unless he was to rage .... They warned me in the first place to preach there no more, but as we had obtained the house from the Mayor of the city we told them that we were not under the necessity of asking them but should continue if the laws of the city would protect us. They at length assembled in a large number one evening as I was preaching, surrounded the house and commenced throwing eggs at me, but none of them hit me, but besmeared some of the ladies who chanced to sit opposite. They then rushed into the house and told the females they had better leave, if they did not wish to get hurt. Some tried to reason with them, telling them that I had preached nothing but the truth, and should not be disturbed, others, who were not members of the church, bore testimony to the things which had been preached and said they would go into the water as soon as they were worthy. The mob came prepared with

25 "Journal History," MS, April 7, 1841.
tar and feathers, determined to put them on me, but in this they were mistaken, for they were outwitted by the ladies who gathered around me like bold soldiers, and when they were permitted to withdraw, I walked out in the midst of them, and the mob knew it not, until I was out of their reach. (Old men for council but women for war.) When they found I had made my escape, they then broke the benches and windows of the house, took them into the streets, and set them on fire, raised an alarm, and called out many of the fire companies; and I have understood they whipt [sic] two men afterward who spoke in our favor. -- So much for the citizens of Lafayette, but notwithstanding all this, there are many who are honest, and no doubt will yet receive the gospel. I continued there until near the first of June. When I left for this city in company with Brother Ludington and family . . . . The best time for preaching is in the winter season, as there are people from all parts of the world. During the time I was in the city, I preached three and four times a week, in which time, eight embraced the gospel, and many more are believing. I ordained brother Eli Terrill an elder -- who expected to remain there until I return, as I expect to return early in the fall, and spend the winter, and I trust that by next spring, we shall be able to gather up quite a company of sons and daughters for Zion.

Yours in the bonds of the Everlasting Covenant,
HARRISON SAGERS 26

At a special conference held August 16, 1841, Elder Henry G. Sherwood was selected 27 to go to New Orleans on a mission. 28 There is no record of his ever going there. If he didn't, Elder Harrison Sagers was probably the only missionary in Louisiana during that year. 29

Summary, 1840-1841

Jedediah M. Grant and Joshua Grant were the prominent missionaries in Virginia and North Carolina during 1840-1841. They began work in the counties of Guilford in North Carolina and Grayson, Carroll, Smyth, Washington and Tazewell (which includes part of Buchanan) in Virginia.

26 Times and Seasons, Vol. II, No. 15, pp. 446-447 (June 1, 1841).
27 At the same conference, John Murdock was called to labor in Baltimore, Maryland. There is no record of his having gone there.
28 Smith, IV, p. 403.
29 According to the "Missionary Record," a local Saint, Elam Ludington, was called to labor in New Orleans during 1841.
Eighty members were reported in that area. Five others labored in Virginia. In South Carolina, Lysander M. Davis was the only Elder doing regular missionary work. In 1841, an unknown Elder baptized eleven in the city of Charleston, including three Methodist ministers. He was not an appointed missionary, and his work in South Carolina was brief.

Tennessee received the bulk of the missionaries, with a total of thirteen. New Counties of Smith, Roan, Rutherford, DeKalb and Knox were opened, with known baptisms that totalled eighty-seven. A conference was held in McNairy County, which was probably a very small meeting.

Kentucky received very little attention from the missionaries during this period. Francis Gladden Bishop was the only missionary assigned there. The records are silent on his assignment.

The little branch at Tishomengo, Mississippi, was visited by Elders Head and Sanders, and seven were baptized, making the total membership fifteen. Daniel Tyler and R. D. Sheldon became the first missionaries in Copiah, Mississippi, in the southern part of the state and baptized five.

A new state was added to the mission when Louisiana was opened to missionary work. Harrison Sagers went to New Orleans in March of 1841, and stayed three months. He baptized eight converts.

The total known baptisms during this period was 108. The actual count was undoubtedly more than this, because many missionaries never reported the results of their labors.

The membership of the mission at the close of 1841 was 264 (according to the reports received from the missionaries). The actual total was probably twice that number.
There were at least twenty-five missionaries laboring in the mission during this time, and through their efforts the mission continued to grow.
CHAPTER II

THE HARVEST GREAT AND LABORERS FEW, 1842-1843

Special Conference of Elders

The plea of the Saints and missionaries in the missionfield during this period was for more Elders. The field was "White already for harvest, but the laborers were few." To supply the missionaries needed, the Prophet Joseph Smith gathered the Elders together in a special conference at Nauvoo, on April 10, 1843. The object of the conference was to ordain Elders and send them forth into the vineyard to build up churches. The following appointments were made:

Benjamin L. Clapp, John Blair, Wilkinson Hewett and L. O. Littlefield to Alabama; Zebedee Coltrin, Graham Coltrin and James Flanigan to Smith and Tazewell Counties, Virginia; Samuel Brown to Maryland; William Brown and Daniel Cathcart to Pensacola, Florida; F. D. Wilson and G. W. Brandon to Dyer and Montgomery Counties, Tennessee; John L. Butler and Charles Ryan to Jackson County, Tennessee; Jacob G. Bigler to Lewis Co., Virginia; James Hutchins and Daniel Tyler to Natchez, Mississippi; James Flanigan and Brother Coltrin to North Carolina.¹

Several of the appointees were ordained elders with this express injunction, that they quit the use of tobacco and keep the Word of Wisdom.²

¹"Journal History," April 10, 12, 1843.
²Doctrine and Covenants, Section 89.
Joseph Smith had previously spoken to the Elders respecting their mission, and advised them to preach the gospel, to leave their families provided with the necessaries of life, and to teach the gathering as set forth in the Holy Scriptures.

At this conference, President Brigham Young instructed the Elders that they were not to go from church to church, but if they accomplished anything for themselves, they must do it in those churches they shall build up or from the world, and not enter into other men's labors. He further instructed them:

... let not the Elders leave or go on their missions until they have provided for their families. No man need say again, 'I have a call to travel and preach,' while he has not a comfortable house for his family, a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission or means to provide it. ... When I was sick last winter, some of the sisters came and whispered in my ear, 'I have nothing to eat.' Where is your husband? 'He is gone a preaching.' 'Who sent him?' said I; 'for the Lord never sent him, to leave his family to starve.'

When the Twelve went to England, they went on a special mission, by special commandment, and they left their families sick and destitute, God having promised that they should be provided for. But God does not require the same thing of the Elders now, neither does he promise to provide for their families when they leave them contrary to counsel. The Elders must provide for their families.4

Elder Woodruff requested the Elders to remember in their travels that there was a printing press in Nauvoo; and that it is in the hands of the Church. He wanted the Elders to procure subscribers for the papers, collect pay for the same, and forward it to the editor in cash.

On April 24, the authorities appointed James Brown to go on a mission to Tuscaloosa, Alabama; and on May 31, Joseph signed his

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3These instructions were given at the April Conference, 1840, and printed in the Times & Seasons, Vol. I, No. 6 (April, 1840), p. 94.

4"Journal History," MS, April 10, 1843.
recommend and that of Peter Haws to collect funds in Mississippi and Alabama. 5

With twenty-one more Elders called to the Southern States, there was bound to be many converts during the following period. Missionary work in each of several states was effected by the proceedings of the conference.

Tennessee - Success and Emigration

When George W. Brandon reported his mission to Tennessee during the years of 1839-1842, he indicated he had preached in Henry and Benton Counties, and also worked in two new counties, Steward and Montgomery. He had a circuit of eighty miles through these four counties. While in Benton County, he had organized the Charity Branch with seven members. By April, 1842, it had grown to eighteen. In May, eight of its members emigrated to Nauvoo, Illinois. Some moved to other locations, which left the Charity Branch with five members, and four of them women. One of the women was the wife of Eli Casteel who was cut off the Church on May 1, 1842. The other three had unbelieving husbands. The only other member was a young lad by the name of Britton Morris. The Charity Branch had all but collapsed, but two Elders laboring in the vicinity were giving them help.

Elder Brandon reported the Academy Branch numbered twenty-two members, and that there were eight or nine members in Stewart County that had never been organized into a branch.

He baptized two members at Nathaniel Abner’s in Montgomery county, one female by the name of Abner and one male by the name of John B. Williams. There was no organized branch in that county either.

5 "Journal History," MS, April 24, May 31, 1843.
In making a report of his mission, he told of the struggle it was to support himself and his family:

My circumstances being very limited I suppose that I have preached about five hundred sermons in the past three years and baptized some twenty-six persons. My circumstances have been such that I have been compelled to labor all the while for the support of my family and not only this, I was near two-hundred dollars in debt which I had no other way of paying only by my labor, which I have paid excepting a few dollars that was given me this last spring by my sister Abigail Brandon. I suppose she gave me as much as fifteen dollars in money and a good many of the poor sisters and brothers have helped me to a little provisions as they could spare. I have suffered some loss by the mobs of Benton and Henry counties. But out of all these troubles the Lord has delivered me, for which I feel to thank and adore his name. For he has not only made me able to get here myself, but he has made me an instrument in some degree of helping some of my brethren to get here, also to assist Brother French and Stacy with their families which are now in Nauvoo . . . . There is a deacon in the Academy branch, but no other officers, the two Elders having removed to Benton county this spring, whose names are as follows: Alexander W. Morgan and George Roberts. They both live near the Charity branch to which branch I belonged. Those scattering members on Wells Creek and Elk Creek and in Montgomery county not recognized with any branch are eleven in number, all in good standing. This will afford in some degree an outline of the condition and standing of the brethren in Tennessee and of my travels and success in the building up of my Redeemer’s Kingdom in my spiritual youth, the recollection of which things are so deeply implanted in my mind that time itself cannot efface it. 6

Another missionary in Tennessee during this time was Amasa M. Lyman. He spent most of the summer of 1842 trying to collect money for the temple and the Nauvoo House in Nauvoo, Illinois. He was accompanied at first by William Camp, Horace K. Whitney and Adam Lightner. Lyman Wight, a member of the quorum of Twelve Apostles also joined him on June 8, and labored with him for about one week.

While in Tennessee, Elder Lyman preached many times. He held one public discussion with Thomas Smith, a Methodist presiding elder, and

6 "Journal History," MS, July 6, 1842.
baptized some of his church. His field of labor was mostly in Weakley County, but on one occasion he visited the branch of the Church in Gibson County, where he silenced two of the local Elders for teaching delusions. His mission to collect money, however, was a failure. He returned to Nauvoo and was ordained to the Apostleship on August 20, 1842.7

On the day following the Special Conference of Elders in Nauvoo (April 10, 1843), Elder Francis M. Edwards left for Tennessee. On the way there, he met W. H. Edwards, who accompanied him. They baptized eight near Lebanon, Illinois, and organized them into a branch. They also baptized two at Elk-horn prairie in Williamson County, Illinois. They arrived in Kentucky May 16, and continued preaching for five months in Warren, Baron, Hart and Monroe Counties, Kentucky, and Jackson and Overton Counties in Tennessee. They baptized ten in Hart county, Kentucky, who were all going to move to Nauvoo during the coming winter or spring. Elder Edwards indicated "The inquiries for the doctrines of the Church of Jesus Christ of Latter-day Saints, in that country, are very great and the laborers are few."8

Another missionary who during this time started his career as a missionary in the Southern States Mission, was John Brown. He also had been called to go to the South in the April Conference. In company with Haden W. Church, he left Nauvoo on May 29, 1843. They traveled by steamboat to Paducah, Kentucky, and arrived there on June 1, with just twenty-

7"Amasa M. Lyman's Journal," MS, No. 14, 1842, pp. 32-34. (It is of interest to note that parts of Amasa M. Lyman's journal are written in Hebrew.)

8Times and Seasons, Vol. IV, No. 23 (October 15, 1843).
five cents between them. They passed through Graves and Calloway Counties, then into Henry County, Tennessee. From there they visited and preached in Humphreys, Benton, Maury, Hickman and Williamson Counties. The last three named, had never been specifically mentioned as fields of labor by other missionaries, even though they were in the midst of areas that had been proselyted. While in Franklin, county seat of Williamson County, they met with Joseph Younger, an Elder from Nauvoo. While Elder Church visited with his father, Charles Church, (who was not a member of the Church) in Williamson County, Elder Brown and Elder Younger went into Marshall County, Tennessee, where they separated to visit their own relatives. Elder Brown visited Philip Chapman and also his mother's uncle Benjamin Chapman who was very old. He fought under General George Washington in the Army of Independence. He told Elder Brown to quit preaching foolish doctrine and go home.

They had little success with their relatives, so they returned to Mr. Church's in Hickman County. They again had very little success there, so they went into a new area, Sumner County, the place of Elder Brown's nativity. They visited Elder Brown's relatives, but were received rather reluctantly, so they went into another new area, the County of Wilson. Here they preached on July 23, to a large congregation in the schoolhouse where Elder Brown had gone to school. A few days later, Elder Church returned to his parents in Williamson County. Elder Brown traveled alone and preached the gospel to his acquaintances. On Sunday, July 30, they held a meeting in Hopewell, in the same meeting house Elder Brown

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9"John Brown's Journal A," MS, 1843 (Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah), pp. 9-12.
had attended as a small boy. Of this meeting, Elder Brown said:

I had a large congregation and the Lord blessed me with His Spirit and I bore strong testimony which produced considerable wonder and surprise in the minds of the people who were well acquainted with me from my infancy and the family for years before I was born. I was "superior" to anything they ever knew of the family. Some remarked that it came from the Chapman side of the house. They thus tried to account for the wisdom that was displayed by the Spirit of God made manifest through the Priesthood. It astonished me as much as it did them, only I knew from whence it came.¹⁰

After laboring in the vicinity of his youth for nearly two months, and finding little interest manifested in the "Latter-day work" in his native state, he concluded to go to Alabama. He again visited his relatives to tell them goodbye. Of this parting he said: "They took a crying spell over me and begged me to quit my Mormonism and go home and take care of my mother, but to no purpose."¹¹

He then visited Wm. Younger's, then Charles Church's, where Elder Haden W. Church agreed to accompany him to Alabama. Elder Church would not be ready for a few days, so Elder Brown left without him, with the understanding they would meet later. He traveled south into Laurence County, where he found the people too ignorant on any subject to understand.

When Elder Church did not come within the time expected, Elder Brown set out alone on August 27, and crossed over the border into Alabama. He thus ended, at least temporarily, his missionary labors in Tennessee.¹²

¹¹ "Journal History," MS, December 31, 1843.
¹² ibid.
The message of the missionaries to the converts was still that of "gathering." Because the Saints had been driven from Missouri, the gathering place changed to Nauvoo, Illinois. The family of John Workman heeded the "call" and with a company of thirty Saints from Tennessee, arrived in Nauvoo June 7, 1843.

In the spring of 1843, Elder John D. Lee passed over the Ohio River to labor in the South. On May 7, he met Elder John L. Twiss in Nashville, and the two commenced proselyting. Elder Twiss returned home after a short time, and Elder Lee spent the next three months laboring in several counties in Tennessee. He baptized twenty-eight persons and organized a branch of the Church\(^{13}\) in the western part of Rutherford County, amidst great opposition. This was the first branch organized in that county.\(^{14}\)

A man who professed to be a Mormon Elder, came to the branch of the Church in Rutherford County, Tennessee in November, 1843. He preached a number of discourses in that vicinity. He told them he had been wounded in the Missouri difficulties and was unable to travel on foot; that his

\(^{13}\) In a letter written from Joseph Argyle and dated from Shady Grove, Hickman County, Tennessee, October 29, 1879, he tells of meeting some of Elder Lee's converts thirty-five years after their baptism.

"George H. Carver and Hyrum Belnap arrived here June 25 . . . . While laboring in Williamson County, they discovered an old sister by the name of Hickman. 'In company with Brother Belnap I visited her and she told us that her husband, William R. Hickman and herself, Mary Ann Hickman, were baptized by John D. Lee in Rutherford County, Tennessee, in the year 1843. She stated there was an organized branch there, all of whom gath- ered with the body of the Church, except her husband, herself and one sis- ter. Her husband had been dead ten years. He held on to the faith up to his decease. She had not seen nor heard anything of the Saints for thirty- two years, and supposed that they were all dead. She is sixty-seven years old and very poor.' /s/ Joseph Argyle"

\(^{14}\) *Times & Seasons* 4:311. (Deseret News 28:663)
horse had been stolen, etc., and he needed assistance. The branch donated a horse, saddle, bridle and martin gale worth at least $100. He was going to give it to the temple committee for the Southerners' tithing when he got to Nauvoo. He rode away on his horse and was never heard of again. It was afterwards learned that he had gone to Texas.\(^{15}\)

**Kentucky**

The journal of Horace S. Eldredge indicates he spent the month of March and most of April, 1842, working in Kentucky grafting trees. He returned to Nauvoo only to be sent to Kentucky again, and this time he collected money for a month, and returned to Nauvoo in June. Nothing is recorded of any missionary labors he performed.

Elder Francis M. Edwards and Elder W. H. Edwards labored for a while in Warren, Baron, Hart and Monroe Counties. They especially had success in Hart County, where they baptized ten. This was during the months of May-October, 1842.

As Elder R. H. Kinnamom and Elder Orange Wight traveled toward Virginia, their field of labor, they stopped in Greenup County, Kentucky, and gave the message of Mormonism for the first time. They also preached in Floyd and Pike Counties before they went to Tazewell County, Virginia. These were also new areas of labor. They apparently performed no baptisms.\(^{16}\)

In September of 1842, John Lowe Butler left Nauvoo and went to Tennessee and Kentucky to visit his relatives. He says, "I found them all

\(^{15}\) *Times and Seasons*, 5:46.

pretty well and bitterly opposed to the principles of the Kingdom of God. Yes, they were blinder than ever to the truth of the work of God; they are full of the devil and persecution."¹⁷ When he came home to Nauvoo, he managed to bring back with him, his wife's deaf and dumb sister, Charity. She was a faithful member of the Church, and desired to be with the body of the Church. Her brothers were very much opposed to her move, and they started after Elder Butler and Charity with rifles. An escape was made, and Elder Butler said, "I really think that they would have taken Charity home and have killed me and buried me right there on the spot, but the Lord's protecting hand was over us and ever near to help or defend us from our enemies."¹⁸

During July, 1843, Kentucky had distinguished Mormon visitors. Five of the General Authorities (Apostles), Heber C. Kimball, Brigham Young, George A. Smith, Orson Pratt and Amasa M. Lyman left on a four month's mission to visit the eastern states. They left on September 10, 1842. As they made their visits to the various states, they held conferences, set in order the churches, collected tithing for the temple, received subscriptions for the Nauvoo House, baptized many and stirred up a general system of gathering among the Saints in the eastern states. The only Southern State they visited was Kentucky. When they came to Cincinnati, Ohio, they were met by Brother Collins Pemberton, who took Brigham Young and Wilford Woodruff across the Ohio River and up the Licking River on a skiff. They preached at Brother Pemberton's which was within the bounds of the Licking

¹⁷"John Lowe Butler's Journal," p. 32 (106 A)

¹⁸Ibid.
River Branch that had been organized by Robert Culberson in 1834. They also blessed eight children while they were there. Right after that, Elders Woodruff and Geo. A. Smith became afflicted with the influenza, politically called "The Tyler gripes."\textsuperscript{19}

With the exception of John Brown's brief visit as he passed through Kentucky in June, 1843, the only other missionary that is known to have labored in Kentucky during this period was A. O. Smoot. During the summer of 1843, he traveled through southern Illinois and northern Kentucky in the interest of the Mansion House in Nauvoo.

\textbf{Virginia}

After Elders R. H. Kinnamon and Orange Wight had preached for a brief period in Kentucky (May, 1842), they traveled to Tazewell County, Virginia. Because they had so many friends and relations living in that area, they decided to concentrate their labors there.

At that time, Elder Jedediah M. Grant and his brother Joshua, were laboring in Tazewell County, and Elders Kinnamon and Wight had the pleasure of meeting them. When the Grant brothers left Virginia in September, and Elder Wight left in February, Elder Kinnamon traveled alone in no less than nine counties. He indicated that he had extended his labors further than when all the missionaries were together, and that he had been down into the waters of baptism with many. In March of 1844, he wrote that during the previous twenty-two months he had baptized over 100 persons in Virginia.\textsuperscript{20}

\textsuperscript{19}"Journal History," MS, July 16-18, 1843. (Also \textit{Deseret News} 8:10)

\textsuperscript{20}\textit{Times & Seasons}, 5:508. (Also "Journal History," MS, Mar. 24,1844)
In September, 1842, the Saints and missionaries in the vicinity of Tazewell County, Virginia, gathered together at Burk's Garden for a protracted meeting and conference.

Elder Jedediah M. Grant and his brother Joshua came to these meetings with mixed emotions. This was to be their last meetings in the State of Virginia. It had been just five years since Jedediah M. Grant had started to labor in the area of North Carolina and Virginia. Only seven months of the five years were spent away from "his" mission field. He was the first Mormon missionary to labor in that immediate area.

The Saints gathered to Burk's Garden in Tazewell County for a three day conference. However, they held meetings for two extra days. This provided a five day "farewell testimonial" for the hard-working and successful Grant brothers.

The first meeting started on Saturday, September 10, and ended Wednesday, September 14. The minutes of the meetings appeared in the Times and Seasons as follows:

Saturday 11 o'clock a.m.-- A respectable audience being assembled at Union Grove, the meeting opened by singing; prayer by Elder J. M. Grant.

Speakers: W. A. Litz (Elder), Elder Joshua Grant Jr., Elders R. Kinnamon and Orange Wight, Elder J. M. Grant.

Sunday: Speakers; J. M. Grant, Elder R. Kinnamon, Elder W. A. Litz

Brother J. M. Grant then called for candidates for baptism; four came and gave their hands with tears and solemnity; the ordinance of confirmation was then attended to, and the meeting closed by singing.

On the third day, six were immersed. J. M. Grant made president of the Conference. Geo. M. Tibbs Clerk of the Conference.

The following reports were made by various members representing the different branches:

Br. George M. Tibbs represented the Little Nauvoo branch in With county, Virginia, consisting of thirty-one members, one priest, one teacher and one deacon.
Brother J. T. Crow then represented the Rich Valley branch, Smith county and reported twenty-four members and one priest.
Elder J. M. Grant represented the Burks Garden branch and reported a membership of sixty.
Elder J. Grant Jr. represented the branch in Patrick County, Virginia, and reported sixteen members and one priest, and that eight members have moved west. He also reported that in Grayson County there were two members and one Elder; in Surry County, N. C. there were sixteen members and one teacher; in Stokes County, N. C. there were eleven members and one priest.

The following were ordained (from the Burk's Garden Branch) Adam Ritter to be ordained a Priest; James Spencer, teacher; James Brunty, deacon; Silas Eagle, teacher.

G. M. Tibbs was chosen clerk of the Little Nauvoo and Rich Valley branches, and Adam Ritter for the Burks Garden branch.

Richard Kinnamon was chosen to preside in Tazewell County and W. A. Litz to preside in Withe and Smythe branches.

Conference adjourned.

When the Conference was over, the Grant brothers were ready to leave their fields of labor. A letter states:

When Jedediah M. Grant came to bid adieu to the Saints and friends in Virginia, the scene was truly affecting. He left the kind-hearted people of Virginia with tears in their eyes. They had learned the principles of life from his utterances and daily example, and loved him as the messenger of heaven sent to save them.

On their return home, Elder Joshua Grant delivered a discourse at a conference, and summarized his labors as follows:

... Although I have travelled in different parts, my labors, however, have been principally confined to the southern, where for the last three years, in company with my brother, Elder J. M. Grant, I have travelled and raised up a church, consisting of upwards of two hundred members.

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21 Times and Seasons, Vol. IV, No. 4, January 2, 1843.
23 Times and Seasons, Vol. IV, No. 15, p. 236.
Two other missionaries that labored in Virginia were Jacob G. Bigler and John Eldridge. Bigler was called at the April 10, 1843, conference, to labor in Lewis County, Virginia. He served the Church well for a year in teaching its doctrines and organizing new branches. His mission was completed in approximately May, 1844. Eldridge labored for a very short period (May or June, 1843) as he was passing through on his way from North Carolina to Indiana. He visited the branches and "Stirred them up to diligence." 24

Henry Green Boyle Becomes a Member of the Church

One of the greatest of all Southern States Missionaries was a man who devoted most of his lifetime to missionary work in the South. He was Henry Green Boyle, a native born Southerner. He was an ardent writer of journals, and much of the history of the Southern States Mission is gleaned from his writings. Because he became the president of the Southern States Mission, and played such an important part in its development, he deserves special mention.

He was born to John Boyle and Jane Taylor, on March 7, 1824, in Tazewell County, Virginia. He was an honest young boy, and at the age of eighteen became interested in religion. He tells his story as follows:

The Methodist had got up a great revival in religion, & as I naturally liked to go to meeting & hear them preach, I must say that I was influenced by them more or less, & when I found all or nearly all the young men & girls of my acquaintance had attached themselves to the church, (for there was no other kind of religionists in that country but the Methodist) I concluded I would not be behind in doing good & joined them also. I confess I was not satisfied that all was right, yet I done the best I knew how. I lived

24 Brough, pp. 18-20.
up to the light and knowledge I was in possession of; I remained
a member of the Methodist one year. About this time a man by the
name of Duncan came in to our settlement & commenced to preach.
He belonged to the Christian Baptist or Campbellites; he preached
faith, repentance and baptism for the remission of sins. I had
read a great deal in the scriptures, & I knew this to be true,
& according to scripture; another preacher came with Duncan (when
he came the second time) by the name of Lucas & they continued
to preach, & they got a good many to join them. I had always
believed in Baptism by immersion, when a child, & as my mother
and grand mother was going to join them I concluded I would also.
I did, & was baptized. The reason I did this was because I be-
lieved they had more truth than the Methodist.

About 6 months after this an Elder of the Church of Jesus
Christ of Latter Day Saints (Brother Jedediah M. Grant) began to
preach in our settlement and he taught nothing but the truth.
I began to understand the scripture, & the more I gave my at-
tention to hearing Mormonism, & reading the Bible, the more I was
convinced it was true. I was sorry I had ever embraced any reli-
gious system or doctrine. Some two or three months passed away,
& still I went to hear the Mormons preach. But I hated to change
so often. It looked like there was no Stability in me. I was
satisfied, I should lose all my friends by embracing the truth,
but I had set out to do right, let what would come, & embraced this
time the Gospel of Jesus Christ. [As a footnote in his journal,
he adds, "I was baptized by Samuel Carter the 20th of November
1843. On Blue Stone, Tazewell County, Virginia."] Before I join-
ed the Mormons, I had heard all the lies & evils that could be
spoken against them, but truth is mighty, & the Spirit bore tes-
timony to me that these things were true & that it was my duty
to obey them. But I had no sooner done so than my friends became
my enemies & turned against me. My Father & Mother had not had
much chance to investigate Mormonism, & hearing one side of the
question only, they were very much opposed to me; & Father told
me I should quit the Mormons or leave his house. This was unex-
pected to me, I had always obeyed my parents & they in turn had
been good & kind to me. However, my parents did not know by what
kind of principles I was influenced by, he did not believe I
could be induced to leave my home. My Mother had taken it so
hard she was down sick. My feelings were so hurt I did not want
to see any person, therefore I tied up a few clothes in a hand-
kercchief & left. My once beloved home. I proceeded to the
house of one of my neighbors, by the name of Randall Holbrook. I
thought I would remain with him until I could come to some con-
clusion on what to do next.

While I was at Holbrooks, I had occasion to visit the store
that was near where I met with a Mr. Henry McDowel & John White,
the former was a constable and the latter a Sheriff. McDowel
commenced to speak evil of the Mormons, & said I had played
the devil myself, & if he was my father he would whip the devil out
of me. I saw he wished to get a quarrel with me, for I knew him
to be a bad man. He was called a bully and was always fighting
when he could get anyone to fight him, & was always successful. I did not want any trouble with him, & told him that I did not, but nothing but a rowe would satisfy him. He said that I believed the signs would follow me, & he was going to test the matter by pitching me into the fire, & see if I would come out like the three Hebrew children without the smell of fire on my clothes. He said Joe Smith was an imposter, a murderer & everything bad, and I soon would be as bad as Smith. When this came out, I hauled away and knocked him down. He got up & I knocked him down the second time after striking him three times. I struck him in the face & eyes & mouth until the blood poured from him, but he managed to get up with me (for he was a stout man & weighed 180 lbs) & threwed me back over a chair into the corner of the counter among some nail keggs & castings. White see I was going to get up & he came & stood upon my feet, & McDowell was getting out his knife to use it on me, when I picked up an oven lid that happened to be near, & struck MacDowel three times with it before White could get it away from me. This laid him out lifeless, & just at this time Samuel Graham the store keeper came in & pulled White off my feet & I got up. I was not hurt a particle, but it was a long time before McDowell was brought too his right senses. He did not speak for two days, & he did not get well for six months. Most all the people in the community was glad that I had used him up.

I stayed at Holbrooks a few days, when I came to the conclusion I would go to Nauvoo as soon as I could get means to pay my way, where I knew I would be in the midst of friends.

I then left the place of my nativity & went thirty five miles south to the Rich Valley in Wythe county to work for money to take me to Nauvoo. I commenced to work for Brother Jesse Gross-closs for there was a branch of our church there, there I worked until the Sixth of April 1844. I then attended a conference in Burk's Garden, where there were 23 Elders present. Some 1/4 of them were directly from Nauvoo, at this conference. I was appointed to go on a mission with Cebert C. Shelton one of the Elders from Nauvoo.25

This was the man who would some day preside over the entire Southern States Mission. More concerning his life will be given in the next period of this history.

John Eldridge in North Carolina

The missionary work in Virginia and North Carolina was closely

connected, since the counties of the two states in which the missionaries labored were adjacent to each other. The same missionaries were in both states generally. The missionaries who labored in Virginia have already been considered.

John Eldridge was the only missionary specifically mentioned as being in North Carolina during 1842-43. This was his native country, so after laboring a short time in Alabama, Georgia and South Carolina, he settled down to work in North Carolina. In a letter to Brigham Young, he summarizes his work as follows:

I traveled through North Carolina to Raleigh, Wake Co., N. C., the place of my destination, a distance of 11 or 1200 miles from Nauvoo and the way I had to go much farther; but alas, when I got there, I could hardly get house room or a place to preach, though I succeeded in getting an old meeting house in which I held meetings four times, which caused one of the greatest stirs imaginable, and had it not been for the members of the Legislature, I do not know what I should have done, for they invited me to their respective boarding houses at their cost and a good number were well pleased with the doctrines and they spread the news through the state which will help to break down prejudice very much and the speaker of the house sent for me to come to his room which I did. He inquired about the Book of Mormon, saying he had heard much about it, but had never seen anyone who could tell him anything about it before and could not decide until he heard both sides of the question. He seemed well pleased, but what his conclusion was I never heard. I went from Raleigh to Fayetteville, Cumberland Co. [includes Harnet and Hoke Counties now], N. C., then to Wilmington, New Hanover [includes most of Pender and part of Brunswick Counties now], N. C. then to Smithville, on the sea shore, and of all the talks about Mormonism it beat all. I never thought that one poor weak mortal could make such a stir, but there was one thing that kept the people from obeying, that was popularity. They were afraid that their good names would be cast out. Nevertheless I baptized some in the sea, because there was much water there.

I came to Wilmington and on the 30th of April, 1843 at 9 o'clock I left that city, and at 11 o'clock it took fire and burned down a large portion of it. I came up on the state to the mountains where I found some saints raised up by Elder Jedediah M. Grant and started them up to the gathering of the saints. 26

26 "Journal History," MS, January 2, 1844.
A. O. Smoot in South Carolina

At a special conference of the Church held in Nauvoo on August 16, 1841, Abraham O. Smoot was selected to go to Charleston, South Carolina, to do missionary work.

After making the necessary preparations, he and his wife left Nauvoo on August 25, 1841, traveling in a light one-horse carriage. They went to Post Oak Springs, Roan County, Tennessee, where they stayed during the winter of 1841-42. During this time, Elder Smoot performed missionary labors in the vicinity. One of his converts was his wife's mother, Esther McMeans. In February, his wife left with her mother and returned to Zarahemla, Iowa, and he proceeded to South Carolina.

Elder Smoot's instructions were to introduce the Gospel to Charleston. However, if the story told by Erastus Snow about the "unknown" Elder converting eleven in Charleston (including three Methodist ministers) in 1841 is true, then Elder Smoot could not have introduced the Gospel to that city.

He hired a hall on Queen Street, where on April 5, 1842, he preached what he said, was the first Mormon sermon heard in that city. He worked very diligently, and spent all the money he had in renting halls and publishing placards to announce his meetings.

He wrote of his success: "... although I had large audiences, and numbers of persons came to me, Nicodemus-like by night, to inquire about the Gospel, I failed to make one convert." In the face of such

27 Berlin, p. 39.
apathy on the part of the inhabitants of Charleston, Smoot left the
city on April 14, for Nauvoo. It took him three months to get home, and
on his return the Prophet assigned him to preside over the branch of the
Church at Keokuk, Iowa.

The only other missionary known to have been in South Carolina
in 1842-43, was John Eldridge, who did some preaching as he traveled
through on his way from Alabama to North Carolina.

The Mississippi Harvest

The first missionaries in Mississippi were J. D. Hunter and
Benjamin L. Clapp, who were there in 1839. They baptized six persons
into the Church in Tishomingo County, and by 1840 the Saints were organ-
ized into a branch. In the fall of 1839, Elder Hunter returned home,
and Elder Clapp continued to work. Four other Elders proselyted in
Mississippi during 1840-41.

By the spring of 1842, there were enough Mississippi Saints to
form a company for migration to Nauvoo. According to the local newspaper,
between eighty and ninety Saints arrived in Nauvoo from Mississippi in
April, 1842.28 Old minute books of that period indicate that the Saints
traveled in a train of forty wagons, having left their homes in Mississ-
ippi because of severe persecution.29

At the April Conference, 1843, Elders James Hutchins and Daniel
Tyler were appointed to go on a mission to Mississippi. There is no
available record of their labors.

29. "Quarterly Historical Report of the Southern States Mission,
MS, Sep. 30, 1937, p. 26 (Church Historian's Office, Salt Lake City, Utah).
During the year of 1843, Bishop George Miller and Elder Peter Haws labored in Mississippi and Alabama. They had more calls to preach than they were able to fulfill. Elder Haws had previously labored with Elder James Brown. They were successful in their work and organized a new branch in Monroe County, Mississippi. They designated it the Buttabatchy Branch. Brother William Crosby was appointed presiding Elder.

Benjamin Clapp, one of the most powerful Southern States missionaries, left Nauvoo on August 12, 1843, and labored in Noxubee and Kemper Counties during the fall months. There were wealthy plantation owners in that area, and he was determined to make converts of some of them. He approached a large plantation on the bank of the Sucarnooche Creek and asked for entertainment. Southern hospitality did not permit the turning away of a stranger, so they invited him to stay with them. He was the guest of James Madison Flake, one of the wealthy plantation farmers of Mississippi.

When it was learned that Elder Clapp was a Mormon Elder, they listened reluctantly to what he had to say. They soon felt that his message had the ring of the true Gospel. After weeks of investigation, the Flake family were led into the waters of baptism. They became members of the Running Water Branch. All their relatives turned against them, and

30 "Journal History," MS, October 27, 1843.
31 Ibid., December 31, 1843.
32 The Flake family lived on a typical plantation of the highest class. Servants, luxury, and all that went with that type of life was theirs.
would not associate with them. They became outcasts among their own people. This strained relationship, however, did not last long, because within the next six months they were on their way to Nauvoo to join their new friends who cherished the same ideals of Mormonism.33 The family remained devoted members of the Church, and Elder Clapp was very proud to have been the missionary who brought the message of Mormonism to their door.

Although there is not a complete record of the work of Elder Clapp in Mississippi during this period, there are enough references to determine his diligence as a missionary. He converted many people and organized several branches of the Church. He served in Mississippi for a year in 1839-40, and then again in 1843-44.34

On December 18, 1843, Elder John Brown and Haden W. Church came from Alabama to labor in the vicinity of Monroe County. They visited the newly organized branch and instructed them concerning the Church. Although the members felt like they had learned about all that was necessary, they found out from Elders Brown and Church that they had hardly begun to know the plan of salvation.

On December 21, Elder Brown saw Miss Elizabeth Crosby for the

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34 Benjamin L. Clapp was in the expedition that rescued the Prophet Joseph Smith when he was arrested at Dixon, Ill., in 1843. It was right after this that he left for his mission to the South. He later became one of the presidents of the eighth quorum of seventies, then a member of the First Seven Presidents of Seventies on December 2, 1845. He came west in the general exodus, and lived in Salt Lake City for several years. He then removed his family to Ephraim, Utah, where he had some difficulty with the Bishop, Warren S. Snow. After investigation, he was finally excommunicated from the Church on April 7, 1859. He died in California about 1860. (Jenson, Biographical Encyclopedia, Vol. I, p. 195.)
first time. 35 Five months later, on May 21, 1844, she became his wife. On December 25, Elder Brown preached the funeral of an infant of Brother Wm. Crosby, and on the 27th he baptized three persons including Ann and Elizabeth Crosby and Mrs. Mary Sparks.

The Crosbys played a very important roll in the missionary work in Mississippi. The mother, Elizabeth, was a widow of a wealthy plantation owner. She raised six children to maturity, and they all became members of the Church. Their home was home for the missionaries, and many meetings were held there. When a branch was organized in that vicinity in 1843, William, the oldest son of the Widow Crosby, became the presiding Elder.

As the year closed, Elder Brown indicated they had numerous calls to preach. He said:

We preached in almost every neighborhood for several miles around, also in some of the towns and villages in the adjoining counties. It was at the season of the year in which the rains fall so profusely and often in this climate the little streams were impassable, except by ferries the most of the winter. We often had to wade in water up to the waist and cross the main streams and deep water in canoes through the woods and brush to get to our appointment. But notwithstanding all this, we were handsomely rewarded. The Lord was with us and blessed our labors. 36

When Elder Wilkinson Huit and Samuel Gully wrote to the Times and Seasons to report their labors in Mississippi, they revealed much information of historical value. They left Nauvoo on October 25, 1843, and later wrote the following:

35 Elizabeth Crosby was born in Monroe County, Mississippi, Dec. 21, 1822, daughter of John and Elizabeth Colman Crosby. Six of the family grew to maturity. The Crosby family was among the well-to-do Southern people, who owned extensive plantations with colored servants to operate them. Each of these plantations was a community of its own, and the spacious southern homes were the last word in hospitality. (Brown, p. 49.)

36 Ibid., p. 44.
We arrived at Vicksburg, Mississippi, on the 4th of November, proceeded back in the country fifty miles, where we had the pleasure of getting in company with brother Benjamin Clapp, who had just recovered from a long and severe attack of fever. We remained there a few days; three of us then started together. Brother Clapp for Tuscaloosa, Alabama; we, for Pleasant Springs, Kemper County, Mississippi, where we arrived on the 20th of November. Brother Clapp stopped with us, intending to stay but a few days, the weather however being very unfavorable and an immense quantity of rain falling; caused traveling impossible; he then come to the conclusion to remain until weather became more favorable. We began to preach and had very large and attentive congregations, and more calls in a short time than could possibly be attended to by us. \[They stayed there until the last of January.\]

During this time we organized two branches of the church; one consisting of twenty-two members known as the Kepper [Kemper] county, Miss. branch, at Pleasant Spring, in which we ordained three elders, one teacher and one deacon; and also a branch of thirty-seven members; three elders, one priest, one teacher, and one deacon; known as the Running Water Branch in Noxubee county, Miss.

... We left Bro. Clapp industriously engaged among the people, and with a prospect of many more joining the Church.\[37\]

During the year 1843, the missionaries started to learn of the great potential field of labor they had in Mississippi. Even with 80-90 Saints already emigrated, the membership was increasing very rapidly.

**Alabama**

The missionary work in Alabama paralleled the work in Mississippi. Many of the same missionaries traveled back and forth from east to west across the state line as they performed their labors during 1842-43.

We are indebted to John Brown for making daily entries in his journal relative to the early history of missionary work in Alabama.

The journal reports:

... the 27th [August.] Crossed the Tennessee river on a bridge at Florence, Lauderdale Co., Ala. Passed through Tuscumbia, Colbert Co. Ala. and stopped at the gate of Mr. Hyde, who kept a stand on the road, two miles from the latter place. I hailed, and

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37*Times and Seasons, 5:484.* (See also "Journal History," MS, Oct. 25, 1843.)
a Mr. Hyde, who was at supper, came out. I told him I was traveling for the purpose of preaching the gospel and traveled without purse or script and I would be thankful if he could keep me over night and give me something to eat. My appearance and address rather puzzled him. I appeared to be a lad about 17, and rather poorly clad. He took me for a cotton picker, trying to pass for a preacher to save expenses. It was the season of the year when the poor class of Tennessee who farmed on a small scale, went to the more southern districts to pick cotton. He finally replied that he would rather hear me inquiring for employment. I asked him if he did not believe in preaching and worshiping God in that country. He replied Oh yes and with a smile between insignificance and surprise told me I could stay, but he would call on me to preach. I replied, "I will most cheerfully, if you will gather a congregation." He said there were some strangers stopping with him and they and his family would make a congregation. [He then invited him into the yard and to a seat on a chair under a shade tree in front of the house where he and his friends had been enjoying themselves... conversing on their favorite topics: the price of negroes, mules, horses, cotton, etc.] He went into the house chuckling and snickering at the anticipated sport of hearing a stripling of a cotton picker preach. [After supper, preparations were made for the meeting. The congregation consisted of Mr. Hyde's family, four or five horse drivers, and Mr. Steel, a tavern owner.] A lighted candle and family Bible were placed upon the table. I was then called upon to fill my part of the contract. I took my seat by the table, picked up the Bible and opened it. I looked around upon the congregation all of whom had cast their eyes downward, not daring to look at each other for fear of not being able to keep from laughing. My appearance (as a cotton picker) and my singular introduction as a preacher was as much as they could endure and observe good behavior. I sang a hymn without any assistance, although solicited, after which I kneeled down to pray; no one else moved from his seat. After prayer, I arose, looked over the congregation, but could not catch an eye. [I commenced speaking upon the first principles of the gospel, and the Lord gave me his spirit in a powerful manner, and in less than five minutes all eyes were upon me, and they were as motionless as a statue of marble, but for the sound of my voice, the dropping of a pin could be heard in any part of the room for three quarters of an hour.] After my remarks, I dismissed the meeting in regular order, and before I was seated, or any persons had time to move, Mr. Hyde told me not to leave in the morning without my breakfast and Mr. Steel very politely invited me to take dinner with him the next day, [which he did on his way to Tuscaloosa County, Alabama. He walked sixty-four miles to get there; then he inquired for the "Mormon" settlement, but had a hard time finding it.] I inquired for the "Mormon" settlement, and at one place where I asked, the man gave me the wrong directions on purpose to turn me out of the way, but I detected him; in fact, I knew he lied as soon as he spoke. I paid no attention to his directions but continued on the main road. At night-
fall I called at a house and asked for lodgings but I was plainly
told that I was not wanted there and could not stay when they
heard I was a "Mormon". I asked the lady if she knew where the
"Mormon" settlement was. She said, "No." Neither did she want to
know anything about them. I walked some twenty-five miles, and
being very tired, not feeling like going any farther, I came to
a peach tree by the wayside that was loaded with ripe fruit and
picked some splendid soft peaches which were very delicious. I
took as many as I wanted and turned aside in the piney woods where
I had the earth for my bed and the heavens for my covering and God
for my protection. I spent the night all alone, yet I was not
alone, for God was with me in answer to my prayers. [The next day,
August 31, he went to Bro. William Wammick's. Brother Church also
reached there the same day. He was on horseback and had been try-
ing to overtake Elder Brown.] Brother Wammick gave me five dollars
to purchase some clothing as I was getting quite destitute. Elder
Peter Haws was there preaching and there was considerable excite-
ment, a mob of some 15-18 men patrolled the neighborhood the
evening of our arrival, threatening to lynch the Elders and drive
them out of the country. [He stayed in the neighborhood for sev-
eral days, then he decided to go south to new territory. He
left on September 8 in company with a brother, who furnished a
horse for him to ride. He stayed all night with Bro. James Haley
and met Elder James Brown who informed him that he had organized
a small branch in Perry Co., Ala., the place for which Elder Brown
had started. James Brown requested Elder John Brown to visit and
instruct the Saints further in the Gospel; so he did. He stopped
at Mr. Hardy Averett's neighborhood. There had been three bap-
tized there, and Elder Brown baptized three more. He baptized
Jesse Averett and Simeon Stephens.] On the 20th, Bro. Church join-
ed me again, he had been with Bro. Haws in Mississippi to preach
in Monroe county, where there was a call for preaching . . . .
We preached in several new places and visited the branches occas-
ionally. The branch that Bro. James Brown organized in the south
part of Perry Co., Ala., consisted of 15 or 16 members soon numbered
from 50-60 members (called the Boynechetto branch).

On the 24th of October, I baptized Sarah Ann Arterberry and a
black woman belonging to Bro. Arterberry by the name of Hager, and
black man of Mr. James Turnbow's by the name of Jack. On the 30th
I baptized Wm. R. Carlisle and his wife Mary Carlisle also Hannah
Turnbow. On the 5th I baptized Martha Colby and Rachel Carlisle.
On the 8th I baptized James Turnbow and his wife, James Right
Bradberry and Miss Salita Colby. On the 9th I baptized Samuel
Utley and his wife Maria, John Fortenberry and Wm. Turnbow. On
the 10th I baptized Wm. Fortenberry and Elizabeth Utley. We next
visited the saints in the Cipsy branch, Tuscaloosa Co., preaching
by the way. We tarried a few days with the brethren, preaching
for them and returned again to Perry County. We stopped on our
return and preached in the Averetts neighborhood where on the 23rd
I baptized Henry Horn. On the 5th I baptized Wm. Weaver and Parthena
Face in the Boynechetto Branch. On the 7th [December] I administered
the Sacrament and sat in council with the branch. We ordained Bro.
Elias Arterberry an Elder and James Turnbow a deacon.

We again visited the other branches, preaching and instructing the brethren in their duties. We also visited a small branch in Monroe Co., Miss., called the Butthatchy branch organized a short time before by Bro. James Brown and Peter Haws on their return to Nauvoo. Brother William Crosby was the presiding Elder. They numbered about 16 members, all newly baptized.38

From this it appears that James Brown had organized two branches of the Church in Alabama before the arrival of John Brown. They were located in Tuscaloosa and Perry Counties.

Elder John Brown had great success in Tuscaloosa County and Perry County (which included part of Bibb County), baptizing many converts into the Church. Also in the vicinity of the Boynechetto Branch in Perry Co., he baptized two negroes, who, according to known records, were the first to join the Church in the Southern States.

Another missionary who labored in Alabama for two or three weeks in 1843 (apparently February and March), was Elder John Eldridge. In a letter he indicated: "Traveled 175 miles by land to a Brother whom I had not seen for 19 years. Stayed 8 weeks, preached several times and baptized him and wife and mother-in-law."39 He then left for North Carolina. He does not mention the county he was in, nor the names of those he baptized.

Maryland, Louisiana, Georgia, Florida and Texas

Louisiana.-- As Latter-day Saint immigrants came to America from England and other near-eastern countries during 1842-1843, their ships usually landed in the New Orleans port. Many missionaries going and coming

38"Journal History," MS, January 2, 1844.

39Ibid., January 2, 1844.
from their foreign fields of labor traveled between Nauvoo and New Orleans on the Mississippi River. The stop-over of Saints and missionaries in New Orleans gave some support to the meetings being conducted by the followers of Elder Harrison Sagers. He had organized meetings in New Orleans in 1841, and had ordained Eli Terrill an Elder to take charge of the meetings after he left there in 1842-43.

Maryland.-- On April 10, 1843, Samuel Brown was assigned to go to Maryland on a mission. The results are unknown.

Georgia.--The first mention of a missionary laboring in Georgia was in 1843. Elder John U. Eldredge wrote to President Brigham Young under date of January 2, 1844, and indicated he had passed through Georgia on his way from Alabama to North Carolina: "Then I took my course for my native country traveling through Alabama, Georgia, South Carolina into North Carolina, preaching as I went to the utter astonishment of the people, and many rejoiced, while others were mad." This is the only record of work done in Georgia during 1842-43, and the extent of Elder Eldredge's labors and success is unknown. Since he was just passing through the state, his work was probably very limited.

Florida. -- In the special conference of April 10, 1843, Daniel Cathcart and William Brown were called to labor in Pensacola, Florida. These were the first two missionaries to receive a call to Florida. Whether they ever arrived is unknown.

Texas.-- The first mention of Texas as a missionfield in the

\[\text{Tbid., January 2, 1844. (Original letter on file in the Church of Jesus Christ of Latter-day Saints Historian's Office, Salt Lake City, Utah).}\]
"Journal History" of the Church, is under the date October 29, 1843. William S. Steffey, who was going to Texas on business, was ordained an elder by Apostle Willard Richards and appointed to preach there. Nothing more than this is known of the appointment.

Summary, 1842-1843

The plea for more missionaries had its effect on the Mormon proselyting during 1842-43. There were at least thirty different missionaries laboring in the South during this time, with many of them serving for the entire two years. New areas were opened up in the states as the Elders followed the instructions of Brigham Young, not to build upon another missionary's work. At least six new counties were opened in Kentucky, seven in Tennessee, five in North Carolina, three in Mississippi, and four in Alabama. Two new branches were organized in Tennessee, three in Mississippi, two in Alabama, and two in Virginia.

Henry G. Boyle, a future president of the mission was baptized in Virginia. Two wealthy plantation owners, Elizabeth Crosby and James M. Flake were baptized into the Church, and along with them, the first two negro converts.

During this period, missionary work really flourished in Mississippi and Alabama; the two newer states opened to the message of Mormonism. Much success attended the missionaries as they expanded into new counties in Virginia and Tennessee. A conference was held in Tazewell County, Va., where it was reported that there were 150 members of the Church in that

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immediate area. There were 112 baptisms reported in various letters from the Elders. Not all baptisms were reported, however.

The membership of the mission was still approximately 400-500, in spite of many emigrants having left during that period. Eighty to ninety Saints emigrated from Mississippi and at least thirty-eight from Tennessee and other branches, making a total of at least 150.

This was a period of harvest. The missionaries were very successful in making converts, even though the laborers were few.
CHAPTER III

MISSIONARY LABORS OF 1844-1845

A Political Mission

The year 1844 was an election year, and the Saints in Nauvoo knew they held political power because of their numbers. They had been driven by mobs from the State of Missouri and had received no aid from the Federal Government to relieve their suffering. In order to know how each of the five presidential candidates felt toward the Mormons, Joseph Smith wrote to them. He received answers from three, and the answers were too evasive to assure the Saints of any help.

The Saints decided they were going to vote for someone sympathetic to their cause, so they decided to nominate Joseph Smith for the office of president of the United States. They promptly published his "Views on the Powers and Policy of the Government of the United States." In his political views, he advocated a central banking system, annexation of Texas, occupation of Oregon, freedom of the slaves, a reform of the prison system, high tariff to protect young industries, etc. On May 17, 1844, a state convention was held at Nauvoo which ratified the views. In a formal manner, they placed in nomination "General Joseph Smith for president of the United States, and Sidney Rigdon for vice-president."

Elder Wilford Woodruff had been asked to write to Col. Solomon Copeland of Paris, Henry County, Tennessee, and ask him to visit the Saints...
in Nauvoo and consider running for the office of vice president. He chose not to accept, and the next choice was Sidney Rigdon.

In order to make preparation for the state convention, a special conference was held in Nauvoo on April 15. The Twelve Apostles arranged appointments for a series of general conferences in the South as follows: Dresden, Weakley County, Tennessee, May 25–26; Eagle Creek, Benton County, Tennessee, June 8–9; Dyer County, Tennessee, June 22–23; Rutherford County, Tennessee, July 20–21; Lexington, Henderson County, Kentucky, June 29–30; Running Water Branch, Noxubee County, Mississippi, June 1–2; Tuscaloosa, Alabama, June 23–24.

The following missionaries were assigned to preach the gospel and campaign in the states designated (Those numbered were to preside over the missionary work in the state to which they were appointed):

Maryland: Jacob Hamblin, Patrich Norris, Lyman Stoddard.
South Carolina: Alonzo LeBaron 1st, Wm. D. Lyman, Wm. Smith, John M. Emell, Ekells Truly.
Georgia: Morgan L. Gardner, Miles Anderson, Isaac Beebee, S. E. Carpenter.

"Journal History," MS, March 8, 1844.
Alabama: Benjamin Clapp 1st, Lorenzo D. Butler, George W. Brandon, Thomas J. Brandon.
Mississippi: John B. Walker, Daniel Tyler, Ethan Barrows.
Arkansas: Andrew A. Timmons, John A. McIntosh, Darwin Chase, Nathaniel Levett.2

The following instructions were given the prospective missionaries:

These elders who are numbered in the foregoing list, to preside over the different states, will appoint conferences in all places in their several states where opportunities present, and will attend ALL the conferences, or send experienced and able elders— who will preach the truth in righteousness, and present before the people "General Smith's views of the power and policy of the General Government: and seek diligently to set up electors who will go for him for the presidency. All elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to traveling, and will attend as many conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina and Virginia, to visit the churches, hold conferences and preside over them.

Brigham Young, Pres.
Nauvoo, April 15, 1844.3

For a little over two months, the Elders campaigned for Joseph Smith and preached the gospel throughout the states. His name was presented and platform explained in the various conferences. Printed literature was distributed to members and non-members alike. Men were also chosen to go to Nauvoo and attend the state convention on May 17.4

After June 27, the political part of the missionaries' message was omitted, due to the assassination of the candidate,

3Ibid.
4The "Journal History" of May 17, 1844, indicated that Hosea Stout of Mercer County, Kentucky, and General G. Miller of Madison County, Kentucky, represented their state in nominating General Joseph Smith at the convention.
Joseph Smith. Some of the missionaries returned home soon after that.  

**Joseph’s Successor**

After Joseph was killed, there was confusion among some of the members as to who should be his successor. Sidney Rigdon, who had been Joseph’s counselor, felt that he should be the “guardian” of the Church until the Lord chose the next leader. The quorum of the Twelve Apostles, however, felt that Sidney Rigdon was automatically released from his leadership position at the death of the Prophet, and that the authority rested with them.

As conferences were held by the Elders, the Twelve won the sustaining vote of the congregation in preference to Sidney Rigdon.

**Brigham Young’s Instructions**

The quorum of the Twelve continued their leadership with Brigham Young as senior member.

On October 8, 1844, they held the regular semi-annual conference, and eighty-five missionaries were called from the high priest’s quorum to serve in the various missions of the Church. Brigham Young then explained the object for which they were chosen and informed them

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5On October 29, 1844, Elder Joseph King wrote to President Brigham Young and indicated that although he had been appointed to labor for a year in Virginia, he left his field of labor in September. He gave the following reason for leaving the mission field: "The all important mission, which we Elders were appointed to, was, as I supposed, mainly to elect Bro. Joseph President . . . and when the news of his assassination came, I considered our mission filled." (Letter on file in the LDS Church Historian’s Office, Salt Lake City, Utah)

6"Journal History," MS, August 31, 1845.
that "it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built and then come and get their endowment, and return to their families and build up a stake as large as this." It was also the Apostle's desire to finish building the Nauvoo Temple just as soon as possible; and the missionaries were asked to collect money to help pay the cost of construction.

Elder Benjamin L. Clapp reported that he left Nauvoo on the twenty-third day of October, 1844, on a special mission to collect tithing throughout the Southern States. He returned about this date, having held many meetings, baptized fifteen persons and collected one thousand and forty-seven dollars which he delivered to the Trustee-in-Trust.7

Exodus from the South

Because of the increased persecution against the Saints in Nauvoo during 1845, the leaders could see that the only way to obtain peace was to seek isolation in some unpopulated area. Before they were able to move, however, they were plagued with mob uprisings. The missionaries were called home to help defend Nauvoo from the mobs and to help complete the temple. The following "Circular of the Twelve, and Trustees-in-Trust" was printed in January of 1845:

... Our counsel to the traveling Elders abroad is for them to return to Nauvoo by the 6th of April to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to obtain good and wise men to preside over the branches during their absence.8

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7Ibid., April 4, 1845.
8Times & Seasons, January 22, 1845.
When the Saints learned that they were definitely going to move to the West, the Southern brethren were counseled to emigrate with the other Saints to the mountains.9

Alabama and Mississippi

In June, 1843, Elder John Brown began doing missionary work in Mississippi and Alabama. In August, 1844, he reported:

We continued our labors there [Perry County, Alabama] until we baptized forty-five, and organized another church of sixteen members. The spirit was abundantly poured out, and the word was confirmed with signs following; the saints spoke in tongues, and the interpretation was given, and many that were sick were healed by the prayer of faith in the name of Jesus. We continued to preach and baptized during the winter season, both in Alabama and Mississippi.10

On the 18th of January, 1844, I preached the funeral of John Crosby and two of his children who had been dead several years. Mrs. Elizabeth Crosby, the widow, gave her hand for baptism at the close of the meeting and was baptized the same day. Soon after this, Brother Church went to Cipsy Branch, Alabama, Tuscaloosa County, at which place we had a conference appointed on the 10th and 11th of February. On the 5th, I preached the funeral of a child of Mr. John H. Bankhead. Next day I set out for conference in company with Brothers Wm. Matthews and James Harmon.11

The first conference ever held in the region of Alabama and Mississippi, was held on February 10, 1844, in Tuscaloosa County, Alabama. John Brown, the president of the conference, preserved the following minutes of the meeting.

Conference met according to previous appointment, and organized by appointing Elder George W. Stewart clerk; after which a hymn was sung and the throne of grace addressed by the president.

Resolved, That the clerk take the names of all the official members present, which were as follows:

9 "Journal History," MS, September 25, 1845.
10 Ibid., Vol. V, No. 20, pp. 702-703 (November 1, 1844).

Representation of branches: Cipsy Branch, represented by Wm. Stewart, consists of 57 members, five elders, one priest, one teacher, and one deacon.

Boyncheto Branch, represented by James Turnbow, consists of 43 members, two elders, one teacher, and one deacon.

Resolved, That the saints uphold the presidency by their prayers.

Resolved, That the president and clerk transcribe these minutes after their true meaning, and forward them to the editor of the Times and Seasons requesting them to be published.

JOHN BROWN, President

Geo. W. Stewart, Clerk

Total membership at the conference was 123.

After the conference, Elder Brown traveled into Perry County.

He recorded the following:

We visited from house to house instructing them in their duties and preached publicly every Sunday and from two to three times in the week. On the 21st of February, I baptized Miss Susannah Beard and on the 22nd I baptized Miss Caroline Youngblood. Also on the 25th, George McFarland. On the 29th, I baptized five, viz; Isabella and Nancy McFarland, Priscilla Averett, Elizabeth and William Tingle. We also organized a branch in this neighborhood called the "Five Mile Branch," ordained Henry Horn an elder to preside, Geo. McFarland a priest and Jonathan Averett a teacher.

On the 4th of March I baptized three in the Five Mile branch, viz: Ceny Johnson, Irena and Nancy Horn. We went from this place to the Cipsy branch where we met with Brother Benj. L. Clapp. We labored here a few days and baptized one. Brother Clapp had been preaching in Mississippi and had built up several small branches. We held a council, the conclusion of which was that we all three visit the branches together and bear a joint testimony of the gospel, strengthen the brethren and give them such counsel as the Holy Ghost should dictate. We first visited the Five Mile Branch and then the Boynecheto, where we labored several days. On the 18th Brother Clapp baptized three and I on the 21st baptized four, viz: Margaret Daniman, Sarah, Martha Ann, and Elizabeth Utly. In the evening of the same day we ordained William Weaver an elder and Samuel Turnbow a priest.

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12 Times & Seasons, January 22, 1845.
On the 24th, I baptized two in the Five Mile Branch, viz: Polly Stewart and Martin Everett. We next went into Noxubee County, Mississippi, where Brother Clapp had built up three small branches and one in Kemper County adjoining. We found the brethren somewhat in confusion in consequence of two men who had been among them by the name of Hodges professing to be elders, father and son; the former had been cut off from the Church but the latter had not. They imposed upon the brethren by presenting themselves as objects of charity, and the brethren contributed quite liberally, supposing them to be what they professed but they found their mistake after it was too late. They had only been gone a few days when we arrived. They went to Monroe County to impose themselves on the brethren. Brother Clapp preferred a charge against them and sent me forthwith to demand their license and notify them to attend our conference which was coming on in a few days to answer the charge. I overtook them in Monroe. They had just commenced their begging operations which were stopped very quickly after my arrival. Some of the brethren had instructed that all was not right with them.

I preached two or three times and returned again to Noxubee Co. On my way back I received the gift of tongues, this was on the 2nd day of April. We spent a number of days here preaching and bearing testimony. On the 5th Bro. Clapp baptized three and on the 7th two more were ordained. Elders, viz: James M. Flake and Washington N. Cook. I also baptized two black men Allen and Green belonging to Bro. Flake. On the 10th Brother Clapp baptized nine.  

On April 12, 13, 14, 1844, the Saints from Mississippi and Alabama met for their second conference at Cipsy, Tuscaloosa County, Alabama.

The minutes of the meetings were printed as follows:

Conference was organized by calling Elder Benjamin L. Clapp to the chair, and appointing Elder John Brown clerk.

The president then arose and stated the object of the meeting and gave some valuable instructions to the Saints.

Conference then adjourned until tomorrow 11 o'clock.

Saturday 13th, conference met pursuant to adjournment, a hymn was sung, and the throne of grace addressed by the president, after which the following branches were represented.

Cipsy Branch, represented by George W. Stewart, consisting of 50 members, two elders, one priest, one teacher and one deacon, all in good standing.

Boynechitto Branch, represented by L. J. Utley, consisting of 22 members, two elders, one priest, one teacher and one deacon, all in good standing.

Running Tiger Branch, represented by James M. Flake, consisting of 15 members, one elder, all in good standing.

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Running Water Branch, represented by B. L. Clapp, consisting of 29 members, two elders, all in good standing.

Flat Wood Branch, represented by B. L. Clapp, consisting of 36 members, two elders and one priest, all in good standing.

Five Mile Branch, represented by Juthan Averett, consisting of 17 members, one elder, one priest and one teacher, all in good standing.

Resolved, That Brothers Benjamin Matthews, James Ritchie, Juthan Averett and Augustus Skinner, be ordained elders, and Brother Rodolphus Keeth, be ordained a priest; after which they were ordained under the hands of Elders Clapp and Johnson.

The president then arose and gave some valuable instruction to the young elders, urging them to stick close to the first principles of the gospel; also showing the inconsistency of young elders trying to explain John's seven headed and ten horned monster, and such like things that occur in the scriptures; he also gave instructions on the use of the gifts of the Spirit.

Resolved, That this conference withdraw the hand of fellowship from Elder Amos Hodges, for refusing to attend the conference to answer to a charge preferred against him.

Official members present, seven elders, two priests, three teachers and two deacons.

Conference adjourned for fifteen minutes.

Conference assembled again; prayer by Elder Johnson.

The president then addressed the conference on the subject of the gathering, and building the Temple and Nauvoo House, showing the southern brethren the pains and labors of the brethren in Nauvoo to build those houses; although many of them have been robbed two or three times. He urged the necessity of the whole body being equally engaged in keeping the commandments of God, even in building an house unto the Lord, in fulfilment of the prophets who have spoken of the great work of God in the last days. He also urged the southern brethren to take the Nauvoo papers, that they might be able to successfully meet the slang that is hurled forth against the truth.

Resolved, That a copy of these minutes be transmitted to the editor of the Times and Seasons for publication.

Conference then adjourned till the 12th day of July next, to be held in Noxubee County, Mississippi.

John Brown, Clerk.  

Elder Brown indicated that after the conference, the following took place:

I baptized one Geo. W. Freshwater. On the 15th we ordained Thos. Ramsey an Elder. From this place Bro. Church went to Tennessee and Bro. Clapp and myself to Monroe Co., Miss... We

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14Times and Seasons, Vol. V, No. 12, p. 573(July 1, 1844). (See also Brown, pp. 53-54).
found the brethren firm in the faith and anxious to know their duty. The presiding Elder and others had gone to Nauvoo on a visit.\footnote{15}{John Brown's Journal," MS.}

On May 15, Elder James M. Flake was given his certificate of ordination to the office of an Elder. It read as follows:

To Whom it May Concern

This certifies that James M. Flake has been received into the Church of Latter-day Saints (In the Running Water Branch of said Church) Organized on the 6th of April in the year of our Lord one thousand eight hundred and thirty (1830) and has been ordained an Elder according to the rules and regulations of said Church and is duly authorized to preach the Gospel agreeable to the authority of that office.

Signed James Moorehead
Church Clerk
May 15, 1844\footnote{16}{Osmor D. Flake, William J. Flake, Pioneer-Colonizer. (1948). p. 133.}

Very shortly after this (May), Elder Flake saddled a mule and went to Nauvoo, Illinois, to learn the true condition before moving his family there. Fifteen days before the martyrdom of the Prophet Joseph Smith, he received a blessing from him. Returning to his home, he reported his trip to the Saints. They all disposed of their property for any price they could get, and with Elder Clapp,\footnote{17}{Elder Clapp left Nauvoo Aug. 12, 1843, and returned June 7, 1844. During that time he traveled 4,444 miles, held 176 meetings and baptized 118 souls in the states of Alabama and Mississippi ("Journal History," November 14, 1844).} took the long journey to Nauvoo. The families of Billy Lay, C. Covington and Joe Mathew made up the company. The locomotive power for the trip was two white mules and an ox team. Three of Flake's slaves wanted to go with him and he gave the rest their freedom to go with whom they wanted. When Elder Clapp left, Elder Brown labored alone.\footnote{18}{Flake, pp. 4-5.}
He recorded in his journal the following:

On the 13th I baptized Sytha Lay. On the 20th Mary Parchment and on the 21st Nancy Bankhead, Sarah Smithson, Margaret McKowen and a black woman by the name of Mason, and on the 28th John L. Henderson, Jefferson Basters and his wife. [From Monroe County they went to Noxubee and Kemper Counties. Many were added to the church.] On the 2nd of May Bro. Flake baptized two and the next day Bro. Clapp baptized eight. On the 10th and 11th Bro. Clapp had a public debate with a Methodist priest. We held meeting the next day and eight more came forward for baptism. Bro. Clapp went from this place to Nauvoo and I in company with Elder Chas. M. Johnsen returned to Monroe Co., where on the 18th of May we ordained G. W. Gibson a priest and on Tuesday, the 21st of May we held meeting at Mother Crosby's and at the close of the meeting I was united in wedlock with Miss Elizabeth Crosby who was born Dec. 21st, 1822, in Monroe Co., Miss. This became my home for near four years. On the 1st day of June we attended a conference with Bro. Benj. Winchester in Noxubee Co. I was appointed to act as clerk.

Thirty-nine had been baptized since the last conference. Elder Brown reported he had baptized sixty since leaving Nauvoo in May of 1843.

He continued his journal entries as follows:

From thence I accompanied Elder Winchester to all the branches in which I had been laboring, he having special instructions for the saints. On the 16th we ordained Samuel Utley an Elder. On the 25th I reached home. On the 30th I baptized Mrs. Irvan and John Lockheart. On the 1st of July Elder Winchester left for Nauvoo. Brother Wm. Crosby returned home from Nauvoo while I was absent. On the 12th and 13th we held another conference in Noxubee Co. Miss. . . From this conference I took a tour in company with

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19 In an interview with Martha Lay Davis, granddaughter of Sytha Lay, (January 22, 1960) it was learned by the writer that Sytha’s husband, Wm. Harvey Lay came west with the Pioneers, but did not join the Church. Sytha stayed in Missouri because she was expecting her son Joseph Coleman (father of Martha Lay Davis). Wm. Harvey Lay brought two Negroes to Utah: Hark Lay and Mammie. They were not married to each other, and were probably not members of the Church. When they were freed, they went back to the South.

20 The "Journal History" indicated Mason was a man, but this was not correct.

21 "John Brown’s Journal," MS.

Elder Johnson into a new field. We traveled through Neshoba, Newton, Madison and Homes counties (Miss.) and preached in every place we were permitted, had two or three priest fights. I had heard of the martyrdom of the Prophet and Patriarch but could not believe it. While in Homes county, I became satisfied that it was a fact and had no more desire to preach to the world. I filled the appointments I had out, quit the field and returned home for a season. After remaining several days I took a tour into Stawanby county in company with Elder Wm. Mathews. We started on the 2nd of September. We fell in company with Elder James Cummings who remained with us a short time. We baptized three and returned home on the 17th. Bro Cummings had baptized several on Bear Creek in Franklin Co., Alabama, and he desired me to go with him and visit the members and organize a branch. We started on the 4th of October, spent several days with them in preaching the word and confining the saints. The branch was called Little Bear Creek Branch. Jos L. Griffin was ordained presiding Elder. On the 19th while here, Bro. Cummings baptized seven, I returned home on the 14th and soon after Bro. Cummings returned to Nauvoo. On the 16th I started to Noxubee Co., to attend the quarterly conference on the 19th and 20th. I was called out to preside. We had a good time together. On the 24th I ordained Wm. J. Cox a priest and Samuel Rooker a teacher. On the 26th I baptized Lemuel Starting and Willis Dickinson. I reached home on the 29th and preached occasionally in the regions round about as opportunity would afford. At this time Bro. Clapp returned from Nauvoo authorized to gather tithing for the Church. He told me that I was chosen a member of the 8th quorum of Seventies and on the 12th of Nov. he ordained me a seventy, he being one of the Presidents of the 8th Quorum. I accompanied Bro. Clapp to the Little Bear Creek Branch, we started Nov. 20th. We ordained R. Copeland an Elder. I reached home on the 3rd of December. On the 10th December (1844) I, in company with Bro. Clapp started to visit the branches in Noxubee and Kemper Cos (Miss). We spent several days with them thence I took a tour in company with Bro. Preston Thomas into Octobahaw, Chicksaw and Pontotoc counties. We preached in several new places. I reached home on the 31st of December. 23

In February, 1845, Elder Benjamin L. Clapp returned to Mississippi, along with Abraham O. Smoot and family, who had been sent to preside in Alabama. They held a three day annual conference on February 21, 22, 23, 1845, in the Cipsy Branch, Tuscaloosa County, Alabama:

A. O. Smoot presiding and George W. Stewart secretary. Branch representation: Cipsy Branch, Tuscaloosa Co.--
Elder George W. Stewart. 43 members, 4 elders, 1 priest, 1 teacher and 1 deacon.

Bogue Chitta branch, Perry Co. -- Pres. A. O. Smoot. 44 members, 4 elders, 1 priest and 1 teacher.

Five mile branch, Perry Co. -- Elder A. O. Smoot: 22 members, 3 elders, 1 priest.

Bear Creek Branch, Franklin Co. Joseph L. Griffin: 22 members, 2 elders, 1 teacher.


William Stewart, Cypsey branch was ordained an high priest.

Speakers: Elder H. W. Church, A. O. Smoot.

Next conference to be first Fri., Sat., Sun. of January, 1846.

A. O. Smoot, Chairman

Brother Clapp returned to Nauvoo soon afterward, and Elder Brown sent $245 tithing money with him.

Elder Brown continued in his journal:

I now commenced labor on the farm for a season, but was soon called to another field. Two Elders, viz: Wm. Hyde and Elam Ludington, came from Nauvoo with an epistle from the Twelve calling in all the young, middle aged and able bodied men, to Nauvoo to defend the place and help build the Temple, carry with them their arms and ammunition. There were seven of us fitted out and accompanied these brethren to Nauvoo. We started on the 14th inst. went on foot to Memphis, having a light wagon to carry our luggage. At Memphis we took steamboat for St. Louis, here we laid in our ammunition we had in a long box in which we carried our guns covered up in our blankets. When I was buying ammunition, the merchant asked, if I was going to take it up the river; if so, he could not let me have it. Such was the understanding of our enemies at this time. We got on board the steamer "War Eagle" and went to Nauvoo in 26 hours, arriving there March 25, 1845 [They brought with them $575 for the Temple].

Elder John Brown returned to Monroe County, Mississippi, in June, 1845, in company with William Crosby, Wm. Matthews and John H. Bankhead. They traveled a distance of 800 miles from the City of Joseph (Nauvoo was called the City of Joseph after the Prophet's death). At Monroe County, he joined his wife, and they decided to move to Nauvoo. This they did on July 29.


\(^{26}\) Ibid. (See also "Journal History," MS, March 26, 1845.)
Other brethren from the Southern States were preparing to emigrate. In 1845, some of them asked counsel as to what they should do with their Negroes when they emigrated. They were advised to take those who desired to remain with them. They were also counseled to emigrate with the other Saints to the mountains.27

**North Carolina and Virginia**

A letter dated March 24, 1844, in Surry County, North Carolina, indicated the Church in that part of Virginia numbered over 175 members even though many had emigrated to Nauvoo:

I have also been one trip, before this, to North Carolina, and spent about two month's time, and baptized upwards of thirty, and organized a branch of the church in Stock and Alleghany Counties; also one in Patrick, Va. I have baptized in all, over one hundred persons, while on this mission; and surely the harvest is great and the laborers few. There are calls for preaching in every direction, and if it is the will of the Lord I hope several faithful elders will soon be sent into these parts.

signed  R. H. Kinnamon28

On April 6, 1844, a conference was held in Burk's Garden with twenty-three Elders present. Fourteen of them were directly from Nauvoo. Henry G. Boyle, who had been baptized the previous November, was appointed to go on a mission with Cebert C. Shelton from Nauvoo. These two Elders, along with R. H. Kinnamon visited the Saints and non-members in the branch where Boyle was baptized. On April 18, 1844, Elders Kinnamon and Shelton laid hands on Boyle and ordained him to the office of elder. While in this area, the parents of Elder Boyle heard of his presence and sent for him. He and Elder Shelton visited them and they acknowledged they had done wrong in opposing their son. The Elders remained there for

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27"Journal History," MS, September 25, 1845.

a few days and were treated well. They then passed through Burk's Garden where they attended a two days' meeting, then traveled into Pittsylvania County, Virginia. The journal of Elder Boyle gives an account of their labors:

Mormonism never had been preached there, we visited Brother Sheltons relatives, gave out a meeting to be held in their neighborhood in one week from the time we arrived there (which was Sunday.) We was well used by the people. They were kind and friendly. The time of our appointment came round, & about 500 persons attended our meeting. The place was at a camp meeting ground in a grove, we had plenty of room & seats, and a stand or pulpit. At 11o'clock I repaired to the place appointed. Brother Shelton had not come yet, a Mr. Williams asked me if I was not going to preach if Mr. Shelton didn't come, I said I did not know, that I never had attempted to speak in Public in all my life. I knew I could not preach without the Spirit of God to dictate to me, I felt a great burden resting down upon, & great embarrassment at the idea of trying to preach and yet it would be my duty to try, if brother Shelton failed to come. Therefore, I made up my mind I would get up and open my mouth, & whatever the Lord wished me to say to that people, he would give it to me. Just at this time I saw Brother Shelton coming, which relieved me of a great burden. But he (Bro. Shelton) sang and Prayed & called upon me to preach, it was unexpected, However I thought it would not do to back out, So I got up, & as it happened I opened the Bible at the 3 chapter of John's Gospel, I read a portion of the chapter & then preached the first principles of the gospel, faith, repentance & Baptism for the remission of Sin, & the laying on of hand for the reception of the Holy Ghost, I never had such a flow of the Spirit of the Lord before that time & but Seldom Sense [sic]. I thought if that was the way preaching came I would as leave preach as not. Then when I was called upon to preach again, all was dark to me my mind was clouded so I could not think of what I knew naturely without the Spirit. Therefore here in my beginning I was taught one of the most valuable lessons an Elder can learn, & that is to realise our weakness & to rely more fully upon the arm of our Father in Heaven. I thought Brother Shelton rather over bearing & harsh in his manner of teaching. He would teach the Baptism for the dead & many other things beyond the first principles of the gospel & then tell them they would all be damned [sic] if they did not believe and obey them.

About this time I had a dream, I thought I was among relatives that lived 60 miles north of Pittsylvania, in Bottstourt County, on Sinking Creek, & was preaching to them, I told brother Selton my dream, & he advised me to visit them. Accordingly I set out, & in three days I arrived at my Great Uncle's William McClanahans a brother to my father's mother ... They had four children grown, ... Then they had a cousin living with them by the name of George Reynolds, & they were all well educated, & Uncle was a rich man, a part of the
family were Lutherans & a part of them Methodists. Reynolds was a Methodist Preacher. All together they seemed to be a happy family. They received me kindly, I informed them what I was, & my business was to preach the Gospel, I retired to rest, while meditating upon my bed, I thought to my self, these people seem to be happy, & if I can get them to believe & obey the Gospel, they may be more happy & more intelligent or if they reject the testimony that I will bear to them, will be left in their ignorance & be condemned. Next morning Uncle told me he wished me to stay a month or two & that I could have his house to preach in and that I could preach round about the country, & that I could make his house my home. He did not know the Storm of persecution that awaited him for befriending me, & me for preaching the truth.

I appointed a day to preach, & there was a goodly number turned out to hear me, I preached to them the best I could, they thought it was strange doctrin but most of them thought was true, I also preached in two other Settlements or townships, I was well used & the people seemed to be well pleased with the doctrine. A Spirit of enquiry began to be awakened in the minds of the community, My relatives began to be more interested, the Methodist priest Reynolds I had flayed him out so often his folly was manifest to uncles family, & he acknowledged our doctrine was of the Bible, & he gave up that I knew more about the Gospel than he did. By the time I had preached in this section of the country a month, there was a great many believers in the doctrine.

I remained in this part of the country all together a month and a half. I then had to leave to attend a conference that was to be held at Burk's Garden in Tazewall County, I set out the 18th of July. 25 miles from my uncle's I had an appointment to fill, at my meeting there was some Seven or eight priests of different faiths & some three or four hundred people. News of Joseph Smith's murder had reached us, accompanied with tales of horror of the burning of the city of Nauvo, that the Mormons was slaying the people of Illinois by hundreds & that the towns of Carthage, & Warsaw had been laid in ashes & their inhabitants had fled to Quincy, & Many other things. So that the papers were full of news of this kind, some of it true no doubt. I felt depressed in my feeling. I had to meet all this flood of lies & false reports, & all the prejudice that is generally excited against us on such occasions. I felt my weakness, I was but a boy & had but little experience, I asked the Lord to Strengthen me with his Spirit & enable me to do honor to his cause, my Prayer was answered for I had put my whole trust in Him. I had been refused the privileges of preaching in their church, & had to Speak in the open air, in the course of a Sermon I was interrupted by one of the priests (a Methodist) but he was silenced by a magistrate & put to Shame for he had done contrary to the laws of the land. When I was done preaching, the priest got up again to oppose me, & the congregation hissed & groaned & made such confusion, he was compelled to leave off. I had great liberty in speaking, the Lord blessed me, & the Priest was utterly confounded & put to Shame before all the people. My youth and Simplicity with the Blessing of heaven had enlisted the
Sympathies of the multitude in my favor and I never was in any place where I had more friends than I had in this place. When I closed the meeting all hands wanted I should go home with them, but I could not stay with all of them. I stayed all night with a German and was well used. The next morning I pursued my journey, that evening I stayed with My great Uncle Abner McCorkle and preached in his house the same evening to about 30 persons with three Baptist priests. My Uncle used me well Said he believed the doctrin, and wanted I should stay longer with them, but I had not time to spare if I got to conference in time. So the next morning I pursued my journey, this day I had to cross New River, it was high & I could get no one to venture to take me across, they showed me a canoe and told me I could have it. If I would go alone I ran a narrow risk in doing this I knew, but I wanted to go to conference & the River was still rising. So I struck out, finally reached the opposite shore but I came very near going over the falls, I tied up the canoe and continued my journey. & in two days more I was among my relations. They were glad to see me, & used me well. I attended conference, there was 23 elders present... Brother Chapman Duncan was appointed by the conference to return to, with me to my field of labor to assist me. The Second night we lay out under a pine tree because no one would keep us over night. In five days we reached our place of destination, & commence our labor, but in a few weeks, Brother Duncan concluded to go to his native land Vermont to visit his relations. I was very unwilling to part with him, but I could not prevail with him to stay any longer. So I was alone again, to get along the best I could having more calls than I could fill. I laboured here until Christmas during which time I Baptized 4 persons, & there was many more believing. At this time I returned to Tazewell again where I prevailed upon Brother Robert Hamilton to accompany me to my field of labor. He was a good Speaker, here we laboured until March, but the people was slow to obey. A great many believed. & when we returned to Tazewell to be at the April conference there was 30 persons promised to obey the Gospel as soon as we should get back but when we arrived in Tazewell we met two elders from the presidency for all the elders to gather home to Nauvoo Accordingly I bid fare well to my kindred & the land that gave me birth with all that was once near & dear to me, & set out for Nauvoo, in company with Richard Kinnamon & lady, Stephen Lytz, Jacob Biglar & Robert Hamilton. I had to Stop on the Ohio River to work for money to bear my expenses through. I worked for a man by the name of John Smith that lived in Lawrence county, Ohio, opposit the mouth of Sandy River two months. I then continued my journey nothing of any consequence took place until we reached the mouth of the Ohio River, where we turned up the Mississippi which was very high at the time, the drift timber almost covered the whole Surface of the Stream it looked almost like a floating bridge, in coming up this River Slowly making headway against the current of the stream the boat had to force its way through a labyrinth of floating timer which in the dark, it was often impossible to see before hand or avoid, during the whole the night bells kept ringing... I had a pleasant passage from the mouth of the Missouri
to Nauvoo where we arrived the 25th of June 1845, I put up at the Stone House Hotel kept by Brother Ludington. I soon commenced harvesting & continued to harvest for 24 days at one dollar per day. August 1845.29

While Elder Boyle was laboring in Botetourt County, Elder Joseph King labored in Tazewell County. After hearing of the Prophet's death, he left Virginia in September and traveled to Ohio where his parents resided. His mission had been that of campaigning for Joseph Smith, and when Joseph was killed, he felt his mission was completed.

On August 17, 18, 1844, another conference was held in Tazewell County, Virginia. The minutes of the meeting indicate that Richard H. Kinnamon was called to be president of the conference with Alfred B. Lambson Secretary. Silas Eagle was ordained an elder, Wm. Carter a priest and Robert Young a priest of the Rich Valley Branch. James Carter and Uriah H. Hyatt were ordained elders, and S. Henshaw a teacher for the Burk's Garden Branch.

Elders Robert Hamilton and Parke were appointed to labor in Tazewell, Smith & Washington Counties. Elders King and Lambson were appointed to labor in Greenbrier and Monroe Counties. Elders Carter and Biles were appointed to Giles and Roanoke Counties and J. T. Crow was sent on a mission to the South. Elder Hyatt was appointed to continue as president of the Burk's Garden Branch. Elder Hamilton was the speaker. The Lord's supper was administered and one baptism performed.30

Elder Joshua Grant Jr. was still laboring in Virginia and North Carolina in 1845. In a letter to William Smith, he indicated he


was taking an active part in teaching the law of tithing. His brother Jedediah M. Grant was still interested in the work even though he had been released from his mission. He wrote the following to Wilford Woodruff in England:

From the south the news is cheering to me and all the Saints: you are aware of my labours in South Western Virginia and North Carolina. Before I left there I organized a conference of two hundred members, consisting of seven churches in seven different counties; the last account shows an increase of over 150 since I left the field. The accounts received from Alabama, Georgia, Mississippi, Louisiana, and Tennessee, go to show that the south keeps not back.31

On August 31, 1845, a conference was held in Burk's Garden, Tazewell County, Virginia, with James Parke president of the conference and Peter Litz clerk. A funeral sermon of Brother A. Petty was delivered by James Parke, after which the branches were represented as follows:

Burk's Garden, with seventy-two members including three elders, one priest and one teacher, by Elder P. Litz.

Bluestone Branch with fifteen members including three elders, one priest and one teacher, and one deacon, by Elder Samuel Carter.

The Wythe and Smyth Counties were not represented.

The conference voted to sustain the quorum of the Twelve Apostles, and not Sidney Rigdon who supposed himself to be the "guardian" of the Church after Joseph Smith's death. They also voted to do all they could to help build the temple in Nauvoo.32

Elder Amasa M. Lyman performed a short mission to Virginia. He labored in Cross Keys in October, 1844.

31Millennial Star, 6:725
32Times and Seasons, Vol. VI, pp. 1037-1038 (November 15, 1845).
Tennessee

Between January and April, Elder Jesse D. Hunter collected $230 from the Saints in Tennessee on tithing and offerings for the temple. Most of the money was in property.33

Elder Abraham O. Smoot and fourteen other Elders left Nauvoo on the steamer Osprey to St. Louis on May 6, 1844. Elder Smoot was assigned to the State of Tennessee as the president of that State and director of the political campaign and missionary work. They arrived at St. Louis the next day and continued their journey to Dresden, county seat of Weakley County, Tennessee. Twelve of the Elders went in different directions at St. Louis, but Elders Thomas Wm. P. Vance and Archibel Kure continued with Smoot. Elders Joseph Mount, Alphonzo Young and Samuel Heath also went to Weakley County a few days later. On the 17th of May Elder Smoot preached in the courthouse at "candle lighting" and on the 18th, he recorded the following events:

18 Saturday spent the day at Br Camps & preached at the Courthouse at candle lighting. I had scarce red [sic] my subject to my congregation before the truth of it was witnessed or borne record to . . . by a pistol being fired at the window like a Thunder storme. & followed in quick succession by a shower of brick buts against the window clap. The congregation seemed much frightened & startled & immediately began to leave the house. I hastened to informe the people that if they wished to stay that I would inshure them protection from the fact that I knew that such meroders would abscond as soon as they had executed their diabolical desires. Br. Wm. Camp further [omission] them protection by standing guard around the courthouse whilst I dispensed the words of Eternal Life unto them which I did in as plane & conspicuous a manner as possible. for the space of one hour. Then close & returned to Br. Camps & spent the night in Dresden.34

Berlin adds the following:

33"Journal History," MS, April 2, 1845.
At the close of the meeting, he announced another meeting to be held the following day. This announcement gave time for the enemies to lay plans to break up the meeting. He had barely commenced the services when a local lawyer entered the room at the head of two-hundred men and demanded that he cease speaking.

In this emergency, and for the only time in my life in public, I made us of a masonic sign calling for help, when lo! a number of persons sprang to assist me. The lawyer was commanded to give his reasons for interfering with me, which he proceeded to do by delivering a most abusive and slanderous speech. I finally commanded him to sit down and he did so very suddenly, and the masons who were present, who were very numerous and influential, gave him to understand that he would not be allowed to molest me. I continued my remarks, and at the close of the meeting Mr. Camp took vengeance on the lawyer by knocking him down and kicking him around the court-house yard.  

Elder Smoot rode twenty-two miles to Brother John Bury's in Graves County on May 19, where he met with Brothers D. P. Rainey, George Beebee and Hodges, who were destined for Georgia.

A general conference was held in the courthouse in Dresden, on May 25, 26, 1844. Elder Smoot was appointed president of the conference and Elder D. P. Rainey secretary. There were fourteen Elders present.

The minutes of the conference are as follows:

After the opening exercises in the court house, Elder Smoot presented to the congregation General Joseph Smith's "Views of the Powers and Policy of the General Government," after having presented the name of Gen. Smith as a suitable candidate for the presidency of the United States. About this time, a mob of some two hundred persons, assembled at the door, rushed into the house led by a lawyer by the name of M. D. Caldwell and others, including peace officers sworn to support the constitution which guaranteed to all men the privilege of worshipping almighty God according to the dictates of their own consciences. But the firm attitude of the congregation caused them to recede. However, the Sheriff, in trembling voice, said the people were opposed to the Saints meeting there. Hearing this, some of the most honorable men in the place offered their homes and the meeting adjourned to the home of Mr. John E. Ray where Elders H. D. Buys, David P. Rainey and William L. Cutler delivered excellent discourses.

The following day the conference met in Bro William's camp in the morning when Wm. L. Cutler delivered a lecture on the literal

35Berlin, p. 32.
fulfillment of Prophesy. About noon Elders Joseph A. Young, J. Mount and S. Heath arrived and attended the balance of the sessions of the conference. In the afternoon Elder Abraham O. Smoot delivered an interesting discourse and in the evening meeting Elder Alphonzo Young delivered a lecture and presented again General Smith's "Views."

On May 27th the conference met and Bro. Williams Camp was appointed elector for the district after which it was decided that the conference would have 3,000 copies of Gen. Smith's "Views" printed for immediate distribution.36

On the 29th, Elder Smoot went to Paris and contracted with a printer to print 3000 copies of General Joseph Smith's "Views on the Power and Policy of Government."

On June 2, he had the very pleasant experience of preaching the Gospel to some of his old friends with whom he had been raised. Their close attention to his remarks was a source of satisfaction to him.

Upon his return to Paris, where the publishing was being done he received disquieting news. A Mr. Fitzgerald declared that he would initiate prosecution against the missionaries if they circulated the pamphlets which had been printed. This man claimed that publishing Joseph's views about slaves, advocating their purchase and emancipation by the Federal Government, was in violation of a state statute forbidding any publication or circulation of printed matter that was calculated to excite discontent, insurrection, or rebellion amongst the slaves or free persons of color. Smoot consulted a lawyer who was a boyhood friend of his and found that he held the same opinion. Remembering the difficulty at Dresden, where those views had been presented, he thought it wise to desist and suppress the whole publication. The expense had already been incurred, and later he reports paying one thousand dollars on the contract to the printer.37

Another conference was held on June 8, 9, 1844, at Dresden, with A. O. Smoot as president and I. A. Young as secretary. Five persons were baptized.

The journal of A. O. Smoot records another of his experiences as follows:

36 Times and Seasons, Vol. V, No. 12, pp. 572-574 (See also "Journal History," MS, May 26, 1844; "History of the East Central States Mission."

37 Berlin, p. 33.
14th Friday Baptized 3 persons in the morning viz. Sisters Mary Adams, Lucindia Harman & Lauruny Blalock in the waters near Dresden attended to the ordinance of confirmation at the waters edge. bid farewell to our friends and left for the Benton Conference. Purchased a horse from Br. Wm Camp the same morning to ride through the states for the summer. [He went to Paris and paid Mr. McBray $10.00 on the contract for publishing General Smith's Views on the Power & Policy of Government] 38

Elder A. O. Smoot presided over the conference held at Eagle Creek in Benton County on June 22, 1844. Joseph Mount served as secretary. The following Elders were present: A. O. Smoot, Joseph Younger, David P. Rainey, Wm L. Cutler, Wm P. Vance, Hiram D. Bays, John W. Greerson, Wm. Camp, Joseph Mount and A. B. Young. The speakers of the conference were Joseph Younger, A. O. Smoot, David P. Rainey and Joseph Mount.

The Eagle Creek Branch, with seventeen members, was re-organized with Robert C. Petty presiding. He was ordained an elder. Seth Utley was ordained a priest and Bird B. Barnet a teacher. A. O. Smoot preached on the coming forth of the Book of Mormon, after which four were added to the Church by baptism: Samuel Little, Biril Utley, Elizabeth and Adline Utley. In the evening they met at Brother Birds Barnet's and confirmed the candidates after a short lecture on the nature of receiving the Holy Ghost. The sacrament of the Lord's supper was then administered. 39

Elders Z. D. Wilson and D. P. Rainey reported their activities in Tennessee during 1843 and the first part of 1844:

... We traveled south into Tennessee, passing through Ebine, Gibson, Dyer, Madison and Henderson counties; we preached in every Court House and settlement where we could get the privilege. The people generally were very attentive. We visited brother Raney's friends, in McNary Co., and combated the priests there, with good success. We returned back to the Point the last of August. After

38 "A. O. Smoot's Journal," MS.
39 Ibid. (See also Times and Seasons, Vol. V, No. 14, pp. 605-606).
a few days, brother Raney left me and started for Nauvoo. I then
enlarged my borders and formed a circuit including a part of five
counties in Tennessee; and preached in thirty places. [He told of
prejudice breaking down, of debating with a Campbellite preacher
in front of a large congregation.] I organized five branches,
ordained one elder and three teachers, the whole number of members
is sixty five. I baptized but thirty-five this mission, the rest
were baptized during a previous mission, in the winter of 1842.

Z. D. Wilson40

Death of the Prophet

James Holt was one of the missionaries chosen in the April
conference, 1844, to preach the gospel and campaign for Joseph Smith.
He was ordained to the office of seventy and set apart along with Jackson
Smith as a missionary to Tennessee. Even though they left without purse
or scrip, they intended to have copies of Joseph's Political Views printed
for distribution. They first went to Elder Holt's father's in Wilson
County, Tennessee. His father wouldn't even shake hands with Elder Smith.
Because of rumors about Joseph Smith, he didn't want anything to do with
anyone having that name. He did, however, give them accommodations. They
preached for several days in the area. Elder Holt said:

My brother, Jesse Washington, being a class leader of the
Baptist Church in this place, gave us the privilege of preaching
in the meeting house. The first meeting we held there were but few
present, but after that the house was always filled.

A few days after we arrived there, I went to Lebanon (it being
six miles away) with a copy of Joseph's views on politics, to have
some printed. He agreed to have them done on the 27th of June.
[On the 27th, he went to Lebanon to see about the printing;] When I
got there the editor told me that so many had borrowed the copy
to read it, that he lost track of it, consequently he had not been
able to print it.41

40Times and Seasons, Vol. V, No. 4, p. 446(Feb. 15, 1844).

41"Biographical Sketch of James Holt," MS, 1804-1894 (Brigham
Young University Library, Provo, Utah), p. 10.
Because this was the neighborhood of his youth, Elder Holt was invited by many ministers to speak to their congregations, which he did. He and Elder Smith arranged to use the court house on June 27, 1844, and Elder Holt experienced what he refers to as a "spirit of revelation."

He recorded:

_It was about two hours by the sun in the afternoon of the 27th day of June, 1844, that I arose to address this large congregation and the spirit of the Lord was upon me; I began preaching the first principles of the Gospel, faith on the Lord Jesus Christ, repentance and baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost, etc. In winding up my sermon I had the spirit of Revelation upon me, and I told them the enemies of the Church had taken the Prophet of God this day and put him to death as they had all the Prophets of God in all dispensations of the world; and now said I you may have this for a testimony of the Gospel, for if that is not true, Mormonism is not true. After I said this I looked through the window and the Sun was just setting. I told them I had spoken longer than I had anticipated, but if anyone wished to ask questions I would answer them if they were fair. No one had anything to say, but all seemed struck with amazement, and their eyes were filled with tears._

After I dismissed and went to the door a man stepped up to me and said he would like to make an appointment in this place. I asked him where he lived, he said near Jackson School house about 25 or 30 miles from here. [The appointment was made for Saturday at 4 p.m., and Sunday at 11 a.m. The next day he went to his father's and told him and Elder Smith about the Prophet being slain and that the Church was in difficulty. He then said: "I am going home." ] I went to my brother's to see Brother Smith, and told him what the Lord had revealed to me, but he could not believe me; he said that my brother was believing and he wished to stop and baptize him, but my brother wished to see the Prophet before he joined the Church, and was thinking of going shortly to Nauvoo and Brother Smith thought to stop and go with him, so I bid them all farewell and started home; This was the last time I ever saw my father, and I never seen any of the others down to the present time, which is the first month of 1881. 42

Elder Holt filled his appointment at the Jackson School House, then went by steamer to Nauvoo. On the way home he saw a newspaper

42 Ibid.
announcing the death of the Prophet (at Smithland, on the mouth of the
Cumberland River).  

On July 5, Elder Smoot arrived at Mr. Edger Church’s in
Murray County, where he met Elder Haden W. Church who had been preaching
in the South for some twelve months. It was while he was in this vicinity
that he heard of the death of Joseph Smith. Although he was killed on
June 27, it was not until July 8, that the newspapers of Tennessee
told the story. Smoot was skeptical about the news:

... Reluctant to accept the awful news, he claimed that he had
no more right to accept these reports than like reports in the part
which had proved to be false ... 
After riding thirty-six miles, he spent the night of July 11 in
uneasy suspense. He had learned that two letters awaited him at
Murphy’s Burough, ten miles farther along. Fearing these letters
would confirm the tragic news, he sent early the next morning to the
post office. The contents drew forth a sorrowful lament from his
burdened soul.  

When he realized Joseph was dead, he wrote in his journal the
following:

Important—Eriah [era] in my christian life. Great God
indow me with Christian fortitude—for all my forbading & fears are
more than realized. On the return of the Messenger I received with
my letters a Nauvoo Neighbor Extra: dressed in deep mourning from
which I learned the awful tragedy had been committed. The persons
of Presidents Generals, Joseph & Hyrum Smiths had been assassinated
by a painted mob ... in which the pledged faith of the state of
Ill was stained with innocent blood. Great God is it so? was the emo-
tions of my heart. Can it be so? O Father, thy will be done. If
so incline my heart to resignation and cause my heartfelt grief to
cease ... How long 0. Lord how long wilt thou suffer the orphans
tears and widows groans to come up before the unrevenged on their
enemies. How Long 0. Father how Long wilt thou hear the cries of
the blood of innocence even from vitiouscalie down to thy prophets
& see our brethrn Joseph & Hyrum whom we loved of a truth (for the
truth) sake that abided in them who has an gently led us through

43 The revelation added greatly to his testimony. He came to Utah
in 1852 and settled in North Ogden. In 1862 he went to Virgin City in
Southern Utah, and in February, 1867 he moved to Mountain Meadows.

44 Berlin, p. 34.
scenae of affliction by the streams of Divine intelligence that has so Emanently flowed from thee through them to us that has afforded us great Joy in that that we was percicuted for Christ sake. Even for the love of truth will thou yet turn a deaf Ear O father in this universal lamentations of All they saints on Earth, & in heaven or wilt thou make bar thine arm of power O Lord & restore thy servants to the embrace of they saints again soon that their mournings may be turned into joy and gladness.

How long O God how long will thou let they judgements slumber & suffer they saints to be prevailed against by their enemies? Awake O arm of God awake is the prayers of they servants & avenge the blood of inacence on theine enemy. O Lord send forth the ancient of day that they saints may possess the Kingdom in peace that they envings no longer triumph over Israel but that thy works may be cut short in ritioussness for thyn elects sake even so far than Let it bee my F most fervent Prayer to israels God in the name of Jesus Christ Even so father Let it be Amen.45

Berlin comments:

The immediate desire of Smoot and the other Elders was to return to Nauvoo. They spent the next seven days traveling and gathering the Elders in the region who wanted to go with them. After preaching at a meeting on Sunday, July 21, they received word that a battle had been fought in Nauvoo, and eleven hundred of the Saints had been killed. With this further oppression of spirit, they embarked in a canoe and proceeded down the Duck River and along the Tennessee River towards Paducah. After paddling some fifty miles down the river on July 23, they sought shelter in an old abandoned house on the river bank. When they had eaten a few apples for supper, they sought sleep on the floor. The hard boards were cushioned only by pillows made from the knapsacks. At Paducah they took a steamer for St. Louis and then another for Nauvoo. Sunday morning, July 28, found them arriving in Nauvoo...46

Kentucky

Elders Z. D. Wilson and D. P. Rainey labored in Kentucky beginning May of 1843. Elder Wilson reported their success as follows:

After a pleasant passage to Mills' Point, Hickmond Co., Ky.; we commenced preaching the gospel. At our second meeting, Doctor Riddle—a Baptist preacher—came forward and was baptized. From thence we travelled south into Tennessee,...47


47 Times and Seasons, Vol. V, No. 4, p. 446 (February 15, 1844).
Elder John D. Lee was one of the missionaries on the steamer Osprey as they traveled down the Mississippi River to St. Louis on May 28, 1844. He records the following experiences:

During our trip on the Osprey an election was held to ascertain the strength of each candidate for the executive chair which terminated as follows: For Gen. Smith 64, Clay 46, Vanburen 24, giving Smith a majority of 18 votes. [At St. Louis they took the steamer Goddess of Liberty, which had 200 passengers on board and the missionaries were given opportunity to preach the Gospel.]

Of his experiences in Kentucky, he wrote:

June 1st 1844 - We are running up the Ohio river, at the lively rate of ten miles an hour (traveled to Louisville Kentucky).

Sunday 2nd, at about daylight we reached the mouth of Ky river where Elder Frost, Akes, Owens and myself bid adieu to many of our friends and Brethren, whose destination was still far East.

Monday 10th - After breakfast we returned to Mr. Steels to make necessary arrangements or rather to arrange our ministerial engagements there being 4 of us according to my appointment I was under the necessity of making use of those Elders as well as all others in this state especially those that should come immediately under my observation to the best advantage possible to advance the Redeemers cause; after consultation was held Bro. H. B. Owns was sent to travel with Elder H. A. Kes [Akes] to assist in the ministry Br's R. Frost remaining with me--to assist me in lecturing in town and cities that the information more generally relative to our principles might be circulated at 3 PM.

Fri 15th -- after early breakfast we started to fill our appointments at Lebanon meetinghouse . . . We walked into the synagogue took our seats in one of the pews. Parson Rucker informed us that a vote at church would be taken as soon as the business before the house could be dispatched. Accordingly the vote was taken and decided in favor of the Mormons preaching in their synagogue. We were then invited to the stand & proceeded with our lectures reasoning from the scriptures.

Fri 5th July -- Have heard and seen reports of trouble with the LD Saints and even that General Smith has been killed. This evening they were confirmed by letter from a gent residing in the city of Nauvoo--to Gov. Pratt of this state. Under sensations of the deepest sympathy for the supposed loss of a friend more dear to us than all the riches and honors that could be conferred on us by a thousand such worlds as the one we now inhabit.--Retired to a lonely wood, secluded

48 According to the private journal of Joseph Holbrook, there were about fifty missionaries aboard the Osprey.
from the face of mortals where no eye to behold but the omnipotent who seeth all & knoweth all things— we here like the saints of old presented ourselves in the presence of God as humble dependent supple-
ments on him who alone can render comfort or administer relief to
his importuning creatures—and asked him in joint unience for
knowledge—that we might know concerning our brethren in Nauvoo
I being appointed to preside over the Ky mission, consequently
it fell my lot to enquire of the Lord, which I did and obtained the
following information—not at the time however of my entreaty
for at that time an imposition was practiced upon me by a
lying spirit telling me that all was well in Nauvoo & that Bro
Joseph & Hyrum Smith was not martyred as report stated. I doubted
the source from which this information came at the time I received
it (and that too said I) in the presence of witnesses. But in a
few days afterwards while at the house of Mr. Snow a messenger of
peace bid me retire. I accordingly followed & was led to a beautiful
shade in the midst of a green pasture, when I in a composing
attitude lay nearly 3 hours. During which time the visions of
Almighty God were opened to my view, in which I saw the martyrdom
of the Prophet & Patriarch. A personage whose face shone as lightning
stood before me and bid my fears depart. Your mission, continued
he, and labors are accepted—as were the 12 and 70 that were sent
out by the Son of God. They supposed that their labors were lost
when their leader was taken and crucified instead of being crowned
King (temporal) of that nation as they fondly expected—So it is
with you—instead of electing your leader the chief magistrate of this
nation they have martyred him in prison—which has hastened his exal-
tation to the executive chair over this generation—so now return
home in peace and there wait your endowment from on high as did the
disciples at Jerusalem, for this circumstance is a parallel to that
[the next nine lines were left blank]. From the place of supplicat-
ion I went to Mr. Guthrey's and staid over night.

Mon 8th . . . I left Elder Frost and Akes to lecture in Frankfort
& at a town caled the Stomping Ground. Bro. Owens I took with me to
Shelby & Henry Co . . . .

18th Friday 3 PM I also received a challenge to debate which I
accepted, by Rev. William Black, Minister of the Christian faith . . .
The next morning Frind Black came to withdraw his challenge—offered
apologies for making the Banter—for he did not feel competent to
the task . . .

19th -- Staying at Mr. Bantas. After dinner rode to pleasureville
"where I had the liberty of addressing the citizens of the village.
For the first time good behavior and attention was observed by them
generally—one of the Methodist Clay Club became very uneasy be-
cause his system was grained by the truth—jumping up he said "I'd like
to know who made the Devil?" If you will tell me who made him, I
will thank you, sir. You seem to know everything else perhaps you
no that, I replied, sir, you will confer a favor on your humble
servant by enquiring of those who appear so familiar with his work;
in all probability they are equally as well acquainted with his
origin as you say that I am at the devil and seein you have so much
knowledge you certainly ought to be acquainted with his origin -- -- --
Monday 22 . . . and was it not for the excitement at Nauvoo I certainly would have formed quite an extensive branch of the Church in this & Henry Co. before this time.

Sat 3rd August -- [near the home of Parson Steele] I with a small congregation repaired to a creek where I baptized Br. Wentworth. An attempt was made to raise a mob thereby prevent him from being immersed—but not being able to accomplish their wicked designs in this—for fear—only increased their rage the more—which manifested the spirit of their Father the Devil for if they were not his children they wouldn't delight themselves in his works and ways. . .

Aug. 2-4 [In a letter from Brother Marshall he obtained the fatal news of the death of the Prophet and his brother. Filled with grief and anguish, it was nearly impossible for him to fill his appointments] . . . some of which I disapointed—as a special call was made for all to return home immediately. The appointments in the morning I filled and left this neighborhood to fill, or rather make arrangements to leave Franklin Co. This morning I ordained Bro. Charles Marshall to the office of the Aaronic Priesthood . . .

Aug 7th -- At Beach Grove: two baptized: Major Fielding Tracy and Sarah his wife Lucy Olovy Warren

Fri 9th I rode to Mr. Snow's and remained until the following morning expounding the scriptures—and when I left them they insisted to have me returne soon—this entreaty is almost universal in this section of county in many cases I leave them in tears—

11th - I will here remark that Parson Steele a licensed minister in the Baptist Church came privately like Nichodemus of old and demanded admission into the church of God confessing his religion and system to be false, but owing to the distance to water, and shortness of time to attend to the ordinance, I was under the necessity of omitting his case as well as many others until my return as I intended to start on the morrow in compliance with the request of the church at Nauvoo. $2.50 was contributed by the following persons, Mr. L. Chism 50¢ Bro Fielding-Tracy $1.00, Mr. Graves 25¢, Bro Winsworth 25¢ James Shannon 35¢ & Preston Carr 25¢

Tues 13th I returned back to Mr. R. C. Steele where I set out for Nauvoo on board the steamer Little Mall . . .

Tues 20th [arrived in Nauvoo]. 49

49"Journal of John D. Lee," MS, 1844-46 (Church Historian's Office, Salt Lake City, Utah).
Another of the missionaries sent on the "political mission" was Amasa Lyman. His journal records the following:

June 4th 1844 Started on a journey to the east . . . with brother Dikes . . . to Cincinnati.

Sunday the 23rd preached at the hall twice on monday the 24th went to Newport in Kentucky spent the day with brother Schoolfield gave out an appointment for meeting on Tuesday 25 at 5 o'clock repaired to the Court house at the time for meeting and to my surprise no ladies and some half dozen men and two pigs were all that turned out from the great town of Newport . . .

the 3rd heard the reports of the murdered brothers Joseph and Hyrum Smith anxiously waited through the day for correct information on the matter Thursday the 4th no information yet great preperation had been made to celebrate the birth of American liberty which might better have turned into its funerals. on friday the 5th remained in suspense. On saturday the 6th the news was confirmed on sunday the 7th preached at the hall in the evening of meet with Adams and Lyne from Nauvoo.

Wed 10th heard a funerale discourse on the death of our Joseph & Hyrum Smith by Elder G. Adams to a large congregation. On the morning of the 11th brothers Adams and Lyne started for the east. On Friday the 12th at 4 o'clock started for Trenton where I meet with brother W. & W. Snow from Alquina found the friends well . . .

arrived in Nauvoo Aug. 1st 50

Joseph Holbrook also leaves an account of his political mission:

Left St. Louis the 30th on the "Goddess of Liberty" for the mouth of Cumberland River on the Ohio at the town by the name of Smith and traveled through Livingston,[includes Crittenden now], Caldwell [includes Iyon now] and Trigg Counties and continued to preach and put forth Joseph Smith's views which the people generally liked well but didn't know so much about "your Mormon Prophet for president of the United States" etc. We continued to preach almost daily. On Friday July 12th at a little town on the Cumberland River saw the paper called the Nashville Banner, that gave an account of the murder of Joseph and Hyrum Smith. I filled a few appointments and on the 22nd day of July started for Nauvoo, as all the papers confirmed the murder of our Prophet and Patriarch. We took the steamship Smithland on the Ohio River and arrived in Nauvoo on

50"Amasa Lyman's Journal," No. 6, MS, 1844-45(Church Historian's Office, Salt Lake City, Utah).
Saturday July 27th, just one month from the time of the murder of Joseph and Hyrum Smith, and found the people in deep mourning for our Prophet and Seer and Patriarch and found my family well. 51

Elders D. D. Hunt and L. A. Brady also kept a journal:

May the 9th, 1844, D. D. Hunt and L. A. Brady started on a mission to Kentucky, and on the 3rd day after we left Nauvoo we landed in Collumie County Kentucky and we traveled on through Collumie County, and then on to Murtenburg County . . . And on the 1st Sunday of June where we was the 2nd day we baptized A. Hunt and his wife; and on the 7th of June we baptized John Hunt Alexander Hunt's son; and on the 19th of June we preached at the said school house, and after meeting we repaired to the water and baptized Elzina G. Hunt and Matilda Hunt and confirmed them members of the Church. And on Sunday the 23rd inst. we baptized Salley Hunt at or near the same place, - a wife of Enoch Hunt's. And on the 3rd day of July we baptized John Hunt and Sealy Hunt, daughter-in-law of Wilson Hunt's wife; and on the 9th of July baptized Amos Hunt, Hancy Hunt, Wilson Hunt, Enoch Hunt, Elizabeth Woods, Sophia Bowling, Sarah Bowling, Jane Hunt, John Wood, George Mefford, Elizabeth Mefford, Jeremiah Hunt, Elizabeth Hunt. Returned home to Nauvoo on the 5th of September, and stayed there until the 29th of January, 1845. 52

Elder George Miller labored in Richmond, Madison County, Kentucky. Joseph Smith sent word to him and a number of brethren on missions to return home in June, 1844. 53

Louisiana

F. B. Jackaway, president of the New Orleans Branch, Louisiana, wrote to the editor of the Times and Seasons, and recorded the minutes of a conference held in New Orleans, January 1, 1844:

The conference was composed of one high priest, two seventies, six elders and thirty-four members. F. B. Jackaway called to the chair and W. Crowell Secretary. E. L. Brown and W. Crowell were

51"Joseph Holbrook's Journal," MS, (Church Historian's Office, Salt Lake City, Utah), p. 34. (Joseph Holbrook came west and settled as one of the first settlers in Bountiful, Utah.)


53"Journal History," MS, June 20, 1844.
made assistants to Jackaway. James Lawson was ordained a priest. Resolved: That the branch be called the New Orleans and LaFayette branch of the Church of Jesus Christ of LDS. Fellowship was withdrawn from Samuel C. Brown. 

**Georgia**

Elder A. O. Smoot recorded that on Sunday, May 19, 1844, he met D. P. Rainey, George Beebee and Elder Hodges in Graves County, Kentucky, and that they were destined for Georgia. There is no available record of their experiences in that state.

**Maryland**

A letter from Elder Lewis Zeigler from Leitersburg, Washington County, Maryland, recorded the following:

... Last fall one year through appointment I left the place, took steamboat then the stage by which means I was soon landed on my native spot. I then began to spend my time preaching, distributing books and sometimes labored with my hands ... soon a number was added to the Church of Christ, viz., twelve at Sharpsburg, Maryland and Thomas Town, Maryland, and in the latter place two were soon severed from the body ... the five dollar note inclosed is for the building of the Temple.

Lewis Zeigler

According to the "Missionary Record," D. S. Hollister also labored in Maryland (Baltimore) in 1844.

**Florida**

There is a possibility that there was missionary work performed in Florida in 1845. The "Journal History" of January 12, 1856, indicated: "Phineas Young told of his mission to the Lamanites in the early days and [that he] had given copies of the Book of Mormon to their chiefs,

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from the [location of the] Cherokees to Florida" [italics mine]. The missionary record shows that Phineas Young left on a mission April 24, 1845, and returned to Nauvoo June 18, 1845. He was gone less than two months.

**Texas**

William S. Steffey was the first missionary appointed to preach in Texas. He was called in 1843; however no record of his labors is available. On March 14, 1844, Lucien Woodworth was sent on a mission to Texas.57

On March 10, 1844, Joseph Smith suggested the possibility of establishing a gathering place in the table lands of Texas for the Saints in the Southern States who were encumbered with slaves. Texas was also given some consideration as a gathering place for the main body of Saints.58

**Arkansas and South Carolina**

Mormon proselyting in these two states during 1844-45, was performed by the "political missionaries." There is no record available of their activities.

**Summary, 1844-1845**

Latter-day Saint missionary work was emphasized in 1844 through eighty-seven missionaries being sent to the Southern States to preach and campaign for Joseph Smith as a candidate for the presidency of the United States.

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58 Andrew Jenson, *Encyclopedic History* ..., p. 870.
Mississippi and Alabama were possibly the most fruitful fields during this period, due mainly to the work of Benjamin Clapp and John Brown. In less than a year's time (August, 1843-June, 1844), Elder Clapp baptized 118 converts. During this same period, Elder Brown baptized sixty. Two new branches, the Five Mile Branch in Perry County and the Little Bear Creek Branch in Franklin County, were organized. Missionary work was also performed in ten new counties: Itawamba, Union, Pontotoc, Chickasaw, Oktibbeha, Holmes, Madison, Neshoba, Newton (in Mississippi) and Franklin (in Alabama). Six conferences were held in that area during 1844-45. According to written records, six families emigrated to Nauvoo. The emigrants included three Negro slaves owned by James M. Flake. During the conference in Tuscaloosa County, in February, 1845, a membership of 168 was reported for the area.

In North Carolina and Virginia, the missionary work progressed under the leadership of R. H. Kinnamon, Joshua Grant Jr., Henry G. Boyle and others. R. H. Kinnamon reported he had baptized 100. In April, 1844, there were 175 members in the vicinity, even though a few families had emigrated. Elder Kinnamon reported he organized a branch in each of three counties: Stokes and Alleghany in North Carolina and Patrick in Virginia. Botentourt and Pittsylvania Counties were proselyted for the first time. In Tazewell County, Virginia, three conferences were held in 1844 and one in 1845.

In Tennessee, the "political campaigning" missionaries spread throughout the state; and three new counties, Obion, Dyer and Lake were proselyted. Elder D. P. Rainey reported he had baptized thirty-five, and Z. D. Wilson reported he had organized five branches in Tennessee. Much
of the proselyting was done in the area of Weakley County. Two conferences were held in Dresden, Weakley County, in 1844, and one at Eagle Creek, Tennessee during the same year.

Elders D. D. Hunt and L. A. Brady reported they baptized twenty-two in Murtenburg County, Kentucky. John D. Lee reported converting a few people in Shelby and Henry Counties, Kentucky, and several other missionaries labored in that State.

The State of Maryland had at least two missionaries. Georgia, Florida and Texas may have had some proselyting, but there is no record of the States of South Carolina, Louisiana and Arkansas having missionaries during this period.

Although a large number of missionaries were assigned to the Southern States, most of them remained only a short time (from one to six months) due to the assassination of Joseph Smith. Progress during the period was achieved through the success of a relatively few missionaries.
PART V. EMIGRATION

1846 - 1861
CHAPTER I

THE MISSISSIPPI SAINTS OF 1846

The Decline of Missionary Work

During the winter of 1845-46, the Saints in Nauvoo were in a state of unrest. Their Prophet had been martyred and the spirit of mobocracy threatened to drive them from their city. Brigham Young assured the mobs that the Saints would move to the West in the spring of 1846, therefore the winter months were spent in making preparations.

The Saints were discouraged because of the treatment they had received in Missouri and Nauvoo. They were disaffected toward the United States because they were not given aid. The sermons in the October Conference of 1845 and the comments of the brethren at that time reflected this feeling. Heber C. Kimball was reported to have said: "For my part, I am done preaching to this nation; at least for the present."¹ Brigham Young said about the same time: "We don't owe this nation another gospel sermon, they are left to feel the wrath of an angry God."²

As a result of the unsettled condition of the Saints and their feelings toward the Nation, the year 1846 marked the beginning of a period of neglect in missionary work throughout the United States. One exception to this, was the work performed in the new state of Texas. Considerable emphasis during this period was placed on proselyting.

in foreign lands, and thousands of converts emigrated to Utah as a result.

This was also a period of emigration for the Southern converts. Many of them journeyed to the West and found a new home with the body of the Saints in Utah.

Mississippi Saints

John Brown left the city of Nauvoo on January 14, 1846, to gather the Mississippi Saints who were ready to make the trip westward. The family of William Crosby, William Mather and G. P. Dykes traveled with Brown and his family. They arrived in Monroe County of February 22, and immediately began making preparations for their journey. Elders Brown and Crosby had been instructed by Brigham Young to leave their families in Mississippi and take other families that were ready to move.

Fourteen families left their homes on April 8, 1846, and traveled north-west to Independence, Missouri. They arrived there May 26, after a journey of 640 miles. Brother Crow, William Kartchner and some Oregon emigrants joined the group, making a total of twenty-five wagons. William Crosby was chosen captain of the company with Robert Crow and John Holladay his counselors.

Of their trip west, Elder Brown wrote:

When we got out into the Indian Country our Oregon friends found out that they were in company with a lot of Mormons. They were a little uneasy & some what frightened. They began to think that we did not travel fast enough. They left us and the next day we passed them & left them in the rear... We traveled the Oregon Road from Independence and expected when we got to the Platte River to have fallen in with the companies from Nauvoo & find their trail but we couldn't find neither nor hear anything about them. We did not know but they had gone up the north side so we continued our journey up the river though some of the company was very loth to go. On the 25 of June we got among the buffalo and laid in some
meat. We were very much delighted with the buffalo hunting. Our eyes never had beheld such a sight. The whole country was covered with them.\(^3\)

After crossing the South Fork of the Platte, there came a severe storm during the night that blew down their tents. The next day (July 1, 1846), a Spaniard, who was camping with them, was bitten by a rattlesnake which made him sick for a week. They also had trouble with the Pawnee Indians stealing their animals.

As they approached Chimney Rock, they met a company from California who informed them that there were no Mormons on the route ahead of them. This report caused considerable dissatisfaction in the camp. Some were in favor of turning back, but they went on. They reached Chimney Rock on July 6.

A few miles below Laramie we met with Mr. John Reshaw. He had some ropes to trade. He was camped in Goshen Hole. He said that he heard the Mormons were going up the South fork of Platt. We held a counsel and concluded to go no further west but find a place for the company to winter in. The east side of the Mountains, Mr. Reshaw said that the head of Arkansas river was the best place there being some corn growing there & it being near the Spanish country the company could get Supplies. He was going to Pueblo in a few days with two ox teams there being no road & he being acquainted with the rout we concluded to stop & go with him. We moved over to his camp. On the tenth of July we started for Pueblo. Mr. Reshaw proved faithful to us and rendered us all the assistance he could among the indians and on the plains.\(^4\)

They met some Cheyenne Indians who were very friendly and were willing to smoke the pipe of peace. On the South Fork of the Platte River they searched for the Mormon trail, but could not find it.

They reached Pueblo on August 7. There were six or eight mountaineers in the fort with their families. They had Indian and Spanish women for wives.


\(^4\)Tbid., pp. 46-47.
The Saints built cabins in the shape of a fort, then organized themselves into a branch of the Church. They soon learned that the main body of the Church had halted for the winter on the Missouri River.

Those who had left their families in Mississippi left the fort on September 1, and went down the Arkansas River to the Santa Fe Trail. Included in the company were: William Crosby, D. M. Thomas, John D. Holladay, William Lay, James Smithson, George W. Bankhead, John Brown and Wales Bonny, who had been to Oregon. They reached Bent's Fort on July 3. On September 12, they met the Mormon Battalion and two days later they met John D. Lee, Howard Egan and James Pace. They arrived in Independence on September 30, and in Monroe County, Mississippi, on October 29.

Elder Brown said:

After a few days' rest commenced to wind up business and prepared to leave early in the spring for council Bluffs to go west with the Church when unexpectedly in came two elders [Bryant Nowlin and Charles Crismon] right from the Council of the Twelve, instructing us to remain another year, to fit out and send all the men we could, to go as pioneers. We called a council to consider the matter. We concluded to send some six pioneers, one of whom was to take charge of the whole, being mostly black servants. It fell my lot to go and superintend the affair, William Crosby to send one hand, John H. Bankhead one, William Lay one, and John Powell one, his brother David; and I was to take one besides myself. We had to travel to the Bluffs in the winter in order to get there in time.

They arrived at Council Bluffs a few days before the Pioneers started their westward journey. When they had made the necessary preparations, they left with the Pioneers on April 8, 1847.

While Elder Brown was after his family in Mississippi, the small group of Saints spent the winter in Pueblo with orders to leave

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5Lee, Egan and Pace were on their way to overtake the Battalion.

there and meet the main group of Saints at Fort Laramie in the
spring.

This meeting was recorded as follows in Elder Brown's Journal:

We reached Ft. John or Laramie on the first day of June.
There we found brother Crow from Pueblo with Six wagons. He had
been here two weeks waiting for the first company of Saints to
come on. The remainder of the Company at Pueblo were waiting to come
with a detachment of the Battallion that wintered there. . . .

The following historical record gives the names of the
members of this small group that joined the Pioneers.

Friday, June 4--The pioneers resumed their labor of ferrying
their wagons across before 5 o'clock in the morning, and by 8
o'clock the last wagon was over. About 11 o'clock Brother Crow's
company came from the fort and joined the second division of the
camp. It consisted of 17 persons, whose names are as follows:
Robert Crow, Elizabeth Crow, Benjamin B. Crow, Harriet Crow,
Parker Crow, Isa Vinda Exene Crow, Ira Minda Almerene Crow, Geo.
W. Thirlkill, Matilda Jane Thirlkill, Milton Howard Thirlkill,
James William Thirlkill, Archibald Little, James Chesney and Lewis
B. Myers. This company had 5 wagons, 1 cart, 11 horses, 24 oxen,
22 cows, 3 bulls and 7 calves.

Because part of the Mississippi Company and members of the
Mormon Battallion were still at Pueblo, the Pioneer leaders felt they should
send someone to help them find their way, and to guide them through the
Indian territory. Amasa Lyman, Roswell Stevens, John H. Tipets and
Thomas Woosley were chosen to perform this task. When the four had
traveled for a week, they met the Mississippi Saints and the detachment
of the Battallion under Captain James Brown.

Seventeen Mississippi Saints entered the Salt Lake Valley
with the original 148 pioneers, and the rest of them arrived a few days
later, on July 29, under the leadership of Amasa M. Lyman.

7 Ibid., p. 63. 8 Carter, II, p. 80.
Erastus Snow, who was one of the first Pioneers in the valley reported that "On Thursday, July 29, the Soldiers & the Mississippi Company numbering Jointly about 250 souls arrived which made us about 500 strong in the valley." 9

The following is a list of the families that arrived in the valley with Captain James Brown's detachment of the Mormon Battalion (given from memory by M. J. Shelton, one of the company):

Wm. Smithson and family; Allen Smithson and family; James Harmon, wife and daughter; W. D. Kartchner, wife and child (Emmits); John David Holiday Sen, wife (Catherine Beasley) and 5 children: Karton H. Kezia, David Y. B., Thos. M. W. and Lemara Mo.; Gibson and family; Absalom Porter Dowdle and family; Roberts and family; George Sparks and family; Wm. Mathews and family; Benjamin Mathews and family; Sebert C. Shelton and family. 10

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9"Erastus Snow's Journal," MS, "D", April 6, 1847-December 27, 1847.

10"Journal History," MS, July 29, 1847.
CHAPTER II

THE MISSISSIPPI SAINTS OF 1848

On November 4, 1847, Elder John Brown was in Winter Quarters, Nebraska, where he received the following letter of release and appointment from President Brigham Young:

... and Elder Brown is honorably discharged from the duties of the camp (Pioneer Camp) with this, our testimonial, as a memento of our confidence in him and our affection for him. Elder Crosby and all the Saints in his vicinity will receive such instructions from Elder Brown as will enable them to be prepared with seeds, such as cane, lowland and upland rice, yams and sweet potatoes, lemons, citrons, grapes, figs, and seeds of all kinds of choice fruits and vegetables of temperate and tropical climates, packed in various ways according to their nature, suitable for transportation, such as sealing them hermetically in glass or stone vessels, enclosing them in linen bags, or covering them in dry or moist earth, that they may be preserved until their arrival or grow on their journey as their natures may require, and all things necessary, to gather at this place by the 1st of May next, ready to move over the mountains to "The Great Salt Lake City," which the Lord has designed as the place for the gathering of his people. Give diligent heed to Elder Brown's instructions and the blessings of Heaven and earth will be multiplied unto you. It is not necessary for us to write particularly to Elder Crosby, who presides in that vicinity as Elder Brown is our letter to him.

Brigham Young, President

Willard Richards, Clerk

Thomas Bullock, Clerk of the Pioneer Camp11

With this letter, he returned to Monroe County, Mississippi, and began helping the Saints make necessary preparations for emigration the next spring.

Elder Brown told of three other Elders who were in Mississippi just after he arrived:

A few weeks after I got home, Brothers A. Lyman, Preston Thomas and Jas H. Flanigan arrived. They had been sent out among the branches to gather means to aid the Presidency to remove to the valley. I let them have $200.00.\textsuperscript{12} 

He then tells of the preparations and move:

This winter was spent in making preparations to Start early in the Spring. All things being ready we Started on the 10th of March '48 in wet mudy weather. We had eleven waggons in company there being some six families with a number of black people... Our company of 11 waggons attracted the attention of the people as much as a managery of wild animals. Every man woman & child both white & black gazed at us with astonishment as we passed their habitations. On the 18th Brother Lyman & Flanigan came to our camp. They had come around by Marshal Co. Miss. Brother Thomas took water [about] at Memphis... March 22 - came to Beech River, within two miles of Lexington, Henderson County, Tenn. Stayed all nite here. [On Thursday they camped at Mr. Pickney's, where William Crosby and Amasa M. Lyman preached.] About midnight George Stewart and Joshua Goodwin came to our camp to get some counsel. Stayed two hours. They came Nicodemus like to find out what was the best course for them to pursue. They were brethren and wanted to go west. They had stopped in that country and were not known as "Saints."... March 28th - passed through Fort Mayfield, Kentucky.\textsuperscript{13}

At St. Louis they joined the rest of the group and made more preparations for the move West. On April 21, they started towards Winter Quarters with 21 waggons in their company. They arrived in Winter Quarters on May 26.

The company consisted of John Powell, Moses Powell, Robert M. Smith, John Lockhart, George Bankhead, John H. Bankhead, John D. Holladay, Frances McKown, William H. Lay, Elizabeth Crosby, John Brown, William Crosby and Ekles Truly, making a total of fifty-six white persons. (There were also 34 colored persons in the group; ten were owned by Robert M. Smith and eleven by John H. Bankhead.) They had twenty-eight waggons and forty-one yoke of oxen.\textsuperscript{14}

\textsuperscript{12}\textit{Ibid.}, pp. 91-92. \hspace{1cm} \textsuperscript{13}\textit{Ibid.}, pp. 92-93. 
\textsuperscript{14}Brown, p. 96.
John Brown kept a minute account of what transpired on their journey:

The whole camp when organized consisted of 100, divided into two fifties. J. M. Flake was captain of 100; E. L. Adams was captain of the first fifty; Dr. Willard Richards traveled with the second fifty and Amasa M. Lyman with the first. My company was the fourth ten in the first fifty . . . August 29th, my wife gave birth to a fine son, and I called him John Crosby Brown . . . On the night of October 16th we camped in the mouth of Emigration Canyon in sight of the fort, and the next day most of us moved up to the Cottonwood. 15

Fourteen families were in the 1846 group of Mississippi Saints and thirteen in the 1848 group—a total of approximately 200 emigrants. At least thirty-seven were colored persons.

In September, 1850, at a special conference, John Brown was chosen to be an assistant to the Perpetual Emigration Fund Association, 16 and was appointed by the Association to be a traveling agent to the states. He left Utah (then a territory) on September 30, with Elder Orson Hyde and others. In his journal, he recorded his visit to Mississippi:

I reached Pontotoc on the 3rd. I walked down into Chicasaw County about 14 miles where I found Brother Preston Thomas at his Uncle Mills. He had baptized several in that neighborhood, and organized a small branch. He was so glad to see me he hardly knew how to contain himself. On Sunday we held meeting & brother Thomas baptized one. Stoped all night with brother Dennis The presiding Elder; Brother Thomas & myself first introduced the gospel into this neigbourhood about five years ago. Brother Dennis loaned me a horse to ride to Monroe County where I arrived in two days.

Stoped with Stephen Harrison. His father having died since we moved away. Next day I went across Buttahatchy River to the Springs where we used to hold meetings. Wm Parchment lived here & his wife is a member of the Church. About noon G. W. Sorter, cousin to my wife came to the Springs. He had just come to the country with his wife. I went in the afternoon to Mr. K. K. Watts & found them all


16This was an Association of voluntary donors forming a revolving fund that advanced loans to those desiring financial aid to emigrate to Utah. The loan was to be paid back by the beneficiaries for repeated use by others who waited their turn to come to Zion.
well & very glad to see me. There are a few scattering members of
the Church in this county. I visited them but found them generally
cool & not much interested about Zion with one or two exceptions.
I do not feel like preaching publicly in their section . . . On
the 18th of Jan I started back . . . to St. Louis. Here I met with
brother Preston Thomas again according to agreement . . .
[On the 27th they started for Kaneville and arrived there on the
10th. They began operating for the Perpetual Fund Association].

A special conference was held in the Tabernacle, Salt Lake City,
on August 27, 1852; and Elder Brown was appointed to go on a mission to
New Orleans, Louisiana. In a letter from Brigham Young dated September 16,
1852, he received the following instructions:

We expect you to accompany the Foreign Emigration to the
valley the ensuing season. Upon their arrival at New Orleans and
subsequent arrangements to proceed up the Mississippi. It is
requisite that you should be on the ground to assist, counsel and
direct them. When, after appointing a good and suitable person
to preside over them on their upward trip, you can be set at liberty
to travel any other course, if so be that you desire it, or can
better promote the cause of truth by so doing. Upon their arrival,
and making still further arrangements for further progress, it is
expected that you will also take the chief charge in making purchases
of cattle, wagons, etc., cooperating with Brother H. S. Eldredge,
who is instructed to render you what assistance he can. We have
suggested to him the propriety of landing the emigrants somewhere
on the upper Mississippi in which we expect you will counsel
together . . .

Signed Brigham Young, President,
P.E.P. Co.
Willard Richards, Secretary.

After arriving in New Orleans, Elder Brown located the Saints
in the area, and on December 19, they held a meeting in the house of
Brother Goodwin and organized a branch of the Church.

The New Orleans Branch consisted of fifteen members. Elder
Brown chose Elders James Goodwin and Job Slater to be his two counselors.
A number of the brethren contributed liberally of their means to assist

the Elders on their way. Elder Brown collected $77.45 to help the missionaries. On February 7, Preston Thomas stopped in New Orleans en route to Texas on a mission.20

While helping the emigrants who came to New Orleans from foreign lands, Elder Brown recorded the following in his journal:

Feb. 17th I baptized Mrs. Margaret Munn and re-baptized Geo Hawkins. 25th Brother Washington Jolly arrived on his way to Texas. 27th I baptized Andrew Munn and rebaptized Eliza Davidson. On the 7th of March the Ship Elen Mariah arrived at New Orleans with 330 Saints. Mores Clawson President. They remained 3 days waiting for a boat to take them up the River. I got them passage on the James Robb. On the 14th brother Wm T. Dennis & G. W. Howrn arrived on their way to Texas to cooperate with brother Thomas. They were from Miss. and Alabama. On the 15 I rebaptized them & a sister Colt & son Samuel Colt. . .

On the 5th of April brother Preston Thomas arrived with a Small company from Texas on their way to Zion. We sent 12 or 14 of the poor Saints in New Orleans with them. Sunday 10th Brother Thomas returned to Texas taking a lot more of the poor from this city with him to go to Zion with a Company who were going to drive Stock through. In the evening I rebaptized Sarah Ann Smith & baptized James Goodwin jun. I also rebaptized John Ostler & wife, James Hopkins and wife. On the 17th held our last-meeting dissolved the branch & counseled all to leave for Zion as soon as possible & wait for no one. . . On the 23rd of April the ship International arrived with 419 saints. C. Arthur Pres. They had a prosperous passage baptized the Captain and all the crew excepting three sailors.21

Elder Brown then went to Keokuk, the outfitting place, where he helped organize companies to send west. He left there with one of the companies in the fall of 1853, and settled in Salt Lake City.

20Ibid., pp. 182-183. 21Ibid., pp. 185-194.
CHAPTER III

TEXAS

The Beginning of Missionary Work in Texas, 1843-1853

Very little is known about the actual missionary work performed in Texas during the period of 1843-1853, but missionaries were assigned and did proselyte there.

In 1843, Elder William S. Steffey was appointed to preach in Texas, and on March 14, 1844, Lucien Woodworth received the same assignment.

One of the most well known Texas missionaries was Preston Thomas, who was called on his mission on October 10, 1848.22 In December of the same year, Thomas A. Martindale and James McGaw were called. It is recorded that McGaw did arrive in Texas, and that in May, 1851, he returned to Salt Lake City.23

In a special conference held in Salt Lake City on August 28, 1852, Elders Preston Thomas, Washington L. Jolly and William Camp were assigned to labor in Texas.24 One year later, at a similar meeting held August 28-29, 1853, the same three Elders were set apart for a second mission to the same state. Earlier in 1853, John Brown recorded that on February 7, Elder Thomas stopped in New Orleans on his way to Texas; that Washington Jolly stopped there on February 25; that on March 14,

22 "Journal History," MS, October 10, 1848.
23 Ibid., May 20, 1851; October 17, 1851.
24 Ibid., August 28, 1852.
Wm. T. Dennis and G W. Howrn arrived in New Orleans on their way to Texas to labor with Preston Thomas; and that on April 5, Preston Thomas arrived with a small company from Texas on their way to Zion. Some of the poor Saints from New Orleans joined them. Elder Thomas returned to Texas on April 10, and took a small group of poor Saints with him. They planned to go to Utah with a company who were going to drive stock from Texas.  

By May 14, 1853, Elder Thomas had baptized thirty.  

### The Exodus from Texas, 1854-1857

The first exodus from Texas was led by Preston Thomas in 1853. That was the beginning of emigration to Utah by converts who have received little recognition in recorded history. The missionaries had much success during this period, and all converts were instructed to "gather to Zion."

Elder Seth M. Blair arrived in the City of Galveston in the middle of June, 1854. In a letter to George A. Smith he said:

I arrived in this land . . . stopping at the first point I touched in the State, Galveston City, the great emporium of trade for the western portion of the state, which is situated on an island: one league by 9 includes its size, with a population of 5-7000, previous to the last year's scourge of yellow fever, which, with this season, has reduced its population full one fifth. At that place I preached until I was warranted by the spirit to leave, which I did, affecting but little good, save establishing, as Brother Jeddy says Mormon dignity and a more firm foundation in that city, and securing some friends, who have hearts and houses open now to receive an Elder. After leaving there I came directly to Houston City, north 110 miles, and remained there untill I found, as in Galveston, that preaching the Gospel of Jesus Christ and bearing a testimony to the Latter-day work was useless; that Dan Rice's humbugs and mimicry was more adapted to the wants of the people than the law of salvation, so I left and still came north to Boileson

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26"Journal History," MS, May 14, 1853.
County. Here we held a debate with the Universal Baptist Methodist Episcopalian Campbellitish church, etc., for nearly 4 days, 3½ full. From thence I came to this place (Fort Sullivan, Millan Co.), where I first found fruit to gather into the Lord's garner, and have baptized and organized a branch of the Church and organized said branch again into an emigrating company for the valley, number in all, including 8 children blessed, between 30 and 40 members, which I design, by the help of the Lord, to double between this and spring. At this point I have made my headquarters and have a circuit of 50 miles up the San Gabriel, a little river, where I feel there are several that will obey the Gospel. Brother McGaw arrived a few days since, and we took a trip around and opened up a new place at Bryant's Station, on little River, and did some good, I hope. On our return here we found B. U. East, (whom I have had the privilege of setting to work and teaching him his duty), who, by my request, took a mission among his friends in Washington County and reports favorable. Brother McGaw has now gone to preach in that section of the country with Brother L. M. Johnson and another Elder which I ordained, as I ever feel that I teach a man the Gospel and baptize him, if he has the gift and talent I ordain him and set him to work, for I feel to hurry up and get the work done in this land, and I feel they will be blessed in their labors, although this is a hard place. Death and hell travels hand and glove and other stays bitter persecution here save the power of the God of Joseph, Hyrum, Brigham and Heber, but that is sufficient. Their deadly aim seems to be at me, for I am bold in Christ and feel to do my duty and bear a faithful testimony in the power and demonstration of the spirit to all, regardless of consequences. I purpose leaving again as soon as the mail arrives (as I have not yet heard a word from home since I left) for the north or the southwest, which, I cannot yet tell, as it will depend on the reports of the Elders and friends who are out. I keep busy preaching, teaching and writing, as I have taken it on myself to write to every member of the Church to gather out next spring, and be ready to go in my company, as I feel this is no place to leave members of the Church for homes or stopping places. I can, by the blessings of God, make homes and friends wherever He sends me, but such a course makes the people rage. Let them go it. I care not. Elder Tyler is in Washington county, Elder Martindale is in Cass County, (Red River), and Elder Clapp, I see by a notice in the "Bugle", was in Council Bluff, Iowa, Sept. 22, 1854.27

In summing up his work in 1854, Preston Thomas wrote:

... This is the fifth time I have visited this country upon missions to preach the everlasting gospel.
I find things very different here now from what they were

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27"Journal History," MS, October 6, 1954 (Original letter on file in the Church Historian's Office at Salt Lake City, Utah).
when I first landed upon the shores of Texas. I then had but lately
been exiled from the State of Illinois, had parted with all my
friends, as the Church of God were just then all leaving Nauvoo, and
neither I nor many of them knowing where they were going; but this
much we knew, that we were leaving a state where we had no protec-
tion for our lives or property from mis-rule and mob violence.
I was on foot and alone, without money, without friends, and with a
heavy heart, contemplating the hard fate of the Saints of God now
exiled for their religious faith. I took up my line of march in
search of a people, if such could be found, who would receive
the gospel. I was not long in finding friends, From that little
commencement the truth has spread to many parts of the country, and
now wherever I travel I find saints and friends. Several hundred
have already gathered out of Texas, many of them being men who
promise to be extremely useful in the Kingdom of God; and there is
another company who are preparing to go out in the spring.
As I came up into this section I came by where bro. Oscar Tyler
had been preaching and baptizing in Washington County; he was not
then among them, but was off in another quarter preaching. I
stopped among his people and preached, and then came into this
county where I found Bro. Blair, who with Bro. McGaw have baptized
some thirty or forty.
For the past two weeks I have been preaching some miles west
of this on the St. Gabriel river. Some of the people are believeing,
and I think soon will be baptized. Bro. Blair, at this time, and
two young elders are preaching in Washington County. I have heard
nothing definite from bros. Clapp and Martindale, though I have
understood that the former is on Trinity river, and the other is in
eastern Texas. The field for preaching seems as good as it ever
was in Texas, and I should like to see more elders sent here, and
a regular organization established in this country.

Preston Thomas

Elder Oscar Tyler wrote on January 13, 1855: "I have baptized
seven of my kindred, and some more of them are believeing."29

Elder Benjamin L. Clapp, the missionary who converted many to
the Church in Mississippi and Alabama, was also a laborer in Texas. He
was successful among relatives in Troy, Freestone County, where he gained
enough converts that he made plans to emigrate to Utah during the year.30

28 Deseret News 5:12, p. 2(January 1, 1855).
29 St. Louis Luminary, January 13, 1855.
30 "Journal History," MS, March 17, 1855.
On April 8, 1855, Elder Benjamin L. Clapp was appointed to organize the Saints in Texas into the "Texas Conference," and to become president of the same. Elders William Martindale, Oscar Tyler and Preston Thomas were appointed to continue their labors there under Pres. Clapp. These assignments were given in a conference held in St. Louis, Missouri (Clapp was not in attendance). Elder Preston Thomas wrote a letter dated April 17, 1855 and said:

... I have given up all hope of going home this year, and shall content myself as best I can. My principle wish to go was to build myself a good house, in which I could make my family comfortable. Ever since I have been in this kingdom (now nearly twelve years) I have been on missions almost the whole time, until my children are comparatively strangers to me, and I never have had time to build a comfortable dwelling house, but have always dwelt in cabins and in tents, and on the open prairie; while many of those whom I have been the instrument in the hands of God in bringing into the kingdom have had the privilege of settling down and building themselves splendid mansions, and obtaining their comfort.

I don't want you to understand me as complaining, by no means, it is all right, and I am satisfied. God has made me the honored instrument to first open the gospel in this county, and one of the principals in helping from year to year to roll up from Texas companies of the best saints... The field for preaching in Texas seems about as good as it ever was; and why it is that people receive the gospel more readily in this than in any other of the States of the American Union, I cannot tell, unless it is because Texas was not implicated in the murder of the Prophet Joseph and Hyrum, she being at that time an independent republic, and was not annexed to the guilty parties until a number of years afterwards.

Br. George A., I wish to go home next year, and I wish you would suggest to the President the propriety of sending down next fall about four good elders to stay two years, too of them to preach in the German languages all the time, as nearly one third of the whole population of Texas are Germans, who cannot understand our language. A great many of this part of the population will no doubt receive the gospel... From what Br. Snow has written me, I presume I am now the only elder in Texas, all others being gone, and there ought to be at least ten, but I hope soon to be able to ordain some, and go get help in that way.

The Lord has raised me up many friends, and although when I came here from Washington three weeks ago, I was an entire stranger

31St. Louis Luminary, April 14, 1855.
in this part of Texas, and had only one dime and a half in my pocket; now I have plenty of money and a fine horse and saddle to ride, and every attention I wish for shown me. . . .

On May 16, 1855, Elder Seth Blair reported his labors to Erastus Snow, who was the president of the Church in the Western States.

I have just arrived from my mission to Texas, to which I was appointed by the General Conference of the authorities of the Church in April, '54, during which mission I have baptized and gathered out of Texas between fifty-five and sixty souls. I organized the people into an emigration company at Camp Jedy, called the Snow Branch, and left Texas 25th April, and traveled with them to the Chickasaw Nation and there I left them and came here to prepare to outfit them at Atchison by 1st of June. . . . I left to preside over my company Elder O. Tyler and M. C. Greer.

Elder Blair was the captain of this company as they traveled to Utah Territory. An epidemic swept through the Saints and about one fourth of the company died on the way. Elder Blair became ill, and Elder Edward Stevenson, who was returning from a mission to Gibralter, took charge of the company.

While Elder Wm Martindale labored in Grand Bluffs, Texas, Preston Thomas and T. E. Charlton were laboring in Washington and McLennan Counties. Elder Charlton wrote the following concerning a Brother Grant who preached in the locality:

. . . He is a young man of extraordinary learning, and has of late been ordained in our church at St. Louis, Mo.; he has been residing in Grimes county for some time. His parents, who reside in Grimes county in this state, were Presbyterians until very recently. They have joined the Church. . . . [Bro. Grant baptized seven] Bro. Grant leaves for Bellton in a few days which is some 50 miles west of this place. . . .

33St. Louis Luminary, May 19, 1855.
35"Journal History," June 6, 1855.
Elder Thomas describes preparation for gathering in the following letter:

... The saints here think of nothing else scarcely but gathering, and indeed the spirit of gathering gets into the people before they are baptized and no one will be baptized until they can see the way open for them to gather up... We expect to rendezvous somewhere near the three Forks of the Trinity, or say on Chonalios or Richland Crèek, and there organize and as soon as the grass is sufficiently grown in the spring to sustain teams we expect to be off... all the Saints in Texas who wish to gather up with the people of God in the mountains to be ready at the place designated by the last week in February for by the first day of March we wish to be ready to start. The distance from here to Salt Lake along the Arkansas route is about two thousand miles, the Platte route is considerably further. Let all who are going, fit themselves out with ox teams as they are best suited for this journey and every family be supplied with one extra yoke of oxen for every waggon, and drive a few milch cows, but no family will be allowed to drive more than ten head of horn cattle; and as horses and mules we wish to take none, only those for use by the way for riding and driving stock. Further instructions in regard to outfit, journey etc, will hereafter be given.

signed Preston Thomas

Benjamin Clapp learned about his appointment to be the president of the Texas Conference by reading it in the July 14, 1855, St. Louis Luminary. Of this event and others, he wrote:

On my return to this place from a mission that I took to the North of this place, I found in the Luminary that I was appointed to organize a Conference in this State, I also learned from the same source the whereabouts of Elders Thomas and Martindale. I was glad to hear from them, as it was the first I had heard from them in a long time...

I have preached in some twelve counties in this State... I have only baptized about twenty persons in this State, and some of them not of the kind. I can't say that there is a prospect of many more at present, though there are scores of people in this land that are willing to confess the truth, but have not got moral courage enough to come out and embrace it... What I have baptized are so scattered that I have not been able to even organize a branch... But I must think there will be some good come out of it at last, as the devil has got awful mad about something and is stiring up his emissaries to try to stop the work of God.

36St. Louis Luminary, July 14, 1855.

37A Mormon periodical published in St. Louis.
To give you a full history of his [the devil's] operations I must commence a little back. Brother J. D. Alphine, living in Madisonville, Madison Co., Texas, wrote to me to come and preach in that place. I went and commenced lecturing, and continued for seven days. There was quite an interest manifested, and a good many were seemingly ready to take hold of the work. One man was baptized by the name of Mangrum. I left for the present, in about three weeks I returned and preached at the same place again, still good prospects of doing a good work; the devil now thought it high time to commence his work. So the next night after I left (to fill some appointments in another county). A negro man came to brother Mangrum's about twelve o'clock at night and waked him up. Mangrum knew the negro, and supposed that some of his family was sick, but the negro retreated towards the waggon shop. He could not understand what he wanted but followed him to the shop; the negro stopped and showed Mangrum a peck of corn and asked him if he did not want to buy it . . . He told him no he did not want it and asked him what he brought it there for. When on a sudden six white men stepped out and said to mangrum, damn you, we have got you now and we will handle you damned rough. They laid right hold of him and would not even let him go to the house to tell his wife what was up. They led him to the tavern and kept him till eleven o'clock the next day, without any process whatever, guarding him with fire-arms, and would not suffer even his friends to speak to him. At last they legalized the matter and brought him before a Justice of the Peace and tried him, but found no cause of action, although some did their best a swaring. So failing in this attempt, they discharged him, swarming they wanted to get him into jail and shoot him, and make him wiggle like a possum as the mob did old Joe Smith. From this honorable manner they went to whipping negroes to make them confess that Mangrum, Alphine and myself were engaged in running negroes to Salt Lake. They swore that they would kill Mangrum and run all the Mormons out of the country. But some of the leaders of this holy band, came to Mangrum and told him if he would renounce Mormonism he should be protected. He told them that he would die first. His friends seeing they would kill him, advised him to leave, which he did; sacrificing about four hundred dollars worth of property, for one hundred. And is now on the route to Salt Lake, about one hundred and fifty miles from the place of his persecutions, working at his trade to get means to go on with. This persecution followed me over into Leon county; an adjoining county to Madison, and while I was preaching in the upper room of the court-house, some of the baser sort brought a pole to the door, and swore they would ride me on it (they would have had a good load) as soon as I was done preaching. But I finished my testimony and came off unhurt from this persecution.

I went on the mission referred to above, going from place to place, offering the gospel in almost every town and settlement in my range, till I arrived back in Leon county. I preached in quite a number of places, but was only invited to preach the second time in one place. In this mission I passed through ten counties, making a circuit of about five hundred miles. On my arrival, I found that the devil had been lustily employed in stiring up his disciples to
persecute the Saints of God. The third day after my arrival, I was at the house of a friend by the name of Lynn, whose wife I had previously baptized. The weather being warm, I sat in the shade before the door looking up the road, I saw a company of men on horseback coming down the road, (a part of the company was in arms,) they rode up to the door, when the Captain addressing himself to me said, is your name Clapp, I answered in the affirmative. Well says he, we have come to tell you that you have got to leave the county forthwith. I asked them if I had broken the laws of the land, or the law of God. He answered we do not know nor care, but damn you old thievish soul to hell, you shall go. and so quick or you won't be able to go. This body of demons in human form, numbered fourteen. The Mormons are all ordered out of that county, and even brother Reagan, a man of irreproachable character, is ordered out by the influence of his wife. I think the object is to get his property.

Well you see under these circumstances, I left willingly, because I could not help myself; and came over into Houston county, about eight miles distant from where I was to my nephew's Lewis R. Clapp's who is also an Elder in the church. I was here but two or three days before I and he both got a polite note to leave, myself in particular, or they would come over and cut my back all to pieces. The weather being exceeding warm, and my horse and myself, too worn out from the fatigues of the journey just ended. I did not see how I could go before making some arrangements; and so we determined to stand our ground... if any would come and looke on, they would see a great fight, if they should come as they had sworn they would, as we had the tools on hand; but it was not so, they did not come for they found it would not work so well as they thought at first it would. The thing is now beginning to re-act, and I do not know how good will grow out of it. So I am at my nephews in peace, and have been for a few days, it being almost impossible to travel under the scorching rays of the sun.

BENJAMIN L. CLAPP

President Erastus Snow wrote to the Deseret News (September 22, 1855) and stated that Elder S. J. Lees was appointed to succeed Brother Clapp in the presidency of the Texas Conference. However, in a conference held December 25, 1855, Elder Clapp was sustained as the president of the Conference. This meeting was held at Richland Creek, Ellis County, Texas, in the house of I. B. Negan with Elder Clapp presiding. Meetings were held for two days. Elder Martindale was appointed to gather all the

\[38\] St. Louis Luminary, September 29, 1855. (The letter was addressed to President Erastus Snow and mailed from Houston Co., Texas on August 10, 1855.)
brethren at Fort Gibson, or Preston for the move to Salt Lake City in the spring. Reports from the different areas were given as follows:

Prest. Clapp then represented the saints in his field of labor consisting of twenty-five members, including three Elders, all in good standing. Brother Tanner represented eight members, including one Elder, in good standing, and Brother Thomas represented twenty-one members, including two Elders, one Priest, one Teacher and one Deacon.

Brother Allen and Ostler were appointed to labor on the west side of the Trinity River and Brothers Duncan and Bigler on the east side. The conference was adjourned until the 10th of March, 1856.39

In speaking of his assignment, Elder William W. Allen said:

... The conference gave me and Brother Ostler a wide field to travel over; all of the west side of the Trinity river. It has plenty of room, but this country is so thinly settled, from 10 to 20 miles between settlements, and then not more than from six to eight houses in a settlement. It is true some of their cities are as large as our smallest forts. The saints live from 100 to 150 miles apart; the most in one place is from two to four families. I believe there is not a branch organized in all Texas...40

When March, 1856 came, the Saints were busy making final preparations for the exodus to Utah. Elder Preston Thomas went to New Orleans and brought a group of nine saints from there to the Town of Powderhorn (on Matagorda Bay) on the steamship Charles Morgan. They arrived there on March 17.41

While the Saints were gathering, the missionaries were still preaching. Elder Philip W. Hosking described a near "tar and feathering":


40Ibid., (Original letter is on file in the Church Historian's Office, Salt Lake City, Utah.)

41The Mormon, April 15, 1856, p. 3.
In a town named Powderhorn, situated on the coast of the Gulf of Mexico on Saturday the 1st inst., Elder J. Ostler and myself traveled from Clinton to meet Elder Preston Thomas and the saints from St. Louis, with their wagons etc., preparatory to our journey to the peaceful valleys of the mountains.

A merchant having kindly offered us his upper room to preach in, a series of lectures were delivered by Elder Ostler on the Faith, Doctrine and Practices of the Church of Jesus Christ of Latter-Day Saints. . .

On the 5th, about 8 p.m., just as Elder Ostler commence, one of Lucifer's gentlemen named Henry Jones came up to the stand and ordered br. O. to stop preaching, and having announced his determination to tar and feather him, he threatened death to anyone who should oppose him. He stated that he had paid for the barrel of tar and swore that into the tar barrel the preacher must go. He then smashed away with a slug shot at the water pitcher and glasses, till the audience seemed to feel that the ruffian would do as he had said. At this juncture another man came forward and declared himself a representative of the citizens of Indianola, (a town 3 miles distant) and in the name of that people ordered us to quit the country by 8 a.m. on the next day . . . What was in reserve for me I knew not, but expected also to suffer from the hands of those who thirsted for the blood of the saints.

I prayed mentally that Jesus would be as a wall of fire round about us and deliver us, for false witnesses had risen up against us, and those who breathed out cruelty. Blessed be his holy name, he heard us, and not a hair of our heads was touched.

In the midst of the confusion, while one was knocking in the head of the tar barrel, br. Ostler was not there. [He had apparently made his escape.] He could hear their savage yells, but he was praising God on his knees in the prairie afar off.

As he arose the house of a widow stood before him he knocked at the door, she opened it and invited him in, like Rahab who concealed the spies that were sent out by Joshua.

When I called on her to say farewell, she expressed a strong desire to go up to Zion with us; may he who owns the silver and the gold, with the cattle upon a thousand hills, grant her the desires of her heart; may she be saved by her works, may salvation come to her house. . .

Philip W. Hosking. 42

Emigration to Utah started in 1856, when Benjamin L. Clapp and a small company began the long journey on March 11. Elder Preston Thomas and his company left the Texas coast on April 7.

After these two Elders left, Elder Homer Duncan presided over the

42 "Journal History," MS, March 7, 1856.
Texas Conference and the following missionaries remained to labor:
Homer Duncan, John Ostler, M. J. Snedaker and William C. Moody.

On May 26, they met together and organized the Ellis County Branch, with a membership of 18. Again they met on July 5, 1856, to consider their course for the coming year.

Elder Duncan described their feelings:

...the people have become so hostile and almost closed their doors against us.

We held a few meetings; some believed our doctrines, but such persecution followed that those dare not be baptized, for fear of the black-jacks and cow-whips. A mob of 30 men armed with rifles came to the house, four abreast and eight deep, but dispersed, upon not finding the object of their search: ...

If there is not part of the world that wishes to hear the truth more than Texas, I think that the gentiles have about counted them- selves unworthy of eternal life.

I believe that I would rather travel among the blue-bellied Yankees, than amongst this ignorant people.

I do not expect that Ostler and Snedaker will return to this point until next spring. I expect to start the camp early next spring, and intend to be in the Valley by the last of July, 1857.43

Preston Thomas's train of immigrating saints arrived in Great Salt Lake City, September 17, 1856. Philip W. Hosking kept a detailed account of the five months' and ten days' journey. The following notes are taken from a copy of the camp journal:

Monday, April 7. The captain, with the following brethren and sisters who came from St. Louis to help the Texas company prepare to roll out from camp, viz., Elder Wm Southwick, James Holt, Edward Allison, Hyrum Coombs, Maria Hadlin, Charlotte Hadlin, Ann Lucas, J. Snelus, M. A. Snelus and Elder Philip W. Hosking, Elder J. Ostler and Brother John Whitman, from Texas. We started with 4 wagons, 8 yoke of oxen and 3 horses.

Saturday, April 12. Added 3 yoke to our teams; in the evening arrived at Cardwell's, 150 miles from Camp Matagorda, our starting point. Here we were joined by Elder McCullough, his wife and two children, with 1 wagon, 3 yoke of oxen and 1 cow.

43"Journal History," MS, July 5, 1856.
Friday, April 18. Brother S. Lane, with his wife and eight children, 1 black man, 12 yoke of oxen, 2 wagons, 3 horses and 1 mule were added to our camp.

Sunday April 20. Brother M. Harrison Phelps, with his wife, four children and a black boy, 2 wagons, 8 yoke of oxen, and 2 horses also joined us. Total, 34 people, 8 wagons, 60 oxen, 1 cow, 5 horses, 1 mule.

Crossed Trinity River Thursday, May 8, at Doddy's ferry.

Thursday, May 15. Crossed Red River at the town called Preston. This river is the dividing line between the States and the Indian nations; here we had some trouble with a number of quadroons and broke one of our wagon wheels, damage, $5.00, one day's delay. The Choctaws buy negroes to work their farms; some own as many as fifty. The houses are large and substantial. They have good schools and speak the English language fluently. Inter-marriage with the whites are frequent.

Tuesday, May 20. Met 20 wagons and 200 head of cattle going to California via El Pasco.

Sunday, May 25. Preached to the Lamanites and sung "Go tell the Red man."

Monday, June 2. Elder Wm. Allen and Brother Dahrel came to our camp and told us that Elder Benjamin L. Clapp and forty of the saints were but 40 miles off, and sent a message to Preston Thomas to join them. Our captain left us to see Brother Clapp.

Tuesday, June 3. Brother Thomas returned and gave us a bad account of the brethren in Brother Clapp's company, owing to a want of union. He then put it to a vote whether we should continue our travels on the Arkansas route or join with Bnj. Clapp's company and go the Platte route. It was resolved that we travel the Arkansas route.

Wednesday, June 4. Lost 1 cow, property of Elder John Ostler. We this day entered upon the plains and this portion is owned by the Osage Indians. Several visited our camp. Crossed the River Verdegres. Brother Lane read us a letter which he had just received from his son-in-law, Gilbert Greer, of G.S.L. [Great Salt Lake City.] It breathed the spirit of apostacy and produced a bad affect upon two families in our camp.

Thursday, June 12. Today about 20 of the Osage tribe with faces painted and armed to the teeth came with an interpreter. We fed them well and were told that their tribe was not at war with the Comanches and Kiawas, who were united together to the number of about 10,000, and we would have to pass through them on the Arkansas River. (The Osages are very friendly)

Sunday, June 15. Today a traveling camp of Indians of about 300, rolled past, with squaws, papooses, dogs, etc. The warriours armed and painted red.

Wednesday, June 18. Another axle tree broke. The brethren went off 9 miles to make charcoal. At 2 p.m. built our blacksmith's shop and went to work.

Friday, June 20. Struck the Santa Fe road ....

Saturday, June 28. Camped on the banks of the River Arkansas at 9 p.m. We were surprised by the sound of trumpets and the tread of a large number of horses. We soon surrounded by over 1000 armed warriors of the Kawa and comanchee tribes, as soon as their
camp fires were made and their horses staked out. They surrounded us at day break and we had a speech with one of the chiefs. We gave them some provisions and they left us in peace.

Tuesday, July 1. We arrived at an Indian town, stretched along on the banks of the Arkansas for over 2 miles. It seemed today as if the devil had let his imps loose to destroy our little company. At the lowest estimate there were 800 Kiwas and Comanches and when we nooned the red skins came round in swarms, begging as usual for sugar, flour, biscuits, etc. As discretion is the best part of valor, we concluded to exercise patience and give them what they wanted. As soon as our cattle were watered, we rolled on, followed by 100 Lamanites. In about 2 hours a Comanche chief told our captain that he should proceed no further until he gave him and his retainers a feast, and to this end he must turn back to the river, but the chief finally consented to let us feast them where we were, so we all gave them until they were satisfied. Two of them lariated a two-year old calf and then scampered off to their lodges. At night a whole family from a solitary lodge came to our camp and we feasted them all.

Saturday, July 5. This week made 115 miles.

Thursday, July 10. Camped at Bent's Fort on the Arkansas River. It is built of rock and about 50 feet square. We found Mr. Bent at home with his Indain wife. Here we found about a dozen white men and Mexicans packing up buffalo skins in bales for the Missouri market. We bought seven robes at $5.00 each. The Indians here are called Rappahoes. We traded more and gave away less with this tribe than any other.

Monday, July 14. Met Mr. Hanley and his family from G.S.L. City, going to Grimas Co., Texas. They have apostatized and are returning to Babylon.

Sunday, July 20. We are infested with myriads of mosquitoes, which keep us awake continually.

Monday, July 21. Camped along the banks of 'LeFontaine Cabayo'. Pike's Peak rises before us in all its grandeur. We are now in Kansas Territory.

Thursday, July 24. Spent the day as a festival. There are immense groves of pine timber in this neighborhood.

Tuesday, July 29. Camped at Cherry Creek at 6 p.m. 5 wagons with ox teams and a cavalcade of horses came up and camped 50 yards from us. They proved to be a company of apostates called Greer and are direct from G.S.L. City. Gilbert Greer is the son-in-law of one of our company called S. Lane. At night the apostates came up to our wagons and had a great talk about Brigham, the Mormons in G.S.L. City, their great distresses, starvation, etc. They professed to believe that Brigham was the best man upon the earth, that Mormonism is true, but they could not stand starvation. Aye, there's the rub.

Wednesday, July 30. Rose early and found that a division would take place in our camp. S. Lane with his wife and 8 children, 1 black man, 3 wagons, 13 yoke of oxen, 3 horses and 1 mule concluded to turn back. Also M. Harrison Phelps with his wife, 4 children, 1 black, 2 wagons, 9 yoke of oxen, 2 horses. Total, 18 persons...

It was a sifting time with us and a time to test our faithfulness. Here were 16 people left with 3 wagons with just half enough provisions
to do us and 600 miles from the Valley. The false brethren gave us 200 lbs of flour and 50 lbs of bacon, before they left, to sustain 6 teamsters and cooks they had engaged from St. Louis to G.S.L. City. The boys declared their intention to go through to the Valley if they had only a biscuit a day to subsist on. We named our 3 wagons, Faith, Hope and Charity, and with 10 yoke of work oxen and 16 loose stock, consisting of 6 cows, 4 lame oxen and 6 calves, we rolled on, singing, 'O Babylon, I bid thee farewell.' We hope the devil has got all the chaff and left us nought but the pure wheat. So might it be. It was a good thing for us that we bought buffalo robes at Bent's Fort, for nearly all the brethren have to sleep with nothing but the broad canopy of heaven over us as a curtain.

Thursday, July 32. Crossed the south fork of the Platt.

Tuesday, August 5. Entered the first Kanyon in the Rocky Mountains.

Tuesday, August 12. Today Brother McCullough's wagon turned over and spilled the children and all his plunder. Nothing very serious, however, resulted from the accident.

Wednesday, August 13. Killed two antelopes.

Thursday, August 14. Camped at the North fork of the Platt.

Friday, August 15. A gentile named John C. Pelto came to our camp. He was an Irish servant, 2 pack mules and 2 horses. He solicited the privilege of traveling along with us to the valley.

Sunday, August 17. Camped at Greasewood Spring. We took the right hand road yesterday on leaving the north fork of the Platte. Today had to fill up a gully 5 feet deep to make a road for the wagons. At 3 p.m. Mr. Pelto came up, accompanied by Mr. Timothy Goodale, the guide for the government troops, who were out on an exploring expedition. Soon after a wagon joined us with the guide's Indian wife, 2 Mexican teamsters, the Irish servant and pack mules, etc.

Thursday, August 21. This day we left the road commonly called the Dry Route to the Valley to the left and took a northwest course across a valley, leaving mountains on either side. We crossed the divide by a gap, one mile from the mountain on the left...

Monday, August 25. We rolled out and at noon struck the Sweetwater distance from where we left the old dry route to the Platte Road is 44 miles. At night Godbe's train camped one miles from us. In his company were Elder Wm. Allen of Provo and two brethren called Coley, with their families. There were also two or three others who with these brethren left Brother Benjamin L. Clapp's train to join this merchant train.

Saturday, August 30. Nooned on the dividing ridge between the Atlantic and Pacific Oceans, at the dividing line between Oregon and Kansas Territories. Camped at a branch of the Pacific Springs.

Monday, Sept. 1. Met a crowd of apostates. At night met 3 brethren and a sister with 2 wagons and flour for the handcart company. Their company camped with us this night, and they gladdened our hearts with their songs and good news from the Valley. To our souls it was like an oasis in the desert.
Wednesday, Sept. 3. Camped at Big Sandy
Friday, Sept 5. A heavy snow storm set in which lasted all day
Monday, Sept. 8. Nooned at Fort Bridger. Was introduced to
Elder John Smith, son of Hyrum, and Elder Isaac Bullock, president
of the stake of Fort Supply. We here purchased some fresh beef.
Tuesday, Sept. 9. Our captain, Preston Thomas, left us to
go home to his family at Lehi.
Wednesday, Sept. 10. Brother Wm. L. Godbe of S.L. came out
to meet us.
Saturday, Sept 13. Camped at Weber Kanyon. Met Parly P.
Pratt and a host of missionaries en route for the State and Old
England. We felt to bid them 'God Speed!'
Tuesday, Sept. 15. At 4 o'clock. Sister Coley's spirit took
flight from her tabernacle. She prayed to be permitted to live till
she could be buried in the Valley, and so she did.
Wednesday, Sept. 16. Sister Coley was interred in the graveyard
of G.S.L. City.
Thursday, Sept. 17. Our train arrived in the city, being just
5 months and 10 days from the time of our departure from Matagorda
Bay, Texas, to our landing in G.S.L. City. I immediately went in
search of a home, which I found in the 11th ward.
Friday, Sept. 18. Philip W. Hosking was rebaptized on this day
by Wm. McMaster and confirmed by Josiah Hardy, counselor to Bishop
Leonard W. Hardy. And now by the blessing of Almighty God, amidst
obloquy and reproach, against wind and tide, I am trying to live
my religion.

Philip W. Hosking, 11th Ward
Sencil Engraver, from Austin City,
Texas

This exodus is an example of the many emigrations from the
Southern States to Utah during 1846-61. Many hardships and sorrows they
experienced are little known to mankind.

Concerning the group of emigrants led by Elder Benjamin S.
Clapp, Elder Thomas Bullock wrote the following:

September 14th, we met east of Cache cave, 13 wagons with a
company of Saints under Captain Henry Boley; Also Elder Benj. S.
Clapp with 14 wagons loaded with merchandize for Messrs. Gilbert
& Gerrish, of G.S.L. City; . . .
Sept. 22d. Camped with a company of brethren from the Southern
States, many of whom had left Lyman Wight, and had been rebaptized

44"Journal History," MS, September 17, 1856. (Original Document
on file in the Church Historian's Office, Salt Lake City, Utah).
by Elder Preston Thomas, also a large company of Saints from Captain Croft, near Warm Spring.\textsuperscript{45}

On September 14, 1857, a company of Texan Saints entered the Salt Lake Valley, and one week later a second group arrived. The first group was led by Wm. C. Moody and the second group by Elder Homer Duncan. After these two groups departed from Texas, little missionary work was done during the next decade. The Utah War of 1858 and the Civil War of 1861 brought Mormon activity to a standstill in all the Southern States.

\textsuperscript{45}\textit{Ibid.}, October 17, 1856.
CHAPTER IV

CLOSING SCENES

Several factors\(^1\) caused a dearth of missionary work in the Southern States from 1846-1861. Mormon activities in Texas were increased during this period, but the work in the other states came to a near standstill.

Many Saints emigrated from the South, but there were some who did not want to leave their homes, and others who were financially unable to move.

In 1846, Elder John Brown and William Crosby labored in Mississippi and Alabama as they gathered the Saints to emigrate. They also performed some labors there in 1847 and 1848.

On October 10, 1848 the "Journal History" recorded that Elder Scovil was about to start for New Orleans. Since New Orleans was a port city, missionaries going there were often en route to a foreign nation.

Eli B. Kelsy and David J. Ross were in charge of a group of emigrants moving up the Mississippi River from St. Louis to Council Bluffs, and they left on an old dilapidated steamboat, the Saluda, on March 30, 1852. There were 175 persons on board, which included about ninety Latter-day Saints from England, St. Louis and Mississippi.

\(^1\)Some of the factors were: emigration of the Saints to Utah, feelings of the Saints against the United States Government, concentrated efforts on foreign fields of labor, and the Utah War.
There were floating ice masses in the river, which made navigation dangerous. On April 9, 1852, the engineers were getting up steam to round a point just above Lexington, when they carelessly let the boilers go dry and become red hot. As the engines started and the pumps forced the cold water in, the boilers burst with a tremendous noise. The boat sank in ten minutes, and a terrible scene took place. Among those who perished were: Bro. Rollins and two children from Mississippi, Elder Whitehead of Birmingham, his mother, wife and two children. John T. Mitchell of Mississippi was wounded and it was necessary to amputate his legs. The Saluda disaster was the only serious accident by water that befell the emigrants to Utah.²

In 1853, Elder John Brown was stationed in New Orleans as an emigration agent. While there he organized a branch and did some missionary work.

In October, 1854, at the General Conference in Salt Lake City, Elders Benjamin Matthews and H. H. Blackwell were assigned to labor in Mississippi and Alabama. There is no available record of their mission.

During 1854, President Brigham Young learned that the Saints in San Bernardino, California (the colony was made up of many southerners), were sending missionaries to the South.³

Elder Haden W. Church and W. B. Corbitt wrote from Williamsport, Tennessee, that they had been to Southern Alabama to transact some business pertaining to the estate of Mrs. Berry, deceased, in favor of Hamill Carter. Due to the extremely hot and sultry weather, they went north to Tennessee and labored in Maury and Hickman Counties. They had

²"Journal History," MS, April 9, 1852.
³Ibid., November 23, 1854 (Letter from Parley P. Pratt).
little success, so they returned to Alabama where they baptized five persons, re-baptized eight and obtained nine subscribers to the St. Louis Luminary. 4

The following is extracted from a letter by Orson Spencer to John Taylor:

Elder Barlow has just come in from Georgetown, Kentucky; the spirit of violence in that region is so rank and mouth that he had deemed it prudent to leave. Elder S. T. Bankroft, a well-known and highly respected citizen of the same place had also received some sectarian and catechetical instruction in the shape of missele works; and as that is an antecedent to modern progress and a potent substitute for moral suasion, he will also most probably have to leave. 5

Elder Barlow labored in Kentucky for eighteen months and returned to Utah September 20, 1855. 6

On September 22, 1855, Elder Haden W. Church wrote from Williamsport, Tennessee, that he intended to start soon for North Carolina and labor with his relatives in that country. 7

A stake was organized in St. Louis on November 4, 1854, with Elder Milo Andrus as the president. Erastus Snow was sustained as the president of the Church of Jesus Christ of Latter-day Saints in the Western States. There were six wards in St. Louis, and the stake also included some of the branches of the Southern States. On April 6-7, 1856, a conference was held in St. Louis. By this time, James H. Hart was the stake president, and John Taylor the president of the Church in that vicinity.

4St. Louis Luminary, February 10, 1855.
5The Mormon, March 10, 1855.
6"Journal History," MS, September 20, 1855.
7Ibid., September 22, 1855.
part of the United States. Among the traveling Elders present were Hyrum
H. Blackwell from Mississippi and Haden W. Church from Tennessee. The
president called for suggestions from the Elders:

Elder Blackwell said, he had been sent from San Bernardino
to preach the Gospel in some of the Southern States. ... he arrived
in Memphis, May 17th (1855), did not feel to preach there, pursued
his way to Mississippi and preached in Hernando, Desoto Co., Oakland,
Grenada, Duckhill, Carrolton, Aberdeen, and many other places, had
found friends and had baptized some ... He had found favor among
his own relations. ... had baptized 7 ... 
Elder Haden W. Church said the saints were so situated in
Tennessee that there was no necessity to send an Elder at present. 8

The following branches of the Southern States were listed as
part of the St. Louis Stake: Cipsy, Alabama, with forty-nine members;
Coldwater, Tennessee, with thirty-four members; and the Duck River,
Tennessee, with twelve members. There were a total of thirty-six branches
in the stake. 9

Absalom M. Young labored in Virginia during the last part of
1855. In a communication to Erastus Snow he said:

... I have charge of between two and three hundred members of
the Church of Jesus Christ in Virginia, and North Carolina. I am
preaching and baptizing through this land all I can, and if you
have a surplus Elder whom you can recommend as worthy of this calling,
tell him to come over and help us. (He then told about the death
of Brother Samuel Rogers). 10

On July 19, 1856, Elder Benjamin Matthews arrived in the Salt
Lake Valley with six families from Mississippi. 11

Parley P. Pratt of the Apostle's quorum was killed in Arkansas
on May 13, 1857. The murder which affected Mormon-gentile relations far

8 "Journal History," MS, April 6, 1856.
9 Ibid.
10 St. Louis Luminary, September 29, 1855.
11 "Journal History," MS, July 19, 1856.
beyond that state can only be reviewed briefly here. The following
appeared in the *Millennial Star*:

In aiding a mother to get her children from a tyrannical husband,
he wrote letters to her and her husband swore out a writ against him
and several others, under a false charge of larceny (they were tried
before the United States' Commissioner, at Van Buren, Arkansas, and
found not guilty, and discharged. The murderer then, in a cowardly
manner, waited for him to leave; and in about ten minutes after,
in company with two other murderers, started in pursuit, immediately
followed by others; all thirsting for the blood of innocence. About
twelve miles from Van Buren on the road leading northward, they
came up with their victim—fired seven shots, and then stabbed him
several times in his left side, one of the cuts piercing his heart.
After this he lived about two hours and a half.\(^{12}\)

Elder Isaiah M. Cooms reported his mission to Arkansas, at
the April Conference of the St. Louis Stake. Elder Hyrum H. Blackwell
and E. M. Murphy were appointed to go to Georgia and gather up the
scattered Saints in that region.\(^ {13}\)

On July 15, 1857, Elder David O. Rideout wrote from Burk's
Garden, Tazewell County, Virginia:

... Many of those that professed to be saints have renewed
their covenants; several have come into the Church since I came here
that belonged to other churches. "Mormonism" is spreading in this
country fast amidst great persecution. This unites the saints and
causes thousands to inquire that never thought it worth notice.
All was peace with the saints here before I came in this country.
A visitor from Utah in these hills causes great excitement. I can
have from one to 600 hearers at any of my appointments. I have been
mobbed in many places and have not been hurt much, yet the
Lutherans and Methodists have become very hostile and have been
planning many times, but have been defeated each time. Some have
forbidden my preaching and come to meeting and fetched the tar,
feathers and rail. They say 'Mormons' shall not preach in their
country. Day after yesterday four armed men waylaid me when crossing
the hills from Smith Co. to Burk's Garden in Tazewell County, and
tarred and feathered me a little. I submitted to them and told
them they might tar and feather, but not use their clubs or whips on
me. They said I must leave the country... Their names are John
and Eli, Leonard and James Chiddif... The papers publish many

\(^{12}\) *Millennial Star*, Vol. XIX, No. 27.

\(^{13}\) "Journal History," MS, April 6, 1857.
I have organized seven branches in this conference since you left Ohio and the saints are all in a prosperous condition and many are fixing to emigrate next season to the mountains. Some of the saints in this county are very poor and will be compelled to go with their bundle on their shoulders or have help to go otherwise. . .

David O. Rideout.\(^{14}\)

On April 25, 1860, William Hunt was set apart to go on a mission to Kentucky, and on September 26, 1860, Elijah Thomas was set apart by Benjamin Clapp to do missionary work in Mississippi.\(^{15}\)

The history of Brigham Young contains the following:

Elder Elijah Thomas, who returned, in David H. Cannons' Company called at Historian's Office and reported himself, having lately returned from a Mission to Alabama and Tennessee, whence he went last fall, partly on business. He related the distress that occurred in St. Louis and other populous cities, incident upon the crisis between the North and the South. He labored in St. Louis last February and March, when the crisis was felt sensibly there, and saw the hundreds of poor who lived from hand to mouth agree to enlist or migrate or beg for help from the richer inhabitants. The Saints had to help one another, or many of them would have suffered.\(^{16}\)

Missionary work in the South came to an end with the beginning of the Civil War in 1861, not to be renewed until the Reconstruction Period.

\(^{14}\)"Journal History," MS, July 15, 1857.

\(^{15}\)Missionary Record

\(^{16}\)"Journal History," MS, August 26, 1861.
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<th>States</th>
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### ANNUAL SUMMARY (cont.)

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|      | Joshua Grant | N.C. |  |  |  |
|      | Jesse Turpin | Va. |  |  |  |
|      | Wm. W. Bush | Va. |  |  |  |
|      | Samuel James | Va. |  |  |  |
|      | Erastus Snow | Va. | 3 |  |  |
|      | Orson Hyde | Va. |  |  |  |
|      | Lysander M. Davis | S.C. | 4 |  |  |
|      | A. O. Smoot | Tenn. | 14 |  |  |
|      | Pitkins | Tenn. |  |  |  |
|      | Priest Webster | Tenn. |  |  |  |
|      | Julian Moses | Tenn. |  |  |  |
|      | Charles Crismon | Tenn. |  |  |  |
|      | George W. Gee | Tenn. |  |  |  |
|      | Norvel Head | Miss. | 7 |  |  |
|      | Sanders | Miss. |  |  |  |
|      | Daniel Tyler | Miss. | 5 |  |  |
|      | R. D. Sheldon | Miss. |  |  |  |

| 1841 | Joshua Grant | M.C. Va. | 11 |  | Putnam Co., Tenn. |
|      | "Unknown Elder" | S.C. |  |  | Gibson Co., Tenn. |
|      | Norvel Head | Tenn. Miss. | 8 |  | Shelby Co., Tenn. |
|      | Sanders | Tenn. Miss. |  |  |  |
|      | Paden | Tenn. |  |  |  |
|      | John D. Lee | Tenn. | 28 |  |  |
|      | Alphonzo Young | Tenn. | 22 |  |  |
|      | Samuel B. Prost | Tenn. |  |  |  |
|      | T. M. Edwards | Tenn. |  |  |  |
|      | Julian Moses | Tenn. |  |  |  |
|      | Daniel Tyler | Miss. |  |  |  |
|      | Harrison Sagers | La. | 8 |  | New Orleans, La. |
### ANNUAL SUMMARY (cont.)

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<td>Va. N.C.</td>
<td>200(during past 3 yrs)</td>
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<td>Wm. F. Steffy</td>
<td>Tex. (?)</td>
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1844  
(See pp. 220-221 for a list of the "Political Missionaries" who were assigned to labor in the Southern States.)

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<td>&quot;group&quot; Ellis Co.</td>
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*The records are incomplete, therefore, all totals would be larger if the facts were known.
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HISTORY OF THE SOUTHERN STATES MISSION

1831 - 1861

(306 pages)

An Abstract of the Thesis of

LaMar C. Berrett

In Partial Fulfillment of the Requirements

For the Degree of

Master of Science

in the

Division of Religion

Gustive O. Larson
Chairman, Advisory Committee
Lewis M. Rogers
Member, Advisory Committee

Brigham Young University
July 1960
ABSTRACT

The "History of the Southern States Mission, 1831-1861," traces the development of a system of proselyting in the southeastern United States, and its effect on the lives of both missionaries and converts who embraced the principles of the restored gospel taught by the Church of Jesus Christ of Latter-day Saints.

This study includes an examination of twenty-eight personal missionary journals, and consequently gives a valid picture of Latter-day Saint objectives and the sacrifices necessary to achieve them. Their objectives were to carry the message to the world and build up the Kingdom of God.

To reach their goal, the Mormons developed an enthusiastic and extensive proselyting system. As members joined the movement and caught the spirit of the Kingdom, they were zealous to carry the message to their friends and relatives. The free-lance method developed into a system wherein definite calls were made to a particular field of labor.

One of the earliest and most fruitful fields of Mormon proselyting activity became known as the Southern States Mission - an area of thirteen southeastern states.

The South was first contacted by two Mormon missionaries in June, 1831. Each succeeding year, the number of laborers increased. By 1861, at least 230 missionaries had served in the South. Some of them returned again and again, as many as five times, to spread the gospel. Even the threats of mobs did not stop their work. They not only preached
the gospel, but also collected money to finance the temples and help the poor, sold subscriptions to L.D.S. newspapers, campaigned for Joseph Smith as a presidential candidate and organized Saints for emigration.

The Mission was a field of training for leadership. Wilford Woodruff, Lorenzo Snow, Jedediah M. Grant, George A. Smith and others received valuable training for Church responsibilities.

The hospitable and religious nature of the Southerners made success possible. Approximately 2000 Southern converts joined the Church during the thirty year period. They came from the various strata of society—from Negro slaves to the wealthy plantation owners. They responded to their profession of faith by contributing their time, talents and money to the Church.

As soon as the number of converts in a locality justified an organization, they sustained a local member as president of their "branch." The first branch was established in Cabell County, Virginia, in 1832. A larger ecclesiastical unit composed of branches, was developed into a "conference" in 1836.

When Joseph Smith designated 'gathering places' for his followers, approximately fifty per cent of the Southern Saints joined the emigration movement to Missouri, Illinois and Utah.

Proselytizing activities focused on Texas after the body of the Church moved to Utah in 1847, and hundreds of Texans were affected by the "spirit of gathering." They had a long distance to travel, and experienced much hardship and discouragement.

The "History of the Southern States Mission, 1830-1860," shows the effect of the Gospel of Jesus Christ in the lives of men. It reflects
the successes, joys, sorrows and satisfactions that came to those who embraced the Latter-day Church. For thirty years, before the outbreak of the Civil War, the South was a fruitful mission field. However, in 1861, the War brought a cessation of missionary work and ended the first era of the Mission's history.

APPROVED:

[Signature]

Laura M. Rogers