

GD26 - "Go Ye into All the World, and Preach My Gospel"
Goose Creek Ward, Ashburn, VA Stake
S. Kurt Neumiller
July 22, 2001

Context of quote

D&C 112:27 Therefore, see to it that ye trouble not yourselves concerning the affairs of my church in this place, saith the Lord. 28 But purify your hearts before me; and then **go ye into all the world, and preach my gospel** unto every creature who has not received it;

At this time the Church was a mess, and missionary efforts had largely been derailed. Internal conflict had become acute as a result of the economic situations and petty power struggles. In D&C 112 the Lord puts the missionary efforts, and the Church, back on track and says "Get back to work!".

Why does the Lord tell the Quorum of the Twelve to get back to work? Because they were at rest and were meddling in affairs that were not theirs to meddle in. If they were busy doing what they were called to do, there wouldn't be any petty power struggles.

Initial Missionary efforts 1830-1831 - Pre-Kirtland

Largely local travel to disperse the BofM, moderately effective, establishes a couple of branches of the Church, which are shortly thereafter encouraged to move to Kirtland.

Kirtland Era Missionary efforts 1831-1837

Effectively starts in D&C 42:4-9

D&C 42:4 Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon. 5 And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of the Spirit when they shall return. 6 And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God. 7 And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand. 8 And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall build up my church in every region-- 9 Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

Effectively ends in D&C 112, and the setting moves away from

Kirtland to Independence, Missouri and Nauvoo, Illinois.

The entire Kirtland era is marked with exceptional poverty and hardship, and the missionary labors were no exception. Review of the various first-hand accounts below show this plainly.

First-hand Accounts

Below are some first-hand accounts of missionary work during the Kirtland era. They are selected for the content they convey as far as establishing a historical context of the missionary work. A number of them are also entertaining reading, that being of considerable value in a classroom setting.

George A. Smith - *George, a cousin of Joseph and early convert in NY, was 17 when he started his mission and turned 18 while on his first mission which started May 30, 1835 and finished November 2 1835. His companion was Lyman Smith who was 20 at the time. The excerpts below are from his journal, which is one of the most thorough and detailed accounts of missionary efforts of the time.*

I was appointed on a mission to preach the gospel in the east. My circumstances were so reduced that I could not procure clothes to go in. Joseph and Hyrum gave me some grey cloth to make a coat, a snuff-colored vest and pantaloons. Brother Charles Thompson cut them out, and Sister Eliza Brown made them up for me. Elder Brigham Young gave a pair of shoes. As I had no valise [e.g., handbag], I took a small tin trunk and put into it a couple of extra shirts. My father gave me a pocket Bible. Elder Lyman Smith, one of the same quorum and aged about 20 years and who was my second cousin, being the same who was wounded by the discharge of a horse pistol at Fishing River, in June, 1834, was appointed to travel with me. As my trunk was not full, and he had no valise he put his extra linen, etc., into it. We carried it alternately by a wooden handle attached to the top of the trunk. (George Smith, "My Journal," The [Juvenile] Instructor 81:369)

At Wood Hall Brothers McMines and family were baptized. Several persons about the neighborhood were very hostile. A young man named Rosier was taken violently ill with fever; his friends sent for a doctor who dosed him for some time then gave him up to die. He, being a member of the Church, sent for Brother Lyman Smith and myself. The rumor was immediately circulated in the neighborhood that the Mormon Elders were going to heal him. When we reached the house we found many of the neighbors gathered together to see the

miracle, or ridicule our failure. We had asked the Lord in a secret place to direct us. When we entered the sick man's room we bowed down on our knees and both of us prayed for his restoration. We felt much oppressed by the spirit of wicked people who filled the house. We then laid our hands upon him and rebuked his fever in the name of the Lord Jesus Christ; he was immediately healed. The people were astonished; some said the devil healed him, for the Lord did not do such things in our day. Others said the young man was cheating the people, and others said those boys understood magic. (George Smith, "My Journal," The [Juvenile] Instructor 81:415-16)

We commenced our return home, traveling and preaching by the way, publicly and privately as we could get opportunity; enduring many a scoff from the people we were striving to benefit. Near Montezuma we learned that Elder Jedediah M. Grant and Harvey Stanley had been preaching in the neighborhood and had built up a branch on Sullivan's Island. As it was in our way, we visited them and attended several meetings with them, at one of which a Baptist deacon furnished a popgun and ammunition, which he passed in through the windows to a man who fired popgun wads of tow at me all the time I was preaching. He was an excellent shot with the popgun, the most of the wads hit me in the face. I caught several of them in my hands. Many of them were tickled, but some of them paid good attention. I finished my discourse without noticing the insult. (George Smith, "My Journal," The [Juvenile] Instructor 81:462-63)

From Freedom we walked 35 miles to Lodi; the road was very muddy and my feet sore. We walked 10 miles the next morning and stopped for breakfast accidentally at the house of a Latter-day Saint who recognized us as traveling elders and made us welcome. My feet were very sore. I had blisters on all my toes and one on the ball of each foot and one of my heels was one complete blister. Brother William Tinney and Brother Murdock collected a congregation and we preached in the evening. In the morning I proposed to Lyman Smith to rest till my feet got well. He replies, "I wish that little blister was on my heel, I could walk with it." Being two years older than myself, I regarded him as my senior and seeing his anxiety to get home, I told him if he would take all the money we both had and go directly to the lake, it would be sufficient to pay his passage to Fairport, and in two days he would be at home, and I would wait till I got recruited then I would preach my way home at my leisure; but he refused to separate from me, so I picked up our trunk and said, "Let us be walking." The first tavern I came to I purchased a half a pint of rum and poured it into my shoes.

This at first made my blisters smart, but soon relieved them of pain. I repeated this application twice during the day and traveled 27 miles. In five days we were in Kirtland, making the distance of about 160 miles in that time, though Brother Lyman Smith gave out so that I had to carry our trunk most of the time for the last three days. I soon learned the secret of his hurry; in two days after his arrival he was married to my fair cousin, Clarissa Lyman, on the day he had promised previous to his starting on his mission. My feet suffered so severely on this trip that all my toenails except two came off. We arrived home November 2, 1835, and was welcomed by President Joseph Smith, the Prophet. We had traveled on foot 1850 miles, held 75 meetings, and baptized eight persons; conversed with and bore testimony to everybody with whom we had an opportunity. (George Smith, "My Journal," The [Juvenile] Instructor 81:463)

Parley P. Pratt - *two excerpts from his autobiography covering pages 36-39 and 106-110.*

Fifty miles west of Kirtland, we had occasion to pass through the neighborhood where I first settled in the wilderness, after my marriage. We found the people all excited with the news of the great work we had been the humble instruments of doing in Kirtland and vicinity. Some wished to learn and obey the fullness of the gospel--were ready to entertain us and hear us preach. Others were filled with envy, rage and lying.

We had stopped for the night at the house of Simeon Carter, by whom we were kindly received, and were in the act of reading to him and explaining the Book of Mormon, when there came a knock at the door, and an officer entered with a warrant from a magistrate by the name of Byington, to arrest me on a very frivolous charge. I dropped the Book of Mormon in Carter's house, and went with him some two miles, in a dark, muddy road; one of the brethren accompanied me. We arrived at the place of trial late in the evening; found false witnesses in attendance, and a Judge who boasted of his intention to thrust us into prison, for the purpose of testing the powers of our apostleship, as he called it; although I was only an Elder in the Church. The Judge boasting thus, and the witnesses being entirely false in their testimony, concluded to make no defense, but to treat the whole matter with contempt.

I was soon ordered to prison, or to pay a sum of money which I had not in the world. It was now a late hour, and I was still retained in court, tantalized, abused and urged to settle the matter, to all of which I made no reply for some

time. This greatly exhausted their patience. It was near midnight. I now called on brother Petersen to sing a hymn in the court. We sung, "O how happy are they." This exasperated them still more, and they pressed us greatly to settle the business, by paying the money.

I then observed as follows: "May it please the court, I have one proposal to make for a final settlement of the things that seem to trouble you. It is this: if the witnesses who have given testimony in the case will repent of their false swearing, and the magistrate of his unjust and wicked judgment and of his persecution, blackguardism and abuse, and all kneel down together, we will pray for you, that God might forgive you in these matters."

"My big bull dog pray for me," says that Judge.

"The devil help us," exclaimed another.

They now urged me for some time to pay the money; but got no further answer.

The court adjourned, and I was conducted to a public house over the way, and locked in till morning; the prison being some miles distant.

In the morning the officer appeared and took me to breakfast; this over, we sat waiting in the inn for all things to be ready to conduct me to prison. In the meantime my fellow travellers came past on their journey, and called to see me. I told them in an undertone to pursue their journey and leave me to manage my own affairs, promising to overtake them soon. They did so. After sitting awhile by the fire in charge of the officer, I requested to step out. I walked out into the public square accompanied by him. Said I, "Mr. Peabody, are you good at a race?" "No," said he, "but my big bull dog is, and he has been trained to assist me in my office these several years; he will take any man down at my bidding. Well, Mr. Peabody, you compelled me to go a mile, I have gone with you two miles. You have given me an opportunity to preach, sing, and have also entertained me with lodging and breakfast. I must now go on my journey; if you are good at a race you can accompany me. I thank you for all your kindness--good day, sir."

I then started on my journey, while he stood amazed and not able to step one foot before the other. Seeing this, I halted, turned to him and again invited him to a race. He still stood amazed. I then renewed my exertions, and soon increased my speed to something like that of a deer. He did not awake from his astonishment sufficiently to start in pursuit till I had gained, perhaps, two hundred yards. I had already leaped a fence, and was making my way through a field to the forest on the right of the road. He now came hallowing after me, and shouting to his dog to seize me. The dog, being one of the largest I ever saw, came close on my footsteps with all his fury; the officer behind still in

pursuit, clapping his hands and hallooing, "stu-boy, stu-boy--take him--watch--lay hold of him, I say--down with him," and pointing his finger in the direction I was running. The dog was fast overtaking me, and in the act of leaping upon me, when, quick as lightning, the thought struck me, to assist the officer, in sending the dog with all fury to the forest a little distance before me. I pointed my finger in that direction, clapped my hands, and shouted in imitation of the officer. The dog hastened past me with redoubled speed towards the forest; being urged by the officer and myself, and both of us running in the same direction.

Gaining the forest, I soon lost sight of the officer and dog, and have not seen them since. I took a back course, crossed the road, took round into the wilderness, on the left, and made the road again in time to cross a bridge over Vermilion River, where I was hailed by half a dozen men, who had been anxiously waiting our arrival to that part of the country, and who urged me very earnestly to stop and preach. I told them that I could not then do it, for an officer was on my track. I passed on six miles further, through mud and rain, and overtook the brethren, and preached the same evening to a crowded audience, among whom we were well entertained.

The Book of Mormon, which I dropped at the house of Simeon Carter, when taken by the officer, was by these circumstances left with him. He read it with attention. It wrought deeply upon his mind, and he went fifty miles to the church we had left in Kirtland, and was there baptized and ordained an Elder. He then returned to his home and commenced to preach and baptize. A church of about sixty members was soon organized in the place where I had played such a trick of deception on the dog. (From pages 36-39)

I now returned home to New Portage, and began to make preparations for my mission, but the state of my affairs was such that it seemed almost impossible for me to leave home; my wife was sick, my aged mother had come to live with me, and looked to me for support--age and infirmity having rendered my father unable to do for himself or family. I was also engaged in building a house, and in other business, while at the same time I was somewhat in debt, and in want of most of the necessaries of life.

Under these embarrassed circumstances, I hesitated for a while whether to attempt to perform the mission assigned me, or stay at home and finish my building and mechanical work. While I pondered these things, with my mind unsettled, and continued my work, with a feeling of hesitation whether it was a duty to sacrifice all the labor and expense to which I had been in my preparations and unfinished work, or

whether it was a duty to stay and complete it, I was called very suddenly to administer to a brother by the name of Matthews, who was taken suddenly and dangerously ill. I found him writhing and groaning in the utmost agony, being tramped and convulsed in a horrible manner, while the family were in great consternation, and weeping around him. I knelt down to pray, but in the midst of my prayer we were interrupted by the cry of fire! fire!! fire!!! We sprang from our knees, and ran towards my house, which was all in a blaze, being an unfinished, two story frame building, open to the fresh breeze and full of shavings, lumber, shingles, etc., while a family occupied a small apartment of the same, and no water near.

Our utmost exertions barely accomplished the removal of the family and their goods; the building, tools, boards, shingles, building materials, all were consumed in a few moments. Thus closed all my hesitation; my works of that nature were now all completed, and myself ready to fill my mission. One gave me a coat; another a hat; a third, house room; a fourth, provisions; while a fifth forgave me the debts due to them; and a sixth bade me God speed to hasten on my mission.

Taking an affectionate leave of my family and friends in New Portage, I repaired to Kirtland, ready to accompany my brethren. While they made ready I paid a visit to an adjoining township called Mentor; and visiting from house to house, I attempted to preach to them; but they were full of lying and prejudice, and would not hear the Word. I then appointed a meeting in the open air, on the steps of a meeting house owned by a people called "Campbellites," one Mr. Alexander Campbell being their leader; they having refused to open the house to me. Some came to hear, and some to disturb the meeting; and one Mr. Newel soon appeared at the head of a mob of some fifty men and a band of music. These formed in order of battle and marched round several times near where I stood, drowning my voice with the noise of their drums and other instruments. I suspended my discourse several times as they passed, and then resumed. At length, finding that no disturbance of this kind would prevent the attempt to discharge my duty, they rushed upon me with one accord at a given signal, every man throwing an egg at my person. My forehead, bosom, and most of my body was completely covered with broken eggs. At this I departed, and walked slowly away, being insulted and followed by this rabble for some distance. I soon arrived in Kirtland, and was assisted by my kind friends in cleansing myself and clothes from the effects of this Christian benevolence.

All things being in readiness, and the spring fairly opened, the Twelve took their journey down Lake Erie, and landed at Dunkirk, in the neighborhood of which we had

appointed to hold a conference. The members of the Church assembled from the region round, and the people turned out in great numbers. We addressed them in several interesting discourses, and had good time; many seemed to receive the Word with joy, and some were baptized and added to the Church.

From thence we continued our journey through the Eastern States, holding conferences in every place where branches of the Church had been organized, ordaining and instructing Elders and other officers; exhorting the members to continue in prayer and in well doing; ministering to the sick and instructing the ignorant. We also preached the Word, and baptized such as desired to be obedient to the faith; confirming them by the laying on of hands and prayer in the name of Jesus Christ; thus the Holy Ghost and the gifts thereof were shed forth among the people, and they had great joy. The month of August 1835, found us in the State of Maine, and the mission completed.

We now returned to Boston, and from thence home to Kirtland, where we arrived sometime in October. After spending a few days in the society of the Saints in Kirtland, I repaired to New Portage, where I found my wife and mother in usual health, and was received with joy by them and the Saints. I now made preparation and removed to Kirtland, in order to be with the body of the Church at headquarters; and to improve every opportunity of obtaining instruction....

Spring at length returned, and the Elders prepared to take leave of each other, and to go on their several missions. As to myself, I was deeply in debt for the expenses of life during the winter, and on account of purchasing a lot, and building thereon. I, therefore, knew not what to do, whether to go on a mission or stay at home, and endeavor by industry to sustain my family and pay my debts.

It was now April; I had retired to rest one evening at an early hour, and was pondering my future course, when there came a knock at the door. I arose and opened it, when Elder Heber C. Kimball and others entered my house, and being filled with the spirit of prophecy, they blessed me and my wife, and prophesied as follows:

"Brother Parley, thy wife shall be healed from this hour, and shall bear a son, and his name shall be Parley; and he shall be a chosen instrument in the hands of the Lord to inherit the priesthood and to walk in the steps of his father. He shall do a great work in the earth in ministering the Word and teaching the children of men. Arise, therefore, and go forth in the ministry, nothing doubting. Take no thoughts for your debts, nor the necessaries of life, for the Lord will

supply you with abundant means for all things.

"Thou shalt go to Upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fullness of the gospel, and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence into the regions round about, and many shall be brought to the knowledge of the truth and shall be filled with joy; and from the things growing out of this mission, shall the fullness of the gospel spread into England, and cause a great work to be done in that land.

"You shall not only have means to deliver you from your present embarrassments, but you shall yet have riches, silver and gold, till you will loath the counting thereof."

This prophecy was the more marvelous, because being married near ten years we had never had any children; and for near six years my wife had been consumptive, and had been considered incurable. However, we called to mind the faith of Abraham of old, and judging Him faithful who had promised, we took courage.

I now began in earnest to prepare for the mission, and in a few days all was ready. I took an affectionate leave of my wife, mother and friends, and started for Canada in company with a brother Nickerson, who kindly offered to bear my expenses. (From pages 106-110)

Orson Hyde - *an excerpt from an autobiographical account printed in the Millennium Star, 1864, Volume 26, pages 742-44, 760-61, 774-76, and 790-92. This account first covers Orson's conversion and then his being ordained to a High Priest and being sent on a mission only days later.*

Accordingly, in the summer of 1831, I went to Kirtland, and under cover of clerkship in the old store of Whitney and Gilbert, I examined `Mormonism.' Read the `Mormon' bible carefully through, attended meetings of the `Mormons' and others, heard the arguments pro and con., but was careful to say nothing. I prayed much unto the Lord for light and knowledge, for wisdom and spirit to guide me in my examinations and investigations. Often heard the Prophet talk in public and in private upon the subject of the new religion; also heard what the opposition had to say. Listened also to many foolish tales about the Prophet--too foolish to have a place in this narrative. I marked carefully the spirit that attended the opposition, and also the spirit that attended the `Mormons' and their friends; and after about three months of careful and prayerful investigation, reflection and meditation, I came to the

conclusion that the `Mormons' had more light and a better spirit than their opponents. I concluded that I could not be the loser by joining the `Mormons,' and as an honest man, conscientiously bound to walk in the best and clearest light I saw, I resolved to be baptized into the new religion. Hence, I attended the Saints' meeting in Kirtland, Sunday, October 30, 1831, and offered myself a candidate for baptism, which was administered to me by the hands of Elder Sidney Rigdon; was confirmed and ordained an elder in the Church on the same day under the hands of Joseph Smith, the Prophet, and Sidney Rigdon. Not until about three days after did I receive any internal evidence of the special approbation of Heaven of the course I had taken. When one evening behind the counter, the Spirit of the Lord came upon me in so powerful a manner, that I felt like waiting upon no one, and withdrew in private to enjoy the feast alone. This, to me, was a precious season, long to be remembered. I felt that all my old friends (not of the `Mormons') would believe me, and with a warm and affectionate heart, I soon went out among them, and began to talk and testify to them what the Lord had done for me; but the cold indifference with which they received me, and the pity they expressed for my delusion, soon convinced me that it was not wise to give that which is holy unto dogs, neither to cast pearls before swine.

A few days after this, I attended a conference in the town of Orange, at which I was ordained a high priest under the hands of Joseph Smith, and appointed on a mission to Elyria and Florence in connection with Brother Hyrum Smith. In these places we were the means of converting and baptizing many of my old Campbellite friends, raised up and organized two or three branches of the Church, laid hands on several sick persons and healed them by prayer and faith. After confirming the Churches and bearing a faithful testimony to them and to all people, in the midst of much opposition, we returned again to Kirtland. I found Brother Hyrum a pleasant and an agreeable companion, a wise counsellor, a father and a guide.

Soon after our return to Kirtland, I was sent on another mission, in company with Brother Samuel H. Smith, a younger brother of the Prophet, who was a man slow of speech and unlearned, yet a man of good faith and extreme integrity. We journeyed early in the spring of 1832, eastward together, without `purse or scrip,' going from house to house, teaching and preaching in families, and also in the public congregations of the people. Wherever we were received and entertained, we left our blessing; and wherever we were rejected, we washed our feet in private against those who rejected us, and bore testimony of it unto our Father in Heaven, and went on our way rejoicing, according

to the commandment.

When in Westfield, New York, we preached to a crowded audience. I was speaker. After the discourse, a gentleman rose up and requested that a brief history of Joseph Smith be given to the people previous to his finding the plates. I remarked that I was not acquainted with the early history of Joseph Smith, and consequently was unable to comply with the request, but observed that his younger brother was present who might, if he felt disposed, favor them with an account of the early life of his brother.

Samuel arose and said, that as it was the early history of his own brother that they required, it might be thought that, in consequence of his near kin, his statements might not be free from partiality, and respectfully declined the task.

The gentleman who first made the request then stated that he had been acquainted with Joseph Smith from his boyhood. It was then observed that he was a suitable person to give his history. Accordingly he began to do so. He soon came to where he said Joseph did some mean act and ran away. Another gentleman in the congregation, knowing that the speaker had recently run away from his former place of abode for his mean acts and come there, here interrupted the speaker by asking him how long it was after Joseph ran away till he started? This question so discomfited the speaker that he sat down amid the hisses and uproar of the multitude. So, but little of the history of Joseph Smith was given at that meeting.

From this place we hastened on to Spafford where there was a small branch of the Church; and by our ministry added 14 members. We then hastened on to Boston, Massachusetts, preaching and teaching by the way and baptizing some. We raised up a branch in Boston of some 25 or 30 members. Preached also in Lynn and baptized a few, who were attached to the Boston Branch. Also raised up a branch of some thirty in Bradford, Massachusetts.

Then proceeded on to Saco, in Maine, where we preached several times. From thence proceeded to Farmington where we raised up a branch of about 20 in number. Returned by way of Bradford and Lowell....

From Lowell we returned to Boston; and from thence we went to Providence, Rhode Island, and there baptized some ten or fifteen persons amid most violent opposition. We had to flee in the night, sleep under the fence and under an apple tree. Went back to Boston and then started for home, where we arrived late in December.

This was one of the most arduous and toilsome missions ever performed in the Church. To travel two thousand miles on foot, teaching from house to house, and from city to city, without purse or scrip, often sleeping in schoolhouses

after preaching--in barns, in sheds, by the wayside, under trees, and etc., was something of a task. When one would be teaching in private families, the other would frequently be nodding in his chair, weary with toil, fatigue and want of sleep. We were often rejected in the afterpart of the day, compelling us to travel in the evening, and sometimes till people were gone to bed, leaving us to lodge where we could. We would sometimes travel until midnight or until nearly daylight before we could find a barn or shed in which we dare to lie down; must be away before discovered least suspicion rest upon us. Would often lie down under trees and sleep in daytime to make up loss.

In the spring of 1833, I, in company with Hyrum Smith, went on a mission to Elk Creek township, Erie County, Pennsylvania, where we labored several weeks, and baptized a number of persons into a branch of the Church, previously raised up there by the ministry of John F. Boynton and others. We also preached considerably in North East Township, Ohio, and in other places while passing to and fro, baptizing some few by the way. Returned to Kirtland in the summer....

In the winter and spring of 1834, I took another mission to Pennsylvania, Elk Creek, in company with Elder Orson Pratt, to preach the gospel and to call a company to go up that summer to Missouri. We went as far east as Genesee, New York.

Excerpts from the Messenger and Advocate - below is an excerpt from the January 1836 Vol. 2, No. 4, pages 254-256. A column was dedicated to publishing incoming letters which dealt with missionary labors. While not terribly detailed, they do give a good idea of how long the missions ran and the number of converts gained. Particularly note Wilford Woodruff's comments on the distances traveled that year.

Extract of letters received since December 1.

Elder J. [James] Blakesley and G. Dutcher, write from Woodville, N. Y. "The cause of our Redeemer in these regions, is gaining friends: We have baptized 3 since we last wrote."

Elders Curtis and Bracken write from Charlestown, Ia. "We labored in Clark Co. and baptized 11, and ordained one Elder: also baptized 3 in Scott co. Many are believing in these regions."

Elder David Evans writes from Richland co. O. and says: "The Lord is moving on his work in this section of country. Since

the 28th of Oct. last, I have baptized 18. 11 in Know co. 5 in the church at Perry, 2 near New Portage.

Elder W. [Wilford] Woodruff writes from Tennessee, Jan 2, 1836. "During the last year, I travelled, 3,248 miles, held 170 meetings, baptized 43 persons; procured 22 subscribers for the Messenger and Advocate; also 73 on the petition to the Governor of Missouri; wrote 18 letters, and ordained two Teachers and one Deacon. Held three debates &c."

Kirtland Dec. 22, 1835.

Dear brother in the Lord:

I left Clay co. Mo. Sept. 11, 1834, in company with elder M. [Morris] Phelps, on a mission to publish glad tidings of great joy to the inhabitants of the earth: we journeyed and preached for the space of four months and four days held forty one meetings, baptized 16 and ordained one elder, and one teacher in Calhoon co. Ill. From this place travelled in company with elder A. [Amasa] Lyman, held thirty eight meetings, and baptized 6 in Madison co. Ill. Travelled alone, held twenty five meetings, baptized 10, and ordained one elder and one priest in Madison co. Ill.

Met elder Isaac Higbee in Clinton co. Ill. on the first of May, 1835. We travelled and proclaimed the gospel fifty six times, baptized 46, and ordained three elders in Hamilton co. Ill. Arrived in Kirtland the 11 day of August, 1835. Went to work on the house of the Lord, worked 51 days.

Left Kirtland on the 15 day of Oct. in company with elder G. [George] M. Hinckle, to publish salvation to the inhabitants of the earth. Travelled about two hundred miles, preached sixty times, and built up a small church in the towns of Bedford and Independence, Cuyahoga co. Ohio, consisting of 12 members, Thurs through the grace of god, I have labored for better than a year, in company with the above named elders, and I hope that the Lord will remember in mercy, the inhabitants among whom we have labored, and bring many of them, to see the error of their ways; and obey the gospel of our Lord and Savior Jesus Christ. May the Lord keep and preserve those," who have been born into the kingdom of our God, blameless unto his kingdom and coming. Yours in the bonds of love,
ELISHA H. GROVES

To John Whitmer Esq.

Hamilton co. Illinois, Nov. 2, 1835.

Dear Brother

I left Clay co. Mo. on the 23 of December, 1834 -- in company with elder J. Holbrook, we travelled and preached until we arrived at Salt River church. From this place I

journeyed with Elder W. Ivy, we journeyed as far as Montgomery co. -- Ill. preached by the way and baptized two. From thence we journeyed to Bedford co. Tennessee: we tarried in this State about two months. The people flocked from every quarter, to hear preaching, many were convinced of the truth, but few obeyed the gospel. We baptized five in this State; we left Bedford co. the first day of June; arrived at Hamilton co. Ill. the 8th day of same month, here we tarried, and labored in company with elders E. H. -- Groves and I. Higbee about three weeks, and baptized 33. After this elder Ivy and myself baptized seven, after the afore mentioned brethren left us. Elder Ivy left here the 29 of September, since he left, I baptized two more, I expect to baptize a number more in this place, who believe the work of the Lord. The Lord is blessing his children here with some of the gifts of the gospel.
I remain your brother in the new covenant, Milton Holmes.

To J. [John] Whitmer Esq.
Kirtland, Dec. 6, 1835.
Dear brother:

We left Kirtland the 21 of May last, and proceeded to Buffalo by water; from thence journeyed east, preaching as often as we could get a congregation convened. Tarried two weeks in Savanna, Wayne co. N.Y. held 14 meetings, found the people anxious to hear, and many believing: from thence we went to Butternuts, Otsego co. preached in that region about two months, found considerable opposition, baptized seven, whom we left rejoicing in the truth, besides many believing.

We then returned to Savanna, where we baptized five more, stayed about two weeks, and went to Greenwood, Stuben co. N.Y. where we found a little branch of about 30 members, we preached twice and baptized one: and from this place we returned to Kirtland, arrived the 15 day of Oct.
H. [Harvey] Stanley,
J. [Jedediah] Grant.