

# **The Messengers and the Message: Missionaries to the Lamanites**

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In the fall of 1830, Kirtland was a small, isolated community in the Western Reserve of Ohio. The first settlers had arrived in Kirtland in 1817, and a township was formed in 1818.<sup>1</sup> The area became fertile ground for movements of “restorationists,” people who were looking for the restoration of the primitive church of New Testament Christianity. Alexander Campbell, minister of the Disciples of Christ, was influential in the restoration movement in the Kirtland area. The Campbellite movement served as a catalyst for people to discuss the roots of Christianity and the expression of these roots in the churches of the day. Others agreed with the ideas of the Campbellites but disagreed on several points of doctrine. The proselyting spirit of these movements encouraged great discussions. Into this fertile setting Oliver Cowdery, Peter Whitmer Jr., Parley P. Pratt, and Ziba Peterson, four missionaries on their way to serve among the Lamanites, came with a profound message: the gospel of Jesus Christ had been restored; the authority of God had returned to the earth through the administering of angels; and a second witness of Jesus Christ, the Book of Mormon, had been translated by the power of God.<sup>2</sup>

## **The Early Missionaries**

The message of the Restoration of the gospel had already attracted some powerful individuals, including these four faithful missionaries who proselyted in the Kirtland area. Each missionary had his own conversion story and an undaunted desire to share the testimony and message of the Restoration with others.

Oliver Cowdery was teaching school in the Palmyra, New York, area when he heard of the experiences of Joseph Smith. After he became convinced of the veracity of the Prophet's mission, he soon became his scribe and assisted in the translation of the Book of Mormon. Oliver, as one of the Three Witnesses, also had the privilege of being shown Book of Mormon artifacts by an angel who instructed him to bear witness of the Book of Mormon. During this experience, the witnesses heard a voice from heaven declaring the truthfulness of the Book of Mormon. All three witnesses signed a testimony that appears in the front of the Book of Mormon.

Peter Whitmer Jr., along with seven others, also gained a special witness of the Book of Mormon. These eight men were shown the plates by the Prophet Joseph Smith and were asked to handle them. As one of these special witnesses, he bore an unwavering testimony that Joseph Smith had the plates, which had the appearance of ancient work. The Eight Witnesses also signed a written testimony of these sacred experiences, also found in the front of the Book of Mormon.

The conversion story of Ziba Peterson is largely unknown. Soon after the official organization of the Church, Ziba was baptized on April 18, 1830. He was called as a missionary to the Lamanites by revelation in October 1830 (see D&C 32:3). Unfortunately, his early life and conversion are not documented.

Conversely, much is known about the conversion of Parley P. Pratt. He had been very involved in the early Ohio Western Reserve religious scene. After a foreclosure on some land in New York, Parley moved to a forested area in Amherst, Ohio, outside of Cleveland. After preparing a homestead, he returned to New York to marry his sweetheart, Thankful Halsey. Following their marriage, they returned and settled in the Amherst area. Parley was a student of the scriptures and had been baptized a Baptist. In Ohio, he soon heard of the reverend Sidney Rigdon, who, similar to Alexander Campbell, taught that the ancient gospel needed to be restored. After investigating these teachings, Parley became a follower of Sidney Rigdon and a member of the Reformed Baptist Church. He viewed the teachings of Rigdon as the "ancient gospel in due form."<sup>3</sup>

On a return trip to New York to visit family, Parley was introduced to the Book of Mormon and the restored Church. After

intense study and spiritual confirmation of its truths, he met Hyrum Smith and soon thereafter was baptized by Oliver Cowdery in Seneca Lake on September 1, 1830. That evening he was confirmed a member of the Church and ordained an elder. Soon after his baptism he traveled to “the land of my fathers and of my boyhood,”<sup>4</sup> visiting both his wife’s family and his own family and declaring to them the restored truths he had just found. Parley then journeyed to Palmyra to meet the Prophet Joseph Smith. Not long after his return, the Prophet received a revelation calling Parley P. Pratt and Ziba Peterson to join Oliver Cowdery and Peter Whitmer Jr. on their mission to the Lamanites (see D&C 32:3–4).

### **The Visit to Kirtland**

These four stalwart elders, responding to the Lord’s call to serve a mission to the Lamanites, began their journey in the latter part of October 1830, traveling on foot 1,500 miles from eastern New York to the western border of Missouri as commanded by the Lord (see D&C 28; 30; 32). As the four missionaries prepared to leave their homes in New York for this mission, they each signed a covenant. Oliver Cowdery promised that he would walk humbly before God and do the Lord’s business according to the directions received from the Holy Ghost. The other three promised that they would support Oliver in the calling by giving heed to his words and counsel.<sup>5</sup> The first missionary efforts recorded on this journey were to the Seneca Indians near Buffalo, New York. Some of the Indians expressed interest in the message, and the missionaries gave them two copies of the Book of Mormon. Fortunately, a few of the Indians had attended boarding school and could read English.<sup>6</sup> No conversions were recorded as a result of the missionaries’ preaching.

Continuing their travels, they arrived about two hundred miles away in the Western Reserve town of Mentor, Ohio. The first person they called on was the reverend Sidney Rigdon, Parley P. Pratt’s friend and former associate in the Reformed Baptist Church. Rigdon presided over several Reformed Baptist congregations. During their visit, they presented him with a copy of the Book of Mormon, which did not impress him at first. He had the Bible and did not see a need for additional scriptures. As the missionaries pressed

him, Sidney, not wanting to argue with them, said, "No, young gentleman, you must not argue with me on the subject; but I will read your book, and see what claims it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not."<sup>7</sup>

Sidney Rigdon's ten-year-old daughter, Athalia, was with her father the day the missionaries visited the home. She reported that Parley P. Pratt and Oliver Cowdery were the missionaries who taught her father.<sup>8</sup> This fits a proselyting pattern that was followed on this mission, that of pairing one of the special witnesses (Oliver Cowdery or Peter Whitmer) with one of the other missionaries (Parley P. Pratt or Ziba Peterson). The missionaries would teach the Restoration of the gospel, and then the witnesses would bear testimony of what they had seen and knew to be true. In this instance, Parley P. Pratt taught about the restored gospel to his old friend and mentor. Parley introduced Rigdon to the Book of Mormon and informed him of the events surrounding its coming forth and the translation by the Prophet Joseph Smith. Pratt later recorded, "We soon presented him with a Book of Mormon, and related to him the history of the same."<sup>9</sup> His companion, Oliver Cowdery, as one of the Three Witnesses of the Book of Mormon, testified that he had seen and had been taught by an angel of God, had viewed the artifacts (see D&C 17:1) and had heard a witness by a voice from heaven. Oliver bore testimony of these truths. He was not only a special witness but also the scribe who wrote while Joseph dictated the translation. Therefore, he had firsthand knowledge of the book. His testimony was indeed special. This combination of teaching and testifying by the missionaries placed Sidney Rigdon in the position that allowed him to determine for himself the truthfulness of the Book of Mormon.

Had someone other than Parley or a special witness of the Book of Mormon called upon Reverend Rigdon, he might not have responded with such openness but might have tried to protect his flock. Instead he agreed to the missionaries' request to preach to the people of the community in his chapel. After the meeting had been publicized, a large congregation assembled in Rigdon's chapel. Oliver and Parley detailed the message of the Restoration and the Book of Mormon. As the meeting concluded, Rigdon admonished the congregation to pay attention to the message that they had just

heard. He indicated that the message was of “extraordinary character, and certainly demanded their most serious consideration; and as the Apostle advised his brethren to ‘prove all things, and hold fast that which is good,’ so he would exhort his brethren to do likewise, and give the matter a careful investigation, and not turn against it without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.”<sup>10</sup>

Rigdon practiced what he preached. “After he had read it [the Book of Mormon], he had a great struggle of mind before he fully believed and embraced it.”<sup>11</sup> Almost two weeks after first meeting the missionaries, he declared that he knew the Book of Mormon to be the word of God, not by anything that man had done but rather by revelation from his Father in Heaven.<sup>12</sup>

### **The Work of Preaching Expands**

The spirit of unrest concerning the restored Church and the search for the pure religion of the New Testament permeated the region surrounding Mentor. During their visits with Reverend Rigdon, the missionaries learned of a group of his followers living near the small community of Kirtland, located a few miles south of Mentor. This group of Reformed Baptists was called the “Family” due to their belief in having all things in common as referred to in the New Testament (see Acts 2:44–45; 4:32). They also recognized the need for authority, the gift of the Holy Ghost, and the gifts of the Spirit.

The missionaries traveled to Kirtland to meet with this congregation. As they approached the village, they met Lyman Wight, who was loading his wagon in preparation for a move to Mayfield, where he intended to organize five families into an organization of the “Family.” He recorded in his journal an account of the first meeting with these missionaries:

When I had my goods about half loaded, . . . there come along four men, namely: P. Pratt, O. Cowdery, P. Whitmer, and Ziba Peterson and brought with them the Book of Mormon, which they wished to introduce to us. I desired they would hold on till I got away, as my business was of vital importance, and I did not wish to be troubled with romances, nor idle speculations. But nothing daunted, they were not to

be put off, but were as good natured as you please. Curiosity got uppermost, and I concluded to stop for a short time. We called a meeting, and one [Oliver Cowdery] testified that he had seen angels, and another [Peter Whitmer] that he had seen the plates, and that the gifts were back in the church again, etc. The meeting became so interesting that I did not get away till the sun was about an hour high at night, and it was dark before I arrived at my new home.<sup>13</sup>

Again, the powerful witness of Oliver Cowdery and Peter Whitmer Jr. can be seen in this account. Their testimonies, along with the message of the Restoration and the coming forth of the Book of Mormon, led to the baptism of about fifty people, including Lyman Wight and Isaac Morley, upon whose land the members of the “Family” were living. In recording these events, Lyman simply stated, “I shall therefore content myself by saying that they brought the Book of Mormon to bear upon us, and the whole of the common stock family was baptized.”<sup>14</sup>

As news of the meeting with the Reformed Baptist congregations in Mentor and Kirtland spread, interest and excitement increased. The missionaries began to visit “from house to house”<sup>15</sup> discussing the message of the Restoration. Individuals began to journey to Mentor or Kirtland to learn for themselves concerning the truthfulness of the rumors. Pratt reported: “The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon and the marvelous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people thronged us night and day, inso-much that we had no time for rest and retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance; while thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.”<sup>16</sup>

John Murdock, an active follower of Sidney Rigdon and the Reformed Baptist movement, was one of those who traveled to Kirtland. His studies of the Bible led him to believe in the literal restoration of primitive Christianity, and he had worried about whether proper authority of God existed on the earth. In response to an inquiry concerning the authority to baptize, he stated: “The only way the authority [priesthood of God] can be obtained is, the

Lord must either send an angel to baptise the first man, or he must give a special command to some one man to baptise another.”<sup>17</sup> Contrary to the advice given to him by friends, he traveled over to the “Family” community to investigate. Although he did not attend a confirmation meeting, he questioned closely some who did and concluded that what they experienced was consistent with the ordinance of the laying on of hands. Sometime during this period he met Oliver Cowdery and Parley P. Pratt and was also impressed that Pratt “wished not for contention, and endeavoured to evade controversy.”<sup>18</sup>

Murdock stayed with Isaac Morley that first evening, where he visited with Sidney Rigdon (who at this time had yet to be baptized) and read the Book of Mormon. The next day, he listened to the missionaries and was convinced that the authority had been restored by the Lord through an angel and that the Book of Mormon was true. Five days after first hearing the missionaries, Murdock was baptized on November 5, 1830, by Parley P. Pratt and confirmed by Oliver Cowdery, after which he was ordained an elder. This was the third time that he had been baptized, but he said, “[I had] never before felt the authority of the ordinance, but I felt it this time and felt as though my sins were forgiven. I continued with the brethren till Sunday at which time they preached in Mayfield and baptised a number. And on Sunday evening they confirmed about thirty. I was one of the number.”<sup>19</sup>

Once baptized, Murdock returned home, bearing testimony to unreceptive friends and neighbors along the way. Upon arriving home, “filled with the spirit,” he read from the Book of Mormon to his family, and they accepted the message. The first part of the next week he traveled to Warrenton, about four miles from his house, with the missionaries, and he here had the opportunity of bearing his testimony. Five people, including his wife, were baptized. The next morning Ziba Peterson held a meeting in the Murdock home, giving John the opportunity to bear testimony to his neighbor. After the missionaries continued on their mission to Missouri, Murdock continued to preach with “great plainness” and during the next four months added about seventy people to the Church.<sup>20</sup>

Levi Hancock, a single, twenty-seven-year-old man, had heard the rumors concerning four missionaries who were preaching a

new book of scripture and who practiced the ordinance of baptism and the granting of the Holy Ghost. Following spiritual impressions, he and his family decided to travel to Mayfield to hear first-hand. A meeting was held at the Jackson residence, and he attended. Following the pattern of preaching and testifying that had been followed by the missionaries in other places, Parley P. Pratt spoke first and introduced the listeners to the Book of Mormon and the account of the ministry of Christ to the Nephites. Sidney Rigdon spoke next, and, although still not yet a baptized member, he advised the people not to contend against what they were hearing. The last speaker was the special witness, Oliver Cowdery. Hancock reported: "There arose another young man [Oliver Cowdery] whose countenance bespoke a spirit of peace and love. He said he had been an eyewitness to the things declared and the book reported to be a revelation was truth, however strange it may appear to the people."<sup>21</sup>

Hancock's father and sister were baptized that day, and within the week Levi was baptized in Kirtland by Parley P. Pratt. During this time, the missionaries continued to hold meetings in the Kirtland area, preaching and baptizing. Hancock returned to Mayfield, where he and Lyman Wight spoke at one such meeting. Another meeting followed the next day at which Oliver Cowdery, Ziba Peterson, and Peter Whitmer spoke. Many were baptized and confirmed members of the Church. Again this meeting likely followed the pattern of Peterson as the teacher and Cowdery and Whitmer as the witnesses.

### **The Expansion of the Work**

One problem faced by the investigators and the missionaries alike was the lack of copies of the Book of Mormon. Consequently, investigators passed available copies from one neighbor to another as they sought to learn about the message of the missionaries. For example, Isaac Morley had not completed reading the Book of Mormon when Mary Rollins, age twelve, pleaded for an opportunity to read the book. Her pleas were so earnest that Morley gave her the book with the injunction that she return it to him before breakfast the following day. She showed the book to others, including



her mother and her uncle, Algernon Sidney Gilbert. Due to their interest, they spent the night reading the Book of Mormon. When she returned the book the following morning, Morley was greatly impressed by her interest and allowed her to keep the book until she had completed reading it.<sup>22</sup> Thus, by passing the copies of the Book of Mormon from one person to another, many were introduced to the message of the Restoration and were prepared to meet with the missionaries.

The missionaries continued holding meetings and performing baptisms. One Sunday they met at a Methodist meetinghouse in Euclid and afterward baptized seventeen. Meetings and preaching also took place in North Union with the Shakers, although it appears that little progress was made with this group. Additional meetings were held in Painesville, the location of the *Painesville Telegraph* newspaper, which greatly publicized the activities and message of the missionaries.

### **The Missionaries Continue to Missouri**

After the meeting of November 14, the missionaries, along with newly baptized Frederick G. Williams, traveled about fifty miles west to Amherst, where Parley had settled after his marriage. He recorded that they were received with excitement: “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 fulness of the gospel—were ready to entertain us and hear us preach. Others were filled with envy, rage and lying.”<sup>23</sup>

The missionaries spent the night at the home of Simeon Carter. In the process of teaching him the message of the Restoration and the Book of Mormon, an officer of the court appeared at the door with an arrest warrant against Parley. He left the Book of Mormon in Carter’s house and traveled with the officer along with one of the other missionaries, Ziba Peterson, to the place of trial. Here he “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.”<sup>24</sup> Due to this hostile atmosphere, Parley

decided to make no defense of the charges. Instead, he treated the whole affair in silence. He was ordered to go to prison or pay a fine, which he refused to do.

Near midnight, with the judge and others becoming more impatient, he asked Brother Peterson to sing a song entitled “O How Happy Are They.” After the song, Parley addressed the court and informed them that if the witnesses would repent of their false swearing and the judge of his unjust and wicked judgment, then the missionaries would pray for them, that “‘God might forgive you in these matters.’ ‘My big bull dog pray for me,’ says the Judge. ‘The devil help us,’ exclaimed another.”<sup>25</sup> Parley was then escorted to a public inn to spend the night before being moved to the jail, a few miles away.

The next morning, after being taken to breakfast, as Parley traveled through town with the other missionaries he instructed them to continue without him and he would soon rejoin them. After requesting a walk into the town square, Parley addressed the officer: “‘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.’”<sup>26</sup>

With that, Parley began his journey while the officer stood amazed and unable to act. Parley again invited the officer to a race and increased his speed to “something like that of a deer.”<sup>27</sup> Finally, the officer responded by sending the bulldog after Parley, who had already cleared a fence and was heading for the woods. The bulldog went after Parley, and the officer was giving the command to take him down. Parley gives an account of the incident in his autobiography:

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.<sup>28</sup>

After gaining the forest, Parley lost sight of the officer and his dog and continued his journey with the other missionaries.

Eventually the missionaries traveled southwest to Sandusky, Ohio, where they met with a tribe of Native Americans and continued their stated mission of laboring among the Lamanites. Several days were spent among the Wyandot tribe. “We were well received, and had an opportunity of laying before them the record of their forefathers, which we did. They rejoiced in the tidings, bid us God speed, and desired us to write to them in relation to our success among the tribes further west, who had already removed to the Indian territory, where these expected soon to go.”<sup>29</sup>

Leaving the Wyandots, the missionaries continued their journey toward their stated destination of the western boundaries of the United States to labor among the Lamanites. After being joined by Frederick G. Williams, who was baptized in Kirtland, the group traveled to Cincinnati, arriving sometime in early December 1830. After spending several days, preaching without much success, “about the 20th of December[, they] took passage on a steamer for St. Louis.”<sup>30</sup> Finding the Ohio River blocked with ice, the missionaries left the steamer and traveled by foot to the “neighborhood of St. Louis.”<sup>31</sup> They stayed for a few days in Illinois, about twenty miles from St. Louis, “on account of a dreadful storm of rain and snow, which lasted for a week or more, during which the snow fell in some places near three feet deep. Although in the midst of strangers, [they] were kindly entertained, found many friends, and preached to large congregations in several neighborhoods.”<sup>32</sup>

In early January 1831, the missionaries continued their difficult journey across the state of Missouri. “After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.”<sup>33</sup> Pratt summarized this journey: “This was about fifteen hundred miles from where we started, and we had performed most

of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months.”<sup>34</sup>

### **Results of the Work of the Missionaries in Kirtland**

The missionary work in Kirtland and surrounding areas laid a foundation for the Church in Ohio. Before the missionaries left Kirtland, they organized a branch in Kirtland and appointed Isaac Morley to be in charge of the Ohio congregations. The membership of the Church continued to grow as the new converts invited others to join and shared with them the Book of Mormon. As an example, the Book of Mormon that Parley P. Pratt left with Simeon Carter in Amherst bore great fruits. It made such a deep impression upon Carter that he traveled some fifty miles to Kirtland, where he was baptized and ordained an elder. He then returned to his home and commenced to preach and baptize. A branch of about sixty members was soon organized.<sup>35</sup>

As the growth of the Church in Kirtland continued, Sidney Rigdon and Edward Partridge, still unbaptized, traveled to New York to meet the Prophet Joseph Smith. Partridge wanted to discover for himself and others in his community the truth concerning Joseph Smith and the Restoration. Rigdon, wanted to meet the Prophet and receive directions from him. Upon arriving in New York, Rigdon, the future First Counselor in the First Presidency, and Partridge, the future bishop of the Church, met the Prophet. Partridge was baptized, and it was decided that John Whitmer would travel to Kirtland to help direct the Church and to be its presiding authority. Not long after, in spring 1831, the members of the Church in New York would be commanded to move to Ohio (see D&C 37; 38), which would make Kirtland the headquarters of the Church.

A careful consideration of the missionary work in Ohio by the missionaries to the Lamanites reveals a very useful pattern for Latter-day Saints to follow. The early missionaries were truly converted to the gospel and, with unwavering persistence, shared this message with those along their journey. The missionaries taught the doctrines of the Restoration and gave powerful witness of its truthfulness. The Book of Mormon and the Restoration were the main messages,

and the quiet dignity of the testimony of the special witnesses was the tool by which these messages were delivered. Many in the area were prepared to receive such a message. The religious search and debate seemed to be focused on the restoration of the primitive Christian Church. The Campbellite movement had helped prepare the minds of the people for the true Restoration. The debate over authority to baptize and grant the gift of the Holy Ghost was answered in the message of angels returning to grant authority by the laying on of hands. As John Murdock had concluded, "The Lord must either send an angel to baptize the first man, or he must give a special command to some one man to baptize another."<sup>36</sup> These early Saints were truly prepared by the Lord to receive the gospel. At least 130 individuals were baptized in the four short weeks the missionaries served in the Kirtland area. Parley P. Pratt proclaimed that perhaps hundreds were baptized through the efforts of the missionaries and conversion efforts of the new converts, as a direct result of the Lamanite mission in Ohio. Moreover, according to the Lord's timetable, the way was prepared for the Saints of New York to join this faithful flock in Kirtland, which became the headquarters of the Church, when the persecution in New York became too great.

## **Conclusions**

The missionaries learned important concepts from their missions to the Lamanites. The message of the Restoration and the power of the Book of Mormon were central to missionary work. Personal testimony and experience gave sealing validity to the message. The Lord was at the helm of this work, and He prepared people for the opportunity of hearing and accepting the message. Their minds were prepared through the discussion of the nature of the original Church and their search to find its restoration.

Although the stated objective of their mission was the preaching of the gospel to the Lamanites, the value of this mission was the journey. It was the success along the way as the missionaries took advantage of opportunities that produced the establishment of the Church in Ohio.

## NOTES

<sup>1</sup>Karl Ricks Anderson, *Joseph Smith's Kirtland* (Salt Lake City: Deseret Book, 1989), 2.

<sup>2</sup>For a discussion of the early history of Kirtland, see Milton V. Backman Jr., *The Heavens Resound: A History of the Latter-day Saints in Ohio, 1830–1838* (Salt Lake City: Deseret Book, 1983), chapters 1 and 2.

<sup>3</sup>Parley P. Pratt, *Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book, 1970), 31; emphasis in original.

<sup>4</sup>Pratt, *Autobiography*, 42.

<sup>5</sup>Richard Lloyd Anderson, “The Impact of the First Preaching in Ohio,” *BYU Studies* 11, no. 4 (Summer 1971): 477.

<sup>6</sup>Pratt, *Autobiography*, 47.

<sup>7</sup>Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1957), 1:123–24.

<sup>8</sup>Smith, *History of the Church*, 1:128.

<sup>9</sup>Pratt, *Autobiography*, 47.

<sup>10</sup>Smith, *History of the Church*, 1:124.

<sup>11</sup>Parley P. Pratt, *Mormonism Unveiled*, 41, as quoted in Anderson, “Impact of the First Preaching in Ohio,” 479.

<sup>12</sup>Smith, *History of the Church*, 1:125.

<sup>13</sup>*Saints' Herald*, June 15, 1882, 192; quoted in Backman, *Heavens Resound*, 4–5.

<sup>14</sup>Journal of Lyman Wight, *History of the Reorganized Church of Jesus Christ of Latter Day Saints*, 1:153, quoted in Anderson, “Impact of the First Preaching in Ohio,” 485.

<sup>15</sup>Pratt, *Autobiography*, 47.

<sup>16</sup>Pratt, *Autobiography*, 48.

<sup>17</sup>John Murdock, *An Abridged [sic] Record of the Life of John Murdock, Taken from His Journal by Himself*, typescript, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, 7; original spelling retained.

<sup>18</sup>Murdock, *Abridged Record*, 8.

<sup>19</sup>Murdock, *Abridged Record*, 9.

<sup>20</sup>Murdock, *Abridged Record*, 10.

<sup>21</sup>Journal of Levi W. Hancock, manuscript, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, 37.

<sup>22</sup>Backman, *Heavens Resound*, 5.

<sup>23</sup>Pratt, *Autobiography*, 48.

<sup>24</sup>Pratt, *Autobiography*, 49.

<sup>25</sup>Pratt, *Autobiography*, 49.

<sup>26</sup>Pratt, *Autobiography*, 50.

<sup>27</sup>Pratt, *Autobiography*, 50.

<sup>28</sup>Pratt, *Autobiography*, 50.

<sup>29</sup>Pratt, *Autobiography*, 51.

<sup>30</sup>Pratt, *Autobiography*, 51.

<sup>31</sup>Pratt, *Autobiography*, 52.

<sup>32</sup>Pratt, *Autobiography*, 52.

<sup>33</sup>Pratt, *Autobiography*, 52.

<sup>34</sup>Pratt, *Autobiography*, 52.

<sup>35</sup>Pratt, *Autobiography*, 51.

<sup>36</sup>Pratt, *Autobiography*, 52.