
Go Ye Into All the World: The Endeavors of Cyrus Smalling, Orson Hyde and Martin Harris

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Background

BARELY TWO YEARS following the 1830 Manchester, New York, founding of the Church of Christ, its disciples would depart their homes to spread its new message, echoing Jesus's ancient commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19, KJV). And by 1835, these newly ordained apostles and seventies would carry that message across the Atlantic to England, to the European mainland, and to Palestine.

This article will explore the mission experiences of three individuals: Cyrus Smalling, Orson Hyde, and Martin Harris. Each had faithfully followed Joseph Smith Jr., even through the Zion's Camp venture to relieve Jackson County, Missouri. However, bearing divergent views of the movement, each would meet variable degrees of success in their missions. One visited the Holy Land, one returned after an abbreviated mission to England, and one failed to go to Europe at all.

Cyrus Smalling

There is little to be found in the historical record concerning Cyrus Smalling (1789/90–1866), born in Connecticut and raised in Greene County, New York. He married Ruth Hubbel (1782–1864), and their child Laura was born in 1819. At an unknown time he joined the Latter Day Saint movement, but there is no date of his baptism. In early 1834 he became a member of Zion's Camp, during which Heber C. Kimball recalled an event with him that occurred on June 22, 1834:

After passing through a path enclosed by hazle [hazel] bushes, about two miles from the camp, I discovered a deer a little distance ahead of us standing across the path; I

made motions to Brother Smalling, and he, drawing up his rifle over my shoulder, which served for a rest, fired and hit the deer just behind the shoulder, it ran a few rods and fell. We cut a pole and fastening it on the pole, got it on our shoulders and carried it along to the camp. When we got to the camp we dressed it and divided it among the different companies, and had an excellent feast.¹

On June 24, 1835, Smalling received a patriarchal blessing in Kirtland, Ohio, from Patriarch Joseph Smith Sr., which said of him, "If thou art faithful unto thy calling thou shalt go forth and proclaim the word of truth, and nothing shall stay thee."² A few days later he was ordained to the Apostleship of the First Quorum of the Seventy, replacing Ezra Thayer who had been a seventy from circa March to May 2, 1835. In the early church, members of the Quorum of the Seventy were considered apostles in the sense of "one who is sent." Smalling's June 30 ordination by Joseph Smith Jr., Oliver Cowdery, and Sidney Rigdon was recorded in Joseph Sr.'s official record book. He was promised:

Thou shalt preach to nations that thou knowest not of at this time: thou shalt go to the islands of the seas.... Thou shalt go to Europe and preach the gospel to the kings of the earth. Thou shalt stand before bishops, archbishops and lord bishops, and even the pope himself.³

The blessing indicated that during his mission to Europe he would stand before Pope Gregory XVI⁴. In the meantime, Smalling served two years in the First Quorum of Seventy and then joined the high priest quorum. He is listed as a clerk in one meeting⁵ and served periodically on the high council.⁶

Internal strife arose in the church early in 1837, stemming from problems with the Mormons' financial institution, the "Kirtland Safety Society Anti-Banking Company."⁷ On April 9, 1837, in the Kirtland Temple Joseph Smith "proclaimed that Severe Judgment awaited those Characters that professed to be his friends & friends

1. "Extracts from H. C. Kimball's Journal," *Times and Seasons* 6, no. 3 (February 15, 1845): 804.

2. Patriarchal Blessing Book 1:24, LDS Church History Library, Salt Lake City. See H. Michael Marquardt, comp., *Early Patriarchal Blessings of The Church of Jesus Christ of Latter-day-Saints*. (Salt Lake City: Smith-Pettit Foundation, 2007), 33. There were two names erased in Joseph Smith Sr.'s patriarchal blessing book: Oliver Cowdery and Cyrus Smalling.

3. Patriarchal Blessing Book 1:24–25, LDS Church History Library; see also Matthew C. Godfrey, Brenden W. Rensink, Alex D. Smith, Max H. Parkin and Alexander L. Baugh, eds., *Documents, Volume 4: April 1834–September 1835* (Salt Lake City: Church Historian's Press, 2016), 4:352–53.

4. (Bartolomeo Cappellari, 1785–1846) whose papacy lasted from 1831 until his death in 1846.

5. "We the high council at Kirtland," *Latter Day Saints' Messenger and Advocate* 2, no. 5 (February 1836): 271.

6. Kirtland High Council Minute Book, 208, (May 23, 1836); 210, 212–13 (June 16, 1836) and 264 (November 30, 1837), LDS Church History Library.

7. See H. Michael Marquardt, "Quorum of Apostles: Actions of Dissent at Kirtland," *John Whitmer Historical Association Journal* 35, no. 2 (Fall/Winter 2015): 1–11.

to humanity & the Kirtland Safety Society But had turned tr[a]itors & opposed the Currency & its friends which has given power in to the hands of the enemy & oppressed the poor Saints.”⁸

During the last week in December 1837 some members who yet believed in the Book of Mormon were excommunicated for rejecting Smith’s leadership. It is not known if any of these members were present at the High Council meeting that leader John Smith would recall in a letter to his son, George A. Smith:

The spiritual condition at this time is gloomy also. I called the High Council together last week and laid Before <them> the case of a compan<y> of Decenters [Dissenters] 28 persons where [were] upon mature Discussion proceeded to cut them off from the chh [church]; the Leaders were Cyrus Smalling Joseph Coe Martin Harris Luke Johnson John Boynton and W[arren] W Parrish. We have cut off Between 40 & 50 from the Chh Since you Left⁹

Thus, Cyrus Smalling did not go on his mission to Europe, nor did he see the pope or the various bishops.

But this did not end Smalling’s church activities. On January 7, 1838, a notice was read and attached to one of the doors of the Kirtland Temple mentioning that a meeting would be held in ten days “to elect Trustees for said Church for the purpose of being inco[r]porated a body politic according to law.” On the January 17 three men “were unanimously chosen Trustees of said Society, viz: Joseph Coe, Martin Harris, & Cyrus Smalling.” The next day they took their oath of office.¹⁰

In a March 1838 letter George A. Smith related a further division in the church:

Last Sabbath A division arose among the Parish party abou[t] the Book of mormon John Boyington W Parish L Johnson and others said it was nonsense Martin Harris then bore testimony of its truth and said all would [be] dam[ned] that rejected it C. Smalling J Coe and others declared his testimony was true¹¹

At Nauvoo, Illinois, Jonathan H. Holmes signed an affidavit in 1843 stating:

Somewhere about five years ago, more or less, Say in August 1837, one Cyrus Smalling and others, took from the possession of the Church of Jesus Christ of Later day Saints, in Kirtland[,] Ohio, a large Book called the ‘blessing book,’ therein the care and hands

8. Scott G. Kenney, ed., *Wilford Woodruff’s Journal*, 9 vols. (Midvale, UT: Signature Books, 1983–85), 1:138.

9. John and Clarissa Smith, to George A. Smith, January 1, 1838, George A. Smith Papers, MS 1322, Box 9, Folder 1, LDS Church History Library; handwriting written above the line is indicated by angled brackets<>; added notations to letter by Andrew Jenson are omitted.

10. Geauga County, Ohio, Execution Docket 1831–1835, microfilm no. 1,289,257, item 1, LDS Family History Library, Salt Lake City, Utah. This entry was located by Lachlan Mackay.

11. George A. Smith to Josiah and Nancy Fleming, March 29, 1838 etc., George A. Smith Papers, MS 1322, Box 10, Folder 9, LDS Church History Library.

of Joseph Smith [Senior], and that he or they have from that time kept said Book concealed. and that he verily believes the said Book is now concealed in the house of Hiram Kimball in this city and saith no furthe[r].¹²

The book was retrieved that same day as recorded by Willard Richards, “the book obtained when Hiram Kimball came to Joseph[’]s & heard a general exposé of the frauding of Oliver Granger.”¹³

Smalling wrote a letter in March 1841 in which he described the supposed activities of the Kirtland Safety Society in Kirtland a few years earlier.¹⁴ Mark L. Staker explained, “Smalling’s history of the Kirtland banking experiment is useful for understanding the kinds of stories about the effort in circulation at the time, but it likely contains little accurate information. I have accepted Smalling’s claims as accurate only when another source confirms them.”¹⁵

Although Cyrus Smalling appeared to have great potential in the mission field, events were less than expected. Like some Kirtland dissenters, he wrote a disapproving letter. It is not known when he left Kirtland, but by 1850 he was living in Michigan with his wife Ruth and their daughter Laura. He died at Attica, Lapeer County, Michigan on February 18, 1866.

Orson Hyde

As early settlers often considered America to be a holy land, many cities, towns, and villages were named after places in the Bible. The Book of Mormon itself was but one of many narratives portraying a New Jerusalem on the American landscape. As described by Allen and Leonard in 1992, “The Puritans saw themselves as a covenant people, commissioned by God to build a New Jerusalem, or a City of Zion, an exemplary community that all could observe and emulate.”¹⁶

Orson Hyde was baptized into the Church of Christ on October 2, 1831, the “first Sunday in October,”¹⁷ barely a month before a November 3 revelation declaring

12. Affidavit of Jonathan H. Holmes, February 7, 1843, Joseph Smith Collection, MS 155, Box 4, Folder 8, LDS Church History Library.

13. Joseph Smith Journal, entry of February 7, 1843, kept by Willard Richards, Joseph Smith Collection, MS 155, LDS Church History Library.

14. Cyrus Smalling to “Dear Sir,” March 10, 1841, in E. G. Lee, *The Mormons, or, Knavery Exposed* (Philadelphia: Webber & Fenimore, 1841), 12–15.

15. Mark Lyman Staker, *Hearken, O Ye People: The Historical Setting of Joseph Smith’s Ohio Revelations* (Salt Lake City: Greg Kofford Books, 2009), 504n27.

16. James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. rev. and enlarged (Salt Lake City: Deseret Book Company, 1992), 11. For additional views see Gershon Greenburg, *The Holy Land in American Religious Thought, 1620–1948* (Lanham, MD: University Press of America, 1994).

17. Manuscript History Book A-1:154, in the handwriting of William W. Phelps, recorded circa January 1843, LDS Church History Library. Dean C. Jessee, ed., *The Papers of Joseph Smith: Autobiographical and Historical*

that those among the Gentiles should “flee unto Zion. & let they which be of Judah flee unto Jerusalem, unto the Mountains of the Lord[’]s house.”¹⁸ Two months later at a conference held in January 1832 at Amherst, Ohio, Hyde and Samuel Harrison Smith were assigned missionary duties in the eastern states. The two left Kirtland on their mission on February 1. A notice printed the following month in the *Painesville Telegraph* read as follows:

They [the Mormons] have made one of their young fanatics [Orson Hyde] believe that he is a descendant of, or belongs to the tribe of Judah, & that it is his duty to repair to Jerusalem, to preach Mormonism, or assist in restoring to Jews their ancient city. He some time since [February 1] took up his march for Boston.¹⁹

The following month Joseph Smith reported that the two witnesses mentioned in Revelations 11 were “two prophets that are to be raised up to the Jewish nation in the last days ... to prophecy to the Jews after they are gathered and have built the city of Jerusalem in the Land of their Fathers.”²⁰ He was thereby hinting that Orson Hyde would play such a role in the gathering of the Jews by going to Jerusalem himself. In February 1835 Hyde was selected as one of the original twelve Mormon apostles and began to study Hebrew in Kirtland the following year under Joshua Seixas.²¹

The prayer for dedication of the Kirtland Temple had instructed to, “have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; And the yoke of bondage may begin to be broken off from the house of David; And the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.”²² Testifying at a trial on the following June 3, Hyde was asked “Has there ever been any difficulty between yourself and [Joseph] Smith?” He answered, “Yes, there has been at times about the printing business and concerning [Grandison] Newell.”²³ When Heber C. Kimball was set to depart to open the missionary work in England, Hyde came in and “begged forgiveness,” asking if he could join Heber on his mission²⁴ rather than travel to Jerusalem.

Writings (Salt Lake City: Deseret Book, 1989), 1:364.

18. Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *Revelations and Translations: Manuscript Revelation Books, Facsimile Edition* (Salt Lake City: Church Historian’s Press, 2009, 204–5; LDS Doctrine and Covenants 133:12–13; Community of Christ Doctrine and Covenants 108:4).

19. “Mormonism,” *Painesville Telegraph* 3, no. 39, March 13, 1832, 3.

20. Jensen et al, *Revelations and Translations: Manuscript Revelation Books, Facsimile Edition*, 264–65; LDS Doctrine and Covenants 77:15.

21. Dean C. Jessee, Mark Ashurst-McGee and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839* (Salt Lake City: Church Historian’s Press, 2008), 1:187 (February 16, 1836); 1:191 (March 2, 1836).

22. LDS Doctrine and Covenants 109:62–64, March 27, 1836.

23. “Much interest and anxiety,” *Painesville Telegraph*, new series, 3, no. 23, June 9, 1837.

24. William Shepard and H. Michael Marquardt, *Lost Apostles: Forgotten Members of Mormonism’s Original Quorum of Twelve* (Salt Lake City: Signature Books, 2014), 144.

While some dissenters remained in Kirtland in 1838, the same sorts of problems were besetting the Mormons in Missouri, and the militant Danite organization was adding to the turmoil.²⁵ The Mormon complicity in the violence upset apostle Thomas B. Marsh sufficiently that he drew up an affidavit confirming his observations. On October 25, 1838, Orson Hyde co-signed the affidavit about Mormon involvement and "confirmed the existence and activities of the Danite Band, and told of the threats against dissenters and others who refused to take up arms in conflict."²⁶

As a result, Hyde was out of favor with the Quorum of the Twelve for a time. However, on June 27, 1839, he was readmitted: "Brother Orson Hyde was restored to the Church and the quorum of the Twelve in full fellowship by a full vote of the Council, after making an humble Confession & acknowledgement of his sins &c."²⁷

Apostles John E. Page and Orson Hyde were assigned on a mission to Jerusalem at the April 1840 church conference and left on April 15. In the Publisher's Preface of *An Appeal to the American People*, Hyde and Page wrote about their mission:

The circumstances which gave rise to this mission, are quite peculiar. Something near eight years ago [1832], Joseph Smith junr., a prophet and servant of the most High God, did predict upon the head of one of the publishers of this work, viz: Mr. Hyde, that he should yet go to the city of Jerusalem and be a watchman unto the house of Israel, and perform a work there which would greatly facilitate the gathering together of that people; the particulars of which, it is not necessary to mention here.²⁸

Joseph Smith responded:

We had a letter from Elder Hyde a few days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know in his letter if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him that converted Jews must come here. If Elder Hyde[']s & Page[']s testimony to the Jews at Jerusalem should be received then they may know "that the set time hath come"²⁹

Since to church authorities in Nauvoo it appeared that there was a delay in proceeding on the mission, the *Times and Seasons* printed the following notice:

25. William Shepard, "Transformation of the Mormon Hierarchy at Far West, Missouri," *John Whitmer Historical Association Journal* 35, no. 1 (Spring/Summer 2015): 75–76.

26. Stephen C. LeSueur, *The 1838 Mormon War in Missouri* (Columbia: University of Missouri Press, 1987), 135.

27. Kenney, *Wilford Woodruff's Journal*, 1:341, June 27, 1839.

28. *An Appeal to the American People: Being an account of the persecutions of the Church of Latter Day Saints* (Cincinnati: Printed by Shepard & Stearns, 1840), 2nd ed., p. iii, dated July 11, 1840.

29. Joseph Smith to "Beloved Brethren" [the Twelve and Elders in Great Britain], December 15, 1840, LDS Church History Library. Copy of letter in Joseph Smith Letterbook 2:190–96, LDS Church History Library.

Elders Orson Hyde and John E. Page are informed, that the Lord is not well pleased with them in consequence of delaying their mission, (Elder John E. Page in particular,) and they are requested by the First Presidency to hasten their journey towards their destination.³⁰

Because Page never arrived in New York, Hyde sailed to England without him on February 13, 1841.³¹ On April 7 the apostles in England, "lade hands upon the head of Elder Orson Hyde & Blessed him in the name of the Lord, as he had be[e]n set apart by the first Presidency to take a mission to the Holy land, the City of Jerusalem whare Jesus Dwelt, for the purpose of laying the foundation of a great work in that land. This is the first mission that any man has taken to the land of Asia belonging to the church of Christ of Latter Day Saints."³² Hyde then wrote of his assignment to Solomon Hirschell (1762–1842), the Chief Rabbi of Great Britain:

About nine years ago [1832], a young man with whom I had a short acquaintance [Joseph Smith Jr.], and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hands upon my head, and pronounced these remarkable words: "In due time, thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands, shall the Most High do a good work, which shall prepare the way, and greatly facilitate the gathering together of that people." Many other particulars were told me by him, at that time, which I do not write in this letter: But sufficient is written to show that divine appointment is claimed as the main-spring that has sent me forth from the embraces of an affectionate family, and kind friends as well as from the land that gave me birth.³³

After spending time in England, Hyde left for the Holy Land.³⁴

American missionaries had been establishing missions in Palestine for many years. The American Board of Commissioners for Foreign Missions (ABCFM) had planned to set up a mission in Palestine as early as 1818. In addition, "the Church Missionary Society (CMS), established in the period of British missionary revival in 1799, began its operations in the Mediterranean in 1812 and set up a Mediterranean mission in Malta in 1815. Other British missionary organizations active in the Mediterranean in the first half of the nineteenth century were the London Mis-

^{30.} "Elders Orson Hyde and John E. Page," *Times and Seasons* 2, no. 6 (January 15, 1841): 287.

^{31.} On John E. Page see John Quest, "John E. Page: Apostle of Uncertainty," in *Mormon Mavericks: Essays on Dissenters*, eds. John Sillito and Susan Staker (Salt Lake City: Signature Books, 2002), 19–33 and William Shepard, "Shadows on the Sun Dial: John E. Page and the Strangites," *Dialogue: A Journal of Mormon Thought* 41, no. 1 (Spring 2008): 34–66.

^{32.} Kenney, *Wilford Woodruff's Journal*, 2:86, original spelling retained.

^{33.} Copy of a letter of Orson Hyde to Solomon Hirschell, contained in letter to "President [Joseph] Smith," June 15, 1841, London, England, *Times and Seasons* 2, no. 23 (October 1, 1841): 552–53.

^{34.} For a map of Orson Hyde's travels to the Holy Land see Brandon S. Plewe, editor in chief, *Mapping Mormonism: An Atlas of Latter-day Saint History* (Provo, UT: BYU Press, 2012), 47.

sionary Society, the British and Foreign Bible Society, the London Society for Promoting Christianity among the Jews, the Religious Tract Society, and the Wesleyan Methodists.”³⁵ Levi Parsons in 1819 thought “the Jews had to convert and be restored to their Land.”³⁶

The following account is from Justin Perkins (1805–69), a Protestant clergyman, who had been sent on a mission by the ABCFM. Perkins mentioned that he met Orson Hyde after leaving Constantinople on September 21, 1841:

Sept. 21. We took passage on board the steamer Crescent, for Smyrna. We had a delightful view of Constantinople, as we left the harbor, and passed down the Marmora. Nothing can surpass its external loveliness and magnificence. The Lord hasten the time when St. Sophia, and all the hallowed temples of ancient christian worship, now in the hands of the enemy, may be rescued and filled with spiritual worshippers.

On board the steamer was a countryman—the Reverend Mr. Hyde, of Illinois! A *Mormon missionary*, on his way to Jerusalem! He had reached Constantinople two days before, and sent his message in writing to the Jewish Patriarch there, and hastened on, without seeing that dignitary, or waiting for an answer, in his zeal to reach the holy city. His particular object, he said, was the conversion of the Jews, who, he expects, are soon to return to Jerusalem. He had been twice in England, as he stated, since 1837, and as the fruits of his labors there, eight or ten thousand had embraced the Mormon system. He had also travelled in Germany, and was now preparing a book for publication in the German language, which was to contain the Mormon system. With very moderate cultivation, he evidently possessed no small share of tact and shrewdness.³⁷

Before the steamer departed, Orson Hyde had also met Rev. William Goodell (1792–1867), another clergyman and missionary to the Armenians. Justin Perkins continued the above account by relating a conversation between Hyde and Rev. Goodell:

He [Hyde] was introduced to Mr. Goodell, as an *American clergyman*, and dined with him. From some source unknown to the Mormon, Mr. Goodell had received an intimation of his religious connexion [connection]; and with his Yankee birthright of asking questions, to the no small surprise of his guest, he at length bolted the inquiry whether he were not a Mormon; which, with a momentary embarrassment, the stranger [Hyde] answered in the affirmative. Conversation then naturally ran upon the

35. Mehmet Ali Dogan, “American Board of Commissioners for Foreign Missions (ABCFM) and ‘Nominal Christians’: Elias Riggs (1810–1901) and American Missionary Activities in the Ottoman Empire,” PhD diss., University of Utah, May 2013, 6.

36. Greenburg, *The Holy Land in American Religious Thought*, 114.

37. Justin Perkins, *Residence of Eight Years in Persia, among the Nestorian Christians* (Andover: Allen, Morrill & Wardwell, 1843), 488, emphasis retained. Brought to my attention by Erin Jennings Metcalfe. Goodell wrote, “Tus. [Tuesday] 21 Our dear brother & sister Perkins left today with the Nestorian Bishop in the Steamer on their way to America. we have much enjoyed their visit.” Entry for September 21, 1841, Journal “B” (1836–43), 236, Box 1, William Goodell papers, Manuscript Division, Library of Congress, Washington, DC.

peculiarities of the sect. Mr. G[oodell]. inquired whether they hold, that they enjoy the boon of *inspiration*. "Yes," said the Mormon, "and by the way," (patting his host upon the shoulder,) "I am thinking that *you* have just had a touch of it;" alluding to Mr. G[oodell].'s knowledge of his being a Mormon. The *names* by which the sect is called, were next mentioned. *Latter Day Saints*, said the Mormon, is the most common title among them. And how, inquire Mr. G[oodell]. with a slightly curling tone, do *latter day saints* differ from *former day saints*? We think they *do not* differ much [i. e. primitive Christians and his sect], was the Mormon's ready reply.³⁸

Orson Hyde's travel letters were published by Parley P. Pratt in a pamphlet titled *A Voice from Jerusalem, or a Sketch of the Travels and Ministry of Elder Orson Hyde*.³⁹ On October 21, 1841, Hyde saw Jerusalem. He met with three missionaries, George B. Whiting (1801–55), Charles S. Sherman (1810–99) (both ABCFM) and a Mr. Gager (circa 1814–41) and described his conversation with them:

all sat in private meditation until Mr. Gager interrupted the silence by asking wherein the doctrines of our church differed from the doctrines of the established orthodox churches. I replied as follows:—"There are so many different kinds of orthodox doctrines, all differing one from the other, that it might be difficult to determine which one to be the standard by which ours should be tried; but, said I, with your permission, I will set forth and explain to you the principles of our faith, and then you can determine for yourselves wherein they differ from others." So, beginning at the Ministration of the Angel of the Lord, I expounded unto them many things concerning the rise of the church, its organization and ordinances, and form and order of its government, after which Mr. Sherman spake as follows:—

"Now, we are here trying to do all the good we can, and have been for some length of time; and what more would you have us do, or what more can we do?" I replied after follows:—"It appears to me, even allowing your cause to be just and right, that your time is spent here to little or no purpose; not, however, that I would be understood as charging you with idleness or inattention; but the strong and deep-rooted prejudices which reign in the breasts of the people here against you, that they will not even allow you to educate their children, when you propose to do it gratuitously, must render your labors extremely limited; and, further the genius of your policy does not admit of your making that exertion which the Saviour of the world required his servants to make in former days. You receive a salary from a home institution, and by that institution you are directed to remain here whether the people will hear or not; whereas the Saviour taught his disciples to depart, and shake the dust from their feet, against that house, city, or people, that would not hear them, and not spend their labour for that which did not profit." . . .

38. Perkins, *Residence of Eight Years in Persia, among the Nestorian Christians*, 488–89, emphasis retained.

39. See Peter Crawley, *A Descriptive Bibliography of the Mormon Church Volume One 1830–1847* (Provo, UT: Religious Studies Center, Brigham Young University, 1997), 187–89.

Mr. Whiting then asked if we acknowledged any to be christians except those who embraced our doctrines and joined our church? To this I replied in the following manner:—“We believe there are many in all the different churches, with many who are externally attached to no church, who serve the Lord according to the best light and knowledge they have, and this service is unquestionably acceptable in his sight; and those who have died in this condition have no doubt gone to receive the reward of their labours in the mansions of rest. But should He be pleased to send more light and truth into the world, or revive those principles of truth, which have been made to yield their sovereignty to the opinions of men, and they refuse to receive them, or walk in them, their service would cease to be acceptable to the Lord, and with no degree of propriety could we acknowledge them true christians; and we do know, and are sure, that the Lord has caused more light to shine, and that he will hold none guiltless who refuse to walk in it after the means of obtaining it are brought to their knowledge, and placed within their reach.”⁴⁰

Hyde then questioned the priesthood and baptism of Rev. Whiting.

Early Sunday morning, October 24, Orson Hyde arrived in Jerusalem, shortly departing for the Mount of Olives. Here “in solemn silence” he wrote his dedication prayer, “to dedicate and consecrate this land unto Thee, for the gathering together of Judah’s scattered remnants.” Included in his supplication for the Jewish people were the following:

Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. . . .

Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

Hyde also prayed for a stranger in Philadelphia who gave him some gold for his journey. He also prayed “to remember Zion, with all her stakes, and with all her assemblies” and the “presidency of thy Church.” Hyde later wrote, “On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.”⁴¹

40. Letter of Orson Hyde from Trieste, January 1, 1842, to “Dear Brethren of the Twelve,” *A Voice from Jerusalem, or a Sketch of the Travels and Ministry of Elder Orson Hyde* (Liverpool: Published by P. P. Pratt, 1842): 6–20, emphasis omitted. Excerpts of the letter were published in the *Latter-Day Saints’ Millennial Star* 2, no. 11 (March 1842): 168 and *Times and Seasons* 3, no. 18 (July 15, 1842): 847–53.

41. “Interesting News from Alexander and Jerusalem. Letter from Elder Hyde,” to Parley P. Pratt, November 22, 1841, *Millennial Star* 2, no. 9 (January 1842): 132–36.

Back in Nauvoo at a special conference held on April 7, 1842, John E. Page explained why he did not stay with Hyde while gathering funds for the trip to Jerusalem. Joseph Smith responded "that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it ... When Elder Hyde returns we will reconsider the matter, and perhaps send them back to Jerusalem, we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put, and carried that we hold Elder Page in full fellowship."⁴²

Orson Hyde returned to Nauvoo from his thirty-one-month mission on December 7, 1842. William Clayton wrote in the Book of the Law of the Lord that Joseph Smith "dined with E[lde]r Orson Hyde & family" and "this day returned home from his Mission to Jerusalem."⁴³ In January 1843 after President Smith told about a dream he had, "Elder Hyde told of the excell[e]nt white wine he had in the east. Joseph prophcid [prophesied] in the name of the Lo[r]d—that he would drink wine with him in that country." Smith expressed his own hope to go to England himself and "to all countries where we are a mind for to go,"⁴⁴ wishing to travel "through Europe probably to Jerusalem and thus raise a great excitement through the whole world."⁴⁵

Martin Harris

Martin Harris was a member of the Kirtland High Council until September 3, 1837, when he lost the position, ultimately to be excommunicated at the end of the year. However, he continued to preach the Book of Mormon and was rebaptized nearly three years later by July 18, 1840.⁴⁶

In 1846 Harris accepted James J. Strang as a prophet and successor to Joseph Smith. In September Harris attended a conference at the Kirtland Temple that adopted the following resolution:

RESOLVED, (one vote in the negative), That we sustain and uphold with our faith and prayers, and acknowledge in his administration James J. Strang, as First President of this Church, and as the duly appointed successor of Joseph Smith, as Prophet, Seer, Revelater [Revelator], and Translater [Translator] unto this Church, according to the Law of the Church, and the word of God.⁴⁷

42. "Conference Minutes," *Times and Seasons* 3, no. 12 (April 15, 1842): 761–62.

43. Andrew H. Hedges, Alex D. Smith, and Richard Lloyd Anderson, eds., *Journals, Volume 2: December 1841–April 1843* (Salt Lake City: Church Historian's Press, 2011), 2:172, cited hereafter as Hedges, *Journals, Volume 2*.

44. Hedges, *Journals, Volume 2*:247–48.

45. Ibid., 2:248, note 297 from William Clayton Journal, January 20, 1843.

46. H. Michael Marquardt, "Martin Harris: The Kirtland Years, 1831–1870," *Dialogue: A Journal of Mormon Thought* 35, no. 3 (Fall 2002): 11–20.

47. "Kirtland," *Voree Herald* 1, no. 9 (September 1846): 1–2, Voree [near Burlington], Wisconsin Territory.

At the conference Harris was appointed a member of Strang's High Council, as was his brother Preserved and William Cowdery, the father of Oliver. Leonard Rich⁴⁸ was chosen as stake president and Lester Brooks as an apostle.

Harris was one of a large following of Mormons who acknowledged Strang as possessing the true order of the church.⁴⁹ Strang shortly assigned Harris to go on a mission to England with plans to be away from Kirtland for at least a year. Within a month he had signed over his power of attorney to his brother Preserved and Bishop Jacob Bump.⁵⁰ Shortly thereafter, Harris left Kirtland with Apostle Lester Brooks and arrived in England in October 1846.

The *Latter Day Saints' Millennial Star*, the church publication in the hands of the Twelve Apostles in England, republished a circular that contained a letter of August 4, 1846, from Crandell Dunn to William A. Appleby relating negative content concerning Strang. Dunn had been presiding over the western part of Michigan when Strang presented his claim as a prophet in August 1844. The circular was published in the issue of October 15, 1846 and would have significant effect upon Harris's mission.⁵¹

The two arrived in Liverpool, England, but opposition had already arisen as a result of the *Millennial Star* article. Elder Marsden "made Strangism look so contemptibly mean, that Martin publicly denied being sent by Strang, or being in any way, connected with him."⁵²

At a quarterly conference held in Birmingham on October 25 Harris wanted to speak, but the conference voted to deny his request. The *Millennial Star* printed the result of Martin's attempt to preach to the conference:

We also learn, from Elder Wheelock's letter of Birmingham, that Martin Harris and his escort have paid them a visit. He [Harris] introduced himself to their conference meeting and wished to speak ... On being rejected by the united voice of the conference, he went out into the street, and began to proclaim the corruption of the Twelve; but here the officers of government honoured him with their presence — two policemen came and very gently took hold of each arm and led Martin away to the Lock-up.⁵³

48. Janet Lisonbee, *Mormon Graves in Kirtland: A Biographical Dictionary of Early Saints Buried in the Kirtland Area* (Independence, MO: John Whitmer Books, 2009), 31–33.

49. "Progress of the Work," *Voree Herald* 1, no. 9 (September 1846): 3.

50. Copy of Power of Attorney, September 4, 1846, Martin Harris Legal Documents, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah; photo in *BYU Studies* 24, no. 4 (Fall 1984): 426.

51. *The Latter-Day Saints' Millennial Star* 8, no. 6 (October 15, 1846): 93, Liverpool, England. Orson Hyde and John Taylor arrived in England on October 3, 1846. Hyde became the editor of the *Star*. It was claimed that there was confusion in the church in England, see "English Churches," *Voree Herald* 1, no. 9 (September 1846): 3.

52. "Strangism.—Invitation to Imposters," *Latter Day Saints' Millennial Star* 8, no. 9 (November 20, 1846): 137.

53. "Notices," *Latter Day Saints' Millennial Star* 8, no. 8 (November 15, 1846): 128. Cyrus Wheelock recorded his journal, "he [Martin Harris] was not to be put off[] so he must and would preach and Accordingly Decamp

An editorial proclaimed that Harris was of the devil and a wicked man:

Martin Harris. One of the witnesses to the Book of Mormon, yielded to the spirit and temptation of the Devil a number of years ago—turned against Joseph Smith and became his bitter enemy.... In one of his fits of monomania, he went and joined the “Shakers” or followers of Anne Lee. He tarried with them a year or two, or perhaps longer, having had some flare ups while among them; but since Strang has made his entry into the apostate ranks, and hoisted his standard for the rebellious to flock too, Martin leaves the “Shakers,” whom he knows to be right, and has known it for many years, as he said, and joins Strang in gathering out the tares of the field. We understand that he is appointed a mission to this country, but we do not feel to warn the Saints against him, for his own unbridled tongue will soon show out specimens of folly enough to give any person a true index to the character of the man.⁵⁴

Harris and Brooks did not have any success in their missionary work during the time they were abroad. In fact it was one of the shortest Mormon missions to England, lasting only two-and-a-half months. They arrived back in New York on December 8, 1846, and were in Kirtland by January. Martin then joined former apostle William E. McLellin’s Church of Christ, which was advocating David Whitmer as prophet, seer, revelator and successor to Joseph Smith. In a letter to Strang, Lester Brooks wrote, “Martin Har[r]is I learn is at Kirtland doing all he can against you. The greatest blunder that ever I committed was in taking Harris to England”⁵⁵

Harris remained in Kirtland until 1870 when he traveled with Edward Stevenson to Utah Territory and was rebaptized in the Salt Lake Endowment House. He died in Clarkston, Cache County on July 10, 1875, at the age of ninety-two.

Summary

Cyrus Smalling, Orson Hyde, and Martin Harris, though called as missionaries to go to other nations, did not always accomplish their missions as planned. Orson Hyde did make it to Jerusalem and dedicated the Holy Land for the return of the Jews, but without his fellow apostle John E. Page. Being a missionary was hard, living away from family, and often having difficulty obtaining food, lodging, and financial

[Decamped] to the Street and Commenced holding forth to the annoyance of the people while thus engaged to [two] policemen Verry [Very] politely wa[i]ted uppon [upon] him Each affectionately taking an arm and thus the Ðram Curtain fell and the Drama Closed to the great Amusement of the Spectators.” Cyrus H. Wheelock Journal, October 25, 1846, LDS Church History Library. See also Robin Scott Jensen, “A Witness in England: Martin Harris and the Strangite Mission,” *BYU Studies* 44, no. 3 (2005): 79–98.

54. “Sketches of Notorious Characters,” *Latter Day Saints’ Millennial Star* 8, no. 8 (November 15, 1846): 124.

55. Brooks to Strang, March 14, 1847, James Jesse Strang Collection, WA MSS 447, Box 1, folder 38, General Correspondence, #258, Beinecke Rare Book and Manuscript Library, Yale Collection of Western Americana, Yale University, New Haven, Connecticut.

support. Of these three individuals it was only Orson Hyde who completed his mission to be welcomed back by president Joseph Smith.

It was not uncommon for individuals in the early church to have aspirations of great accomplishments but to fall far short of their goals. This often paralleled disappointing events at home, such as the patterns of dissension occurring in Kirtland, Far West, and Nauvoo. Prophetic directives did not always lead to spiritual triumphs in the early church.⁵⁶

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56. See Roger D. Launius and Linda Thatcher, eds., *Differing Visions: Dissenters in Mormon History* (Urbana: University of Illinois Press, 1994).