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The Scotch Mission, or the Introduction of the Fulness of the Gospel into Scotland

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Abstract: An essay on the history of the introduction of Latter-day Saint missionary work in Scotland from late 1839 to 1841.

THE SCOTCH MISSION,

Or the Introduction of the Fulness of the Gospel into Scotland.

Elder Samuel Mulliner and Alexander Wright arrived at Glasgow as the first Latter-day Saint missionaries from America to Scotland, Dec. 20, 1839. On the following day they continued their journey to Edinburgh, where Elder Mulliner's parents resided. These were overjoyed to see their son, and made him and his missionary companion as comfortable as possible. After a few days rest Elder Wright left for the north of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until Jan. 7, 1840, when he started out to commence his missionary labor. Conceiving the idea of beginning operations on one side of the country and then work through it, he proceeded to Bishopton, a village six miles west of the city of Paisley, where a brother from England by the name of James Lea was employed as a time-keeper for a railway company. This brother introduced Elder Mulliner to a family by the name of Hay, to whom he proclaimed the fulness of the Gospel. This was on the 9th of January, and in the evening of the 10th he preached to a good-sized audience in a large room which he had procured for the purpose. This was the first public preaching done by any Latter-day Saint Elder in Scotland.

In the evening of Jan. 14, 1840, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the river Clyde, as the first fruits of preaching the fulness of the Gospel in Scotland. On the 19th the newly baptized couple were confirmed by the laying on of hands for the reception of the Holy Ghost. Bro. Hay's children were also blessed, and the sacrament administered for the first time in Scotland by divine authority in this dispensation. On that occasion Elder Mulliner received

the gift of tongues, a blessing which he had long-desired, but never received until that evening.

In the meantime opposition to the truth began to manifest itself, and several clergymen offered objections in public to the doctrines advanced by Elder Mulliner. A Mr. Crowley also challenged him for a public discussion, which came off in the evening of Jan. 24th, and resulted in victory to the cause of truth. That evening Elder Mulliner received a letter from his missionary companion, Elder Wright, who desired to join him. Consequently Elder Mulliner took a temporary leave of his new converts at Bishopton, and proceeded on a canal-boat to Edinburgh, where he met Elder Wright on the 31st. The two Elders continued their missionary labors together, and while holding a private meeting at Edinburgh, in the evening of Feb. 2nd, two young men, Mr. Gillispie and Mr. McKenzie, from Leith, who were present, rose up and testified that they were convinced of the truth advocated by the Elders, and that same evening they were both baptized by Bro. Mulliner in the sea near Leith harbor. About the middle of February Elder Mulliner, accompanied by Bro. Wright, returned to Bishopton, where he baptized Sister McKenzie on the 15th. Next, they commenced operations in the towns of Paisley, Kilpatrick, Johnstone, Houston, Bridge-of-Weir and other places. At Paisley they hired a hall, situated on one of the principal streets of the town, where they commenced to hold public meetings. At one of these Mrs. Grace McMaster became acquainted with the Elders and invited them home. She subsequently opened her house for holding meetings on Wednesday evenings, and finally was baptized by Elder Mulliner, March 26, 1840, together with others, as the first

fruits of the Gospel in the city of Paisley. In the town of Kilpatrick the missionaries were attacked by a mob who pelted them with stones and rubbish and forced them to leave the town. At other places they were opposed by the clergymen, who tried to stir up the people against the truth by relating wicked falsehoods concerning the Saints in America, etc. Notwithstanding this the brethren continued their labors, which were crowned with much success. Among the number baptized was the late Wm. A. McMaster, who afterwards became a successful missionary in the Church.

In the beginning of May, 1840, Apostle Orson Pratt arrived in Paisley, and on the 8th of that month he, assisted by Elders Mulliner and Wright, organized a branch of the Church at Paisley. Robert McArthur was ordained to be the presiding Elder of the branch. Alexander Hay and Andrew Robertson were ordained Elders; David Wilkie, John Welsh and Gibson Elwood, Priests; George McKenzie, Francis Sprowle and John Souden, Teachers. George Ritchie was ordained a Deacon and Thomas Watson appointed clerk. This was the first branch of the Church organized in Scotland. Up to May 17, 1840, the following named individuals (80 in all) had been baptized by Elders Mulliner and Wright in Scotland:

Alexander Hay, baptized	January 14,	1840.
Jessie Hay,	" "	" "
— McKenzie,	February 2,	" "
— Gillispie,	" "	" "
Margaret McKenzie,	" 15,	" "
John Soudan,	March 26,	" "
Grace McMaster,	" "	" "
Margaret Parks,	" "	" "
George Ritchie,	" 29,	" "
George McKenzie,	" "	" "
Robert Hamilton,	April 1,	" "
John Leechman,	" 2,	" "
Ann Park,	" 5,	" "
Margaret McKenzie,	" "	" "
Susan Monie,	" "	" "
Isabel Duncan,	" "	" "
Daniel McKenzie,	" 6,	" "
Thomas Kirkwood,	" 7,	" "
Catharine McDonald,	" 9,	" "

Alex. Gardiner, baptized	April 10,	1840.
Charles Hamilton,	" "	" "
Mary Hamilton,	" "	" "
Mrs. Kirkwood,	" "	" "
James Ure,	" "	" "
Gibson Elwood,	" 11,	" "
Margaret Elwood,	" "	" "
Samuel Evans,	" "	" "
John Welsh,	" "	" "
James Shanks,	" 12,	" "
Andrew Lokie,	" "	" "
Francis Sprowle,	" "	" "
Catharine Guthrie,	" "	" "
James Gordon,	" 14,	" "
Sarah McUtcheon,	" "	" "
Walter Granger,	" 15,	" "
Wm. McMaster,	" "	" "
Grace Lokie,	" 16,	" "
Isabel Wilkie,	" "	" "
Isabel Begg,	" 17,	" "
David Wilkie,	" 19,	" "
Andrew Robertson,	" "	" "
Robert McArthur,	" "	" "
Margaret Evans,	" "	" "
Mary Evans,	" "	" "
Ellen Carnegie,	" "	" "
Elizabeth Thompson,	" 21,	" "
Ann Elwood,	" "	" "
John McUtcheon,	" 22,	" "
Mathew McLean,	" "	" "
Isabel Connell,	" 24,	" "
Margera Andrews,	" "	" "
Jean Andrews,	" "	" "
Alexander McLean,	" "	" "
Mary McLean,	" "	" "
Thomas Watson,	" 25,	" "
Janet Watson,	" "	" "
Cathrine McArthur,	" 26,	" "
Robert Martin,	" 27,	" "
John Hart,	" "	" "
John Paton,	" 28,	" "
Ravenna Sprowle,	" "	" "
John Brown,	May 3,	" "
Andrew Sprowle,	" "	" "
John Miller,	" "	" "
M. Kirkwood,	" "	" "
Thomas Jaap,	" "	" "
James Rew,	" "	" "
John Hindman,	" "	" "
Jean Hindman,	" "	" "
Elizabeth Ferguson,	" "	" "
Naney McIntire,	" "	" "
Neil McKenzie,	" "	" "
Elizabeth McKenzie,	" "	" "
Jean Jaap,	" "	" "
John Clark,	" "	" "
Ann Evans,	" "	" "
Stewart Hutcheson,	" "	" "
Margaret Ferguson,	" "	" "
John Ferguson,	" "	" "
Wm. Lohead,	" "	" "

On May 18, 1840, Elders Pratt and Mulliner proceeded to Edinburgh to introduce the fulness of the Gospel in that city. They hired a hall for six months, and in the evening of the 24th Bro. Pratt preached the first public discourse in that city. The preaching done previous to this by Elders Mulliner and Wright was done in private houses. Soon afterward they began to baptize; and before autumn a conference, called the Edinburgh Conference and containing several branches, was organized by Elder Pratt at Edinburgh. While laboring in that city Elder Pratt lived with Elder Mulliner's parents, who were among the number baptized.

On May 26th Elder Reuben Hedlock, agreeable to the desires of Elder Pratt, arrived in Paisley, where he found Elder Alexander Wright engaged in the ministry alone, Bro. Mulliner having left the city to accompany Elder Pratt to Edinburgh. Elder Hedlock writes:

"The spirit of inquiry was very general in this place (Paisley) and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them: then they began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his work people who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about sixty-five members of the Church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful laborer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the Church in Bridge-of-Weir on the 6th of June, consisting of 27

members, including at this time the brethren in Johnstone. Feeling led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John McAuley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in the Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent; this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about one hundred people to come and hear. After the first Sabbath my hearers dwindled to about twenty in number, but having agreed for the hall for five months I was determined to preach my time out, if I had only two hearers. I soon began to baptize."

At the General Conference held in Manchester, England, July 6, 1840, 5 branches, 6 Elders, 5 Priests, 3 Teachers, 2 Deacons and 106 members were represented by Elder Mulliner in the regions round about Glasgow. At that conference Elder Hiram Clark was appointed on a mission to Scotland to assist Reuben Hedlock.

Elder Clark arrived in Scotland in July and immediately commenced preaching, together with Elder Hedlock, on Glasgow Green and other places, also baptizing some who were ready to render obedience to the truth. Elder Clark preached in Glasgow, Paisley, Bridge-of-Weir and other places, and having finished his labors in Scotland he sailed from Glasgow, Sept. 2, 1840, on board

the steamship *Archilles*, together with Elder Walter Crane, wife and child, of Glasgow, and Sister Isabel Begg, of Paisley, who started on their journey to the gathering place of the Saints in America, being the first Saints who emigrated from Scotland.

In the meantime Elder Mulliner continued his labors with Apostle Pratt in Edinburgh, suffering part of the time from ague. He also visited his relatives, a number of whom joined the Church. He finally returned to Paisley, where he and Elders Reuben Hedlock, Hiram Clark and Alexander Wright, attended a conference on the 1st of August.

After this conference Elder Mulliner continued his labors in Paisley and surrounding country, preaching baptizing and exhorting the Saints to faithfulness. The power of God was manifested on various occasions and in different ways, which strengthened the Saints in the faith. A young sister by the name of Beaumon, who had suffered from what was termed a leprosy in her ears for fifteen years, was miraculously healed under the administration of Elders Mulliner and David Wilkie.

Elder Mulliner left Glasgow on his return to America, Oct. 2, 1840, having performed a good mission.

Elder Reuben Hedlock, who in the meantime had continued his labors in Glasgow and vicinity, organized a branch of the Church, numbering 12 members, in that city, Aug. 8, 1840. After this he commenced preaching in Greenock, 23 miles from Glasgow, where he baptized two, but in consequence of ill health he was obliged to confine his labors to Glasgow, occasionally visiting the other branches in the neighborhood.

At the General Conference held at Manchester, England, Oct. 6, 1840, Elder Mulliner represented 8 Elders, 7 Priests, 5 Teachers, 3 Deacons and 193 members in the Glasgow Conference (including Glasgow and the regions round about), and Orson Pratt represented 2 Priests and 43

members in the Edinburgh Conference.

Orson Pratt wrote to the editor of the *Millennial Star*, Oct. 17, 1840, as follows: "The work is progressing slowly in Edinburgh. Some are baptized every week. The Church here numbers 74 members * * *. We preach about seven times on every Sabbath in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the street we disposed of something like eighty printed addresses."

During the following winter, through the labors of Elder Pratt and fellow-missionaries, the Church in Edinburgh and vicinity increased to over two hundred members.

After attending the October Conference at Manchester, England, Elder Hedlock returned to his field of labor in Scotland. On Jan. 31, 1841, he organized a branch of the Church in Greenock, where subsequently Elder Speakman and others continued the work successfully.

At the General Conference held in Manchester, April 6, 1841, Reuben Hedlock represented six branches of the Church, namely, Glasgow with 94 members; Paisley with 115 members; Bridge-of-Weir with 62 members; Johnstone with 44 members; Greenock with 31 members; and Thorney Bank with 18 members - or a total in the Glasgow Conference of 12 Elders, 15 Priests, 13 Teachers, 11 Deacons and 317 members. Total, 368. Elder Pratt also represented 6 Elders, 9 Priests, 6 Teachers, 2 Deacons and 203 members (total 226) in the Edinburgh Conference. At that conference Elder John McAuley was appointed to preside over the Glasgow Conference, instead of Reuben Hedlock, who had been released to return to his home in America, and Geo. D. Watt was appointed President of the Edinburgh Conference.

SAMUEL MULLINER was born in Haddington, East Lothian, Scotland, Jan. 15, 1809. He spent his boyhood days at Dunbar, where he also learned the shoemaker's

trade. He married Catherine Nisbet Dec. 4, 1830, and shortly afterward decided to emigrate to Australia, but finding himself short of means, he changed his plans and emigrated to America in 1832, settling near the city of Toronto, in Canada, where he first heard the fulness of the Gospel proclaimed, and was baptized by Theodore Turley Sept. 10, 1837, together with his wife. In the following spring he started with his family for Missouri and arrived in Springfield, Ill., on his way thither, July 30, 1838. There his family remained while he performed his mission to Scotland. Owing to the temporary location of a number of families from Kirtland, Ohio, in 1838, a branch of the Church was organized at Springfield, Nov. 4, 1838, in which Elder Mulliner officiated as a Teacher. Later, a Stake of Zion was organized there. Bro. Mulliner was ordained to the office of an Elder March 10, 1839, and to that of a Seventy May 6, 1839. On the latter date he was advised to prepare for a foreign mission, which he did and left his family at Springfield, July 16, 1839, and started in company with an Elder Snider for New York, where they arrived Aug. 10th. After preaching in the neighborhood of that city and having made a visit to Kirtland, Ohio, he sailed from New York, in company with Elders Hiram Clark and Alexander Wright, Nov. 6, 1839. They arrived in Liverpool, England, Dec. 3rd. On the 7th they started for Preston, where they arrived on the 8th. There they spent about ten days very pleasantly with Willard Richards and the Saints. On the evening of Dec. 19th, Elders Mulliner and Wright started for Scotland, and arrived at Glasgow on the 20th. After a successful mission Elder Mulliner took an affectionate leave of the Saints in Scotland and sailed from Glasgow Oct. 2, 1840, on his way back to America. After visiting among the Saints at Liverpool, he attended a General Conference at Manchester and then engaged passage for a small company of Saints from Scotland on board the ship *Isaac Newton*, which sailed from Liverpool on the 15th. This was the first company of emigrants who went by way of New Orleans, where the company arrived Dec. 2nd, after a pleasant voyage of 48½ days. For years afterwards the favorite route of emigration from Great Britain to Nauvoo, Ill., was *via* New Orleans. Elder Mulliner's little company of Scotch Saints continued their travel from New Orleans by steamboat up the Mississippi River to St. Louis, Mo., where Elder Mulliner left the company and traveled by stage to Springfield, Ill., where he was again united with his family on Dec. 19, 1840. Some time after his return home Elder Mulliner removed with his family to Nauvoo Ill., from which place he was sent on a mission in November, 1842. In crossing the Lake from Chicago to Buffalo, a terrible storm came up which wrecked nearly every vessel on the Lake except the one Elder Mulliner and a fellow-missionary (James Houston) was on. In parting with the captain of the vessel (Mr. Walker) at Buffalo, Elder Mulliner made him a present of some Church books and thanked him for bringing him safe across. The captain replied with emphasis: "Elder Mulliner, don't thank me; it is I who am under obligation to you for a safe voyage, for I am fully convinced that had it not been for you Mormon Elders

being on board, the ship would have gone to the bottom. And I wish you, when you get back home, to tell your brethren that if any of your Elders wish to cross these lakes, let them enquire for Captain Walker, and they shall have a free passage." From Buffalo the missionaries walked to Lewiston, on the Niagara River, where they commenced preaching and baptizing. Elder Mulliner organized a branch at Cambria, Niagara Co., N. Y., April 27, 1843. Among those baptized by him in that part of the country was Geo. A. Neal, a wealthy farmer, and others, who afterward became known as faithful members of the Church. He also crossed the river into Canada and preached at St. Catherine, where the people became so interested in the principles he advocated that they offered to build him a chapel, send for his family and pay him a salary, if he would consent to settle down and remain with them to preach; provided, however, that he would agree not to say anything about Joseph Smith and the "Golden Bible." From this important mission Elder Mulliner returned to Nauvoo, arriving there July 2, 1843, having traveled all the way from Cambria, N. Y., in 24 days with a light horse and buggy. Soon afterwards he located as a shoemaker at Monmouth, Warren Co., Ill., where he remained doing good business until the following spring, when he returned to Nauvoo. At the October Conference, 1845, he was called to act as one of the Presidents of the 12th quorum of Seventies, and subsequently received his endowments in the Nauvoo Temple. In 1846, at the time of the exodus, he prepared an outfit with which to travel west, but the authorities of the Church asked him to remain a little longer and let some one else have the use of his outfit. Elder Mulliner readily consented to do this, returned to Monmouth, where he during the following winter earned another outfit, with which he traveled to Winter Quarters in the spring of 1847. There he was asked a second time to part with his animals and wagons for the benefit of others, which he did as willingly as the first time. He then took his family to Savannah, Mo., where he remained one year and then started for the valley once more. In passing through Kaneyville, he met Apostle Orson Hyde who desired him to remain with him. Immediately Elder Mulliner bought a house at Kaneyville, left his teams and wagons at Bro. Hyde's disposal, and went to work to earn another outfit to go west the next year, but when the spring of 1849 came, Elder Mulliner was sent on a business mission to the East, from which, however, he returned the same year; and in 1850, having earned another good outfit to cross the plains with, he came on to Great Salt Lake Valley with his family. He bought a lot in G. S. L. City for \$500—the lot now occupied by Walker Brothers' Store and adjacent buildings—started a tannery and shoe shop and built a comfortable dwelling house. In 1858, during the time of the move, he bought a mill at Americus Fork, and also built a mill on Spring Creek, between that town and Lehi, where he resided until quite recently. A few years ago he removed part of his family to Orderville, Kane Co., where he spent some two years, and then returned to Utah County. He now lives a retired life with his children at Lehi, Utah Co.