

EXTRACT FROM THE JOURNAL
OF HEBER C. KIMBALL:

*The battle of Crooked river—Death
of D. W. Patten.*

It will not be expected that I should recapitulate the circumstances which then transpired, which were of an extraordinary character, as numbers have written on the subject: suffice it to say, that the Saints suffered privations, hunger, abuse, cold, famine, and many of them death. Yes, the blood of the Saints has stained the soil of Missouri, for which the King of Kings and Lord of Hosts will recompense upon her, the punishment of her crimes.

From about the 6th of August, until the 1st of November, it was a continual scene of agitation, and alarm, both by night and by day. The enemies of righteousness were determined to overthrow the Saints, and regardless of all law, (which was trampled upon with impunity,) they made every preparation, and used every means in their power to accomplish their unhallowed designs.

The Saints, tenacious of their liberties, and sacred rights, resisted these unlawful designs, and with courage worthy of them, they guarded their families and their homes, from the aggressions of the mob, but not without the loss of several lives, among whom was my much esteemed and much lamented friend, Elder David W. Patten who fell a sacrifice to the fell spirit of persecution, and a martyr to the cause of truth. The circumstances of his death I will briefly relate.

It being ascertained that a mob had collected on Crooked river in the county of Caldwell, a company of sixty or seventy persons immediately volunteered from Far West to watch their movements and repel their attacks, and chose Elder Patten for their commander, they commenced their march about midnight, and came up to the mob very early next morning, and as soon as the brethren approached near to them, they were fired upon, when Capt. Patten received a shot, which proved fatal; the mob after firing, ran away. Several others of the brethren were wounded at the same time, some of whom afterwards died.

Immediately on receiving intelli-

gence that Brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see me. He was conveyed about four miles, to the house of Brother Winchester. During his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there.

He lived about an hour after his arrival, and was perfectly sensible and collected until he breathed his last.—Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the gospel which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and its horror. Speaking of those who had fallen from their steadfastness, he exclaimed, "O that they were in my situation; for I feel 'I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me,' &c.

Speaking to his beloved partner, who was present and who attended him in his dying moments, he said, "whatever you do else, O, do not deny the faith!" He all the while expressed a great desire to depart. I spoke to him and said, "Brother David, when you get home I want you to remember me." He immediately exclaimed "I will." At this time his sight was gone. We felt so very much attached to our beloved Brother, that we beseeched the Lord to spare his life and endeavored to exercise faith in the Lord for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his "desire was to be with Christ which was far better." A few minutes before he died he pray-

ed as follows: "*Father I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself:*" and then said to those who surrounded his dying bed, "*Brethren, you have held me by your faith, but do give me up and let me go I beseech you.*" We then committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the church and a blessing to the Saints: and whose faith and virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the church of Christ from generation to generation.

It was indeed a painful circumstance to be deprived of the labors of this worthy servant of Christ, and cast a gloom upon the Saints: yet the glorious and sealing testimony which he bore of his acceptance with heaven, and the truth of the gospel, was a matter of joy and satisfaction not only to his immediate friends, but to the Saints at large.

COMMUNICATIONS.

May 8th 1841.

DEAR BROTHER:—

I have the pleasure to inform you that I have arrived at Armstrong County, Pa. where I have held several meetings among the brethren. The course of truth in this part of the vineyard is moving with a slow but steady pace. The brethren are in good spirits and strong in the faith and appear liberal towards our public works, and have received and treated me very kindly since I have been here. I have held several meetings, and baptized three. I find plenty to do; there are calls for preaching on every hand—the people say they "never heard it after this sort." Next Saturday, I have to attend a conference among the brethren; it is expected there will be a great assembly on the occasion. I have preached so much since I have been here that I am quite hoarse. I have frequently desired to have you here to help me to proclaim the everlasting gospel, the obedience to which will make mankind heirs of the kingdom of heaven. You know "the pure testimony put forth by the spirit" will cut

its way through—but it must be put forth by the spirit, or else it will do no good. How long I shall stay in these parts I do not know, but when I leave here I intend to visit the saints in Lancaster County Pa.

May 13th I resume my pen this morning to continue my letter. I had a good meeting yesterday, the congregation was composed of Methodists, Presbyterians and Latter Day Saints. I preached from Paul's epistle to the Hebrews 2nd chap. 1, 2, 3, 4 verses. *Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip.—For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?—* The above passages of scriptures offered me an extensive field of argument upon the subject of the gospel, and, also, an opportunity of portraying the downfall of nations and kingdoms, who had not had a respect to the recompence of reward, but had been disobedient to the commands of Heaven and had, consequently plunged themselves into irretrievable woe.

I am happy to say, that the religion of Christ is continuing to gain ground in this vicinity; there is a church of about 40 or 50 members in this place, and are some of the most respectable and intelligent part of the community. It is the baser sort, and the false teachers in sheep's clothing that reject the gospel of Christ—the drunkard reviles the religion of the saints because it takes away his cup—the priests who teach for hire, and divine for money will not come to the light because their crafts will be in danger. "The heathen rage, and the people imagine vain things," and the cry of "these men that have turned the world upside down have come hither also, and 'great is goddess Diana' is invariably set up by the learned theologians of the day and by their flocks, who are blinded by their teachings. When I consider