

“A High and Noble Calling”: The Life of Jacob Horace Smith Jr.

LAURA M. BOTTS

As the South struggled after the Civil War, the citizens of Florida suffered from a lack of spiritual guidance and a dearth of financial resources. Baptists in Georgia and other areas provided what support they could for missionaries to assist their Florida neighbors. On July 1, 1875, *The Christian Index* memorialized Jacob Horace Smith, Jr., a young Georgia Baptist missionary, in an obituary written by Henry Carr Hornady. Hornady baptized Smith during a revival held at the First Baptist Church of Atlanta, Georgia, in 1865 or 1866. He said Smith “. . . heard the voice of the Master saying: ‘Go ye into all the world . . .,’ and recognized that command as personally addressed to him; but the flesh rose up in opposition to the call of duty, and he found himself engaged in a fierce struggle with this opposing force.”¹

Smith battled “consumption,” or tuberculosis, for several years before succumbing to the wasting disease. The division between Smith's spiritual calling and his physical frailty was a theme he frequently expressed in his diary from 1873-1875, upon which this research is based.² On the first page of his journal, dated January 5, 1873, and written in Enterprise, Florida, Smith bemoans the rain that will keep him from preaching that day: “I am not feeling [very] well but I am so anxious . . . willing to try and lead dying souls to Jesus that I would be disappointed if I did not know my Heavenly Father had sent it . . . I may not live a great while, but I am very anxious to do all I can while I do live.”³ Although Smith's experiences likely mirrored those of other missionaries in post-war Florida, his story is unusual in that he kept a diary of his affairs and that the diary is still available to researchers.

Born in Dahlonga, Georgia, on February 6, 1852, Smith was the son of J. H. and Emily Smith.⁴ The elder Smith worked as a merchant in Lumpkin County before moving his family to Atlanta in 1859 and becoming a “Recorder's Official” for the railroad.⁵ The

Smiths “resided there until 1869 with the exception of 8 months refuging when fleeing from the Yankees.”⁶ In his diary, the younger Smith recalls his conversion and baptism in Atlanta as well as his time spent as sexton for the First Baptist Church in 1867-1868. The wages from his church work and from a newspaper delivery job for *The Atlanta Intelligencer* allowed him to pay for school tuition and clothing; he also gave his pastor one dollar each month.⁷

In September 1869, Smith enrolled at Roanoke College in Salem, Virginia, for two years with the financial assistance of his older brother, Henry. In the “summer or spring” of 1871, Smith writes, “I do sincerely believe I was called to the ministry. . . . I have been fully impressed that it is my duty to preach, and I am resolved if my [Lord] shall permit me to do all I can for the cause of my master.”⁸ During a called church conference on September 17, 1871, he was licensed to preach by the Rome (Georgia) Baptist Church, where several of the Smith family had transferred their memberships in 1870.⁹

Desiring to further his ministerial education, Smith began attending Mercer University in Macon, Georgia, in October 1871. He received financial support from the Cave Spring Baptist Association and the Rome Baptist Church as well as from Mercer’s ministerial fund.¹⁰ In November he preached his first sermon at Union Chapel in Macon. Smith recalls the event: “I had it written [and] as I went to read the Bible, my notes went scattering helter skelter as they were only written on [one] side of the paper, but I collected them together and tried to pacify my troubled mind the best I could. It was very embarrassing it being my first effort.”¹¹

Smith’s speaking skills improved during his university days. He was an active member of Mercer’s Phi Delta literary society, the equivalent of a modern debate club. He was selected to speak at Mercer’s commencement in July 1872, and his speech, “Seeming Wise,” is well crafted.¹² (Unfortunately, no records of Mercer’s faculty meetings were kept during the school’s relocation from Penfield, Georgia, to Macon in 1871.¹³ If any of Smith’s other academic endeavors were worthy of reporting, they remain lost to history.)

Smith returned to Rome during the summer of 1872 and preached at the Forestville (now North Broad) Baptist Church. His already poor health continued to decline, and he moved with his brother James’s family to Alabama, thinking the change of climate would alleviate his suffering. However, Smith “was seized with a hemorrhage of the lungs” and stayed in Alabama only ten days before returning to Rome. Upon his doctor’s advice, Smith did not return to Mercer but instead sought a place to live in Florida. He wrote to Rev.

Hugh B. McCallum in Lake City, Florida, to inquire about a position with a school there. He also wrote to Rev. John Henry Tomkies, who served several Florida churches. Both men were in favor of Smith's move.¹⁴

At the suggestion of Theresa McDonald of Rome, Smith also contacted George Sauls, a farmer in Enterprise, Florida. Mrs. McDonald was the widow of noted Florida missionary and pastor James McDonald, and her sister Adeline was married to Sauls. Smith relocated to Enterprise in November 1872 and stayed with the Sauls family.¹⁵ The Enterprise area was described in contemporary literature as a haven for sufferers of tuberculosis: "Consumptives are said to flourish in this climate; and there are many stories told of cadaverous persons coming here and turning out successful huntsmen and fishermen, of ruddy face and portentous appetite, after a few weeks."¹⁶

A letter from Smith dated February 1, 1873, was published in *The Christian Index* on February 13 of that year. He reported his disappointment in the lack of churches in the Enterprise and Volusia County, Florida, area. "When I came, very much to my regret, I learned that there was no church, Sabbath school, nor minister nearer than twenty miles. Being only a licentiate, and having very little experience in preaching, I scarcely knew how or where to begin, but had an appointment made that I would preach on the 23d of December, and though the day was very disagreeable and unpleasant, we had a very good 'turn out.'" "They seem to be so willing and anxious to hear the blessed gospel, my spirit burns within me, the 'spirit indeed, is willing, but the flesh is very weak.'" "Some of them walk as far as ten miles, others come in ox carts, while a few walk two and three miles. The great difficulty is the people live so far apart; our nearest neighbors are two miles. This is a Baptist settlement, with the exception of one family, though there are not many that are members of the church, they are Baptist inclined. We have been holding our services in a little old log hut, which I use during the week as a school-house, but we trust in the course of a month we will have a more suitable house of worship. We have already commenced our meeting house, but have been delayed this week on account of the inclement weather; it is nothing but a log-house, but it will answer our purposes just as well as a frame house, and we have enough money subscribed to pay for it. Soon as it is finished we expect to invite brother [George C.] Powell and others, if we can get them, to come and help us organize a church, and dedicate our house of worship. This is an important field, and I trust that Providence has sent me here to make a beginning and an opening for someone else."¹⁷

Smith preached and assisted in organizing a Sunday school while also teaching a few students at a day school. The Baptists at Mellonville (now Sanford), Florida, invited him to preach for them, and a Presbyterian pastor offered him the use of a church that was vacant on the third Sunday of each month. Smith writes in his diary, however, that "as Mr. Sauls will be using his horse, I am fearful I will not get to go, but I hope I shall."¹⁸

Smith's diary entry for his twenty-first birthday covered eleven pages. In addition to the aforementioned biographical details, he revealed a bit of his character when he described a "sham wedding" that he performed for some friends. Although the joke was quickly discovered, he writes, "We all enjoyed it. I wish I could stop my mischief but I am so full of badness it is with difficulty I can restrain myself."¹⁹ Immediately after the humorous tale, however, Smith returned to the more somber news of the day. A meningitis outbreak on the Mercer campus had claimed the life of his friend William McIntosh. Although Smith mourned the loss of McIntosh, he was grateful he was not on campus, "Oh! How very thankful I ought to be. I might have been one [of] the number at the University who was attacked with the disease"²⁰

After Smith's embarrassing experience of dropping his prepared pages during his first sermon, he grew in confidence as a preacher. In March of 1873 he described giving a sermon in Mellonville "without any notes," only "a few head notes . . ." He then prayed before preaching a sermon with no notes at all, "God grant me aid and the Spirit in an abundance," after which he reports proudly, "I did preach without my notes and was successful."²¹ In addition to preaching, Smith worked with others in the area to constitute a new church, Harmony Baptist, in March 1873. Smith describes one of the new church members as "Mr. Carpenter, who had been a very wicked man and would not take any interest in religious affairs until I came. I talked to him and had him appointed on the committee to raise funds for the building of a church. In the meantime he was led to think . . . of [the] Savior and now rejoices in Jesus."²² Records from the 1870 United States Federal Census indicate that this was probably Ora Carpenter, a farmer from the Enterprise area.²³

The members of Harmony Baptist met in a new log building that was erected after Smith's arrival in the area. On Sunday, March 23, 1873, Smith and his small congregation were preparing for a baptismal service when an inebriated man, Phillip Leonardy, rode up on his horse.²⁴ He wielded his "cow stick" and threatened to "whip Powell and Smith before night" if Smith baptized his wife (Leonardy

was Roman Catholic). The members went back to the church building after some of Leonardy's friends took him away, but he returned to the church. Several of his family members pleaded with him to go home, and one of the church members, "good old Sister Hays," finally convinced him to let them go.²⁵ Leonardy was the son-in-law of George Sauls, with whom Smith was staying. It was decided that Smith would not return immediately to the Sauls' house, so he stayed with the Carpenter family until Wednesday of that week. Leonardy later gave Smith a five dollar bill in apology for his actions, and Smith wrote in his diary that he prayed for his "speedy repentance."²⁶

Writing from Rome, Georgia, on June 15, 1873, Smith summarized his activities of the previous month, reporting that "Bro. Hays became offended with me" and that Smith and Leonardy were "not feeling altogether comfortable . . . under the same roof." In May Smith went to Jacksonville, Florida, with a "Mr. and Mrs. Haddock," friends of the Sauls family, before boarding a train for Bainbridge, Georgia. "Nothing of interest transpired except I had to lay over eight hours at Live Oak, Fla., and that was by no means interesting."²⁷

While in Bainbridge, Smith stayed with R. R. Terrell and his family and was scheduled to preach at a local Baptist church. Smith writes that he was "very hospitably entertained during my stay, not to say anything about [Terrell's] fascinating daughter, who I am sorry to confess interested me so much Sunday evening that I did not study my sermon sufficiently, but I hope you will pardon this offense for the love of woman is my besetting sin." Although invited by the church to remain as pastor, Smith chose not to do so as his "feeble health" would compel him to go back to Florida. He continued his journey through Macon and Atlanta, returning to Rome and his family.²⁸

Smith's next diary entry was composed in Dahlonega, Georgia, on August 8, 1873, his first visit to his hometown in eleven years. He described the gold mining industry in the region and remarked that his mother and sister had taken advantage of the waters at nearby Porter's Springs. Smith mentioned that he tried to preach in the Dahlonega Baptist Church and hoped to fill in for Rev. Jonathan William Hutchins during his absence. Smith also preached at Philippi Baptist Church, riding his cousin's pony to the meeting. The horse's bridle broke early in the trip, and the horse stumbled as it was crossing a-creek, throwing Smith into the water, where he "got off by a good sprinkle." The Bible at the church was so small that Smith's sermon manuscript was visible, so he "took it off hand" and preached without his notes. However, "I had not proceeded far before some dogs got to fighting and after that was over I went on very well."²⁹

In his journal entry for September 14, 1873, Smith expressed doubt concerning his Christian conversion: "It does seem that my soul dwells in darkness and when I approach the Throne of Mercy there is such a dark cloud comes between me and the Son of righteousness that I can not feel like taking hold of the hand of faith that is stretched out" Looking ahead to his ordination service, Smith exclaimed, "Only two weeks now until I am to be ordained. Oh! What a solemn thing the ministry of Christ is My only desire is to enter into ministry . . . because I believe I can serve Jesus that way better than any other. . . ." ³⁰

On the evening of September 28, 1873, after the Rome Baptist Church choir had sung, Smith was asked to tell the congregation about his calling. Revs. J. C. Browne and D. B. Hamilton officiated, asking Smith questions from the pulpit. Browne then preached a "good and practiced" ordination sermon for over an hour, focusing on the topics of "faithfulness, patience, watchfulness, purity, love to God, love to Christ, and love to souls." After the laying on of hands, Smith pronounced the benediction, writing in his journal the next day that he had "assumed a high and noble calling." ³¹ The evening was also documented in the church's minutes: "The examination being satisfactory Bro. Smith was ordained as a minister of Jesus Christ and will proceed at once to [his] field of labor in the State of Florida, bearing with him the prayers of this church that he may be directed by the Holy Spirit and prove himself a faithful and earnest laborer in the master's cause." ³²

Smith left Rome on October 9, 1873, and journeyed through Macon to Jacksonville before returning to Enterprise on October 24. He caught a cold in Jacksonville and had "a great deal of trouble" with his throat and one eye. However, he went back to Harmony Baptist Church at their request, preaching the first Sunday after his arrival. On November 3, 1873, Smith officiated at his first funeral, and he conducted his first wedding on November 6. He preached at Harmony on November 9 and welcomed his first candidates for baptism (the previous members having joined before Smith was ordained). ³³

Smith's diary entry for Christmas Day 1873 covered a variety of topics including the rainy weather, his continued poor health, and his thoughts on his salary. "I am daily perplexed." The church members "told me they would do this and that and raise me a certain amount and one Bro. says he meant to pay so much for the year instead of a half year." Smith hoped to attend a theological seminary eighteen months later if his health improved, "but at the poor rate of

twenty two dollars a month and part of that to pay for clothing, I am afraid this poor boy will not realize the sincere desire of his heart.”³⁴

In February 1874 Smith described the expansion of his church as additional new members joined and William N. Chaudoin and his wife of Georgia visited. Chaudoin served the Domestic and Indian Mission Board (later the Home Mission Board and now the North American Mission Board) as secretary for Alabama, Florida, and Georgia and became the head of the Florida Baptist Convention’s Board of Missions.³⁵ Smith enjoyed their company and pondered his own future: “I am not even engaged but I do believe I could enjoy life better if I had a good companion, and I do hope if it is the Lord’s will he will supply my want [if he] deems it best. I don’t know how in the world I could support one at the present, but I know that the Lord who takes care of me could take care or help me care for another.” Smith also reported the receipt of a letter from a church in Thomasville, Georgia, inquiring about his availability for the pastorate. Smith exclaimed, “Oh! I do hope I will know what is the will of the Lord. I hope I am willing to stay here or go else where as he may assign me. I hope the Lord will make the way so plain that I may not err.”³⁶

On February 6, 1874, Smith celebrated his twenty-second birthday, reflecting on the previous year, “I think I can truly say that I have suffered more and had my patience exercised more in the past year than any ten years of . . . my former life . . .” He described the area around Enterprise, Florida, as “pioneer country,” a “destitute field,” “gloomy and dark, but the Son of Righteousness has shined in some dark hearts.” Smith wondered if the people in the community were growing too familiar with him and if he should move to a “more profitable” field elsewhere.³⁷

Smith’s writing on February 15, 1874, described the death during childbirth of Eliza Leonardy, the daughter of George and Adeline Sauls and the wife of the man who had threatened Smith at his church. Smith “gave out a hymn” and read from Psalms at the graveside. He wrote that he was grateful to God that “she is gone where she can enjoy her religion.”³⁸ He preached her funeral service the next Sunday and thought of his own frailty: “Alas I know not how soon someone may preach my own funeral; how I ought to live [as] if this was my last day.” Although Smith did not name a romantic interest in his journal, he continued in that entry to describe a letter from his father discouraging him from marrying, saying Smith “would be embarrassed greatly in my worldly affairs if I were to marry now, me and my companion both being very poor.” Smith decided to wait for a year “and see how things progress.”³⁹

In the spring of 1874, Smith preached at a variety of churches. On the fifth Sunday in March, he went to the Spring Hill community (Volusia County), where he stayed with a Mr. and Mrs. Vinzant.⁴⁰ He reported that he, the Vinzants, and their servant girl all slept in the same room. Smith was also invited to preach at a church in the Brookes settlement about twenty miles south of Enterprise. The church offered to contribute \$50 toward the purchase of a horse if Smith would preach there regularly. Two other nearby churches offered an additional \$75 for Smith's services, although one was Methodist. Smith was grateful for their offer but wrote, "I may not get it as I am sure to try and preach Baptist doctrine; they may hear something that is against their faith and then say they will not pay." Smith also received an invitation to preach in Gainesville, Florida, but was unsure whether or not he should go there.⁴¹

In a letter to his father dated April 18, 1874, Smith elaborated on the Gainesville invitation, which he thought would be "more congenial with my feelings than these back woods, but then I must remember that we all cannot have easy fields" He described his financial situation. Several churches had offered to raise money for him, totaling about \$150. "That is very little for even a beginner[,] but then the people here are very poor and they have been without preaching so long that they will have to be educated to giving as well as other duties." Smith dreamed of having enough money "so I could purchase me a place. I would try and get me a little orange grove started which would in a few years bring me in something." Smith also referred to his ongoing health problems, saying, "My cough is much better. I think it is something like the whooping cough as it does not seem to be so dry and hacking as my old cough."⁴²

Smith reported additional baptisms in his diary entry for April 27, 1874, including his first male candidate, Jackson Brooke, who traveled twenty-two miles to the church. Although Smith had considered leaving, his friend Rev. Chaudoin was trying to find him sponsorship from some additional sources (including the mission fund of the Rome Baptist Church, according to the April 18, 1874, letter from Smith to his father), and Smith was encouraged.⁴³ However, the entry for May 17 found him discouraged again after writing, "I have not a praying member in my church which is a sore grief to my heart. Oh! how I long to hear my brethren at home pray." He continued, "I often go into the pulpit feeling my unworthiness and feel like I cannot preach, but God blesses me, and makes me feel happiest when near him. I resigned my charge today my time having expired but was reselected. Bro. Sauls boards me for his part."⁴⁴

In his next journal entry, July 10, 1874, Smith reported that he preached one Sunday each month at Spring Garden (near present-day DeLeon Springs), about twenty-six miles northwest of Enterprise. In addition to conducting baptisms, he had administered communion to an all-female congregation the previous Sunday. Smith also received a letter from the Home Mission Board “informing me the Rome Ch[urch] had determined make me their missionary out here. If I am commissioned, I hope I will prove true and faithful.”⁴⁵ The church minutes from the Rome Baptist Church indicated that on June 21, 1874, a called conference was held to request that Smith be commissioned as a missionary in Florida “with the understanding that whatever [amount] is given by this church [in this] present year for [domestic missions] shall be for benefit of Bro. Smith. Bro. Chaudoin was requested to make this request & proposition for this church.”⁴⁶ The minutes of July 5, 1874, reveal that moderator L. R. Gwaltney reported success: “Bro. Jacob Smith Jr. had been commissioned by the [Domestic Mission] Board as missionary in [Florida].”⁴⁷ C. H. Stillwell, chairman of the Committee on Missions of the Cave Spring Baptist Association, reiterates Smith’s financial need: “We think it proper to inform the Association that our Bro., Jacob Smith, a member of the Church in Rome, is now under appointment from the Board and is laboring in Florida. It will be entirely agreeable to the Board, that the funds contributed by your Association should be designated by your body to his support; and as he goes from your own bounds, we recommend that it be done.”⁴⁸

Now officially commissioned, Smith found himself with additional work in Florida. He preached regularly at Prevalt Settlement (now DeLand), also in Volusia County. In his diary for August 17, 1874, Smith described preaching there to one of his largest congregations. A Methodist preacher was in attendance, and Smith preached on baptism. After the service, Smith immersed five people, at least two of whom had been Methodists. “The scene was a beautiful one and everything passed pleasantly.”⁴⁹

On August 23, 1874, Smith’s journal included the description of yet another church he had organized. This one was located at Brookes, about twenty miles from Enterprise, and was made up of members of the Brookes family. “Though but a little band, yet I trust oh Lord by thy good help we shall increase.” Smith was even more pleased to report that he had received his commission from the Home Mission Board of the Southern Baptist Convention as “Missionary to South Florida.” The following week a three-day meeting was planned, and Smith hoped Rev. Kinsey Chambers, former president of the

Florida Baptist Convention, would be with him for the occasion.⁵⁰ The next diary entry, September 7, 1874, included a report on the meeting. Although Chambers could not attend until Saturday, "we had a tolerable good crowd out." Rev. Cannon also preached, and several people were baptized. Smith then went to Smyrna, twenty-four miles away, where he "was on the beach by myself" for about two days before returning to Enterprise. It was, he said, a "tiresome" trip.⁵¹

Although Smith expanded his ministry and territory, he continued to work with his previous congregation. On October 19, 1874, Smith again reported on the activities of the Harmony Baptist Church, which had changed its name to Bethlehem. "The time has come when people do not want to endure strong doctrine." Smith preached at Prevatt Settlement the day before writing in his diary but complained again of his health, which was "so poor I could hardly preach and is quite feeble yet." "I feel so weak that I think I will have to give up the ministry . . . Sometimes I am so discouraged that I think I will just quit this field and go to one [where] I will have brothers to work with me." Smith expressed his loneliness and frustration with the Bethlehem members: "Bro. Sauls, who could sometime, will not go off with me when I preach. Bro. Carpenter says he can't ride, yet he can work all day."⁵²

Smith's poor health worsened. In the next journal entry, Smith records his day preaching and baptizing new converts in the Brookes settlement. "I have given up all my appointments but the one in this neighborhood. My health is so feeble I cannot ride. It is hard to give them [up,] but if it is the will of God it must be done . . . [Just] as the fruit begins to ripen I am hindered from pluck, but I trust if I have been enabled to sow the seed they may fall on good ground and yet bear much fruit for the Lord."⁵³ The extent and severity of Smith's illness was evident in that he did not write between October 25, 1874, and February 4, 1875. On that date he reported that he had been ill with chronic diarrhea since September and was down to 117 lbs. as of mid-January, describing himself as "greatly reduced in flesh."⁵⁴ A modern medical historian sheds light on this part of Smith's illness: "Painful swallowing, hoarseness, and complete loss of voice also commonly attended a consumption. These symptoms, together with sore throat, resulted from lesions in the larynx. Lesions in the intestines often produced persistent diarrhea in the final stage of the illness."⁵⁵

Despite his persistent cough, Smith continued preaching and even apologized for his lack of writing during his illness, "Many things too numerous to mention will go without a notice because much

is forgotten and what little that's left is not the most interesting." On January 16, 1875, Smith started his journey to Sand Point (now Titusville) on the Indian River. He began his journey on the steamer "Lollie Boy" but then traveled eighteen miles by land. "Fortunately I got into an old tack with springs, which was much preferable to a wagon without springs . . . The ride was very rough, and he did not go quite three miles to the hour, and we saw nothing very interesting." Smith's friend Rev. Chaudoin of Georgia was also in the area and asked him to preach, but Smith was not able to do more than read and comment on a few verses from Psalms. "What a privilege it is to me to hear others preach. None know how to appreciate it until they are without . . . I am here where I very seldom hear a fellow laborer so I know what a joy it is when I can listen to others."⁵⁶

On page 89 of the journal (date unknown), Smith described spending ten days at Sand Point and administering communion to a congregation on the second Sunday in March. When he told the church he was leaving, "there were but few who did not come forward, and not many dry eyes were seen." The next page is missing a corner, and therefore some text, but Smith again wrote of his frailty, "My health is very poor and feeble and it seems that I am declining."⁵⁷

Observing the suggested practice of the day for consumptives, Smith avoided "long journeys by rail or otherwise in cold weather, where [one might be] subjected to sudden changes from hot cars to cold air; [visiting] Florida . . . while the weather is pleasant, remaining, then over the whole winter, until the spring is nearly become summer."⁵⁸ According to his obituary, he "remained in Florida during the winter, although in very feeble health, being afraid to risk the rough climate of North Georgia until spring should appear" and left Enterprise on April 12, 1875.⁵⁹

The diary's final, brief entry is dated April 12: "I expect if God permits to leave for home. Oh how sweet if spared once more to [visit] the dear loved ones at home. Oh, my God, I pray Thee for the sake of thy blessed [son] to give me safe journey [home], keeping me & Mrs. Sauls, who is to go with me, from all harm, evil, and accidents. Give me strength to stand it, patience and faith to bear my infirmities. This I [pray] for Christ's sake. Amen."⁶⁰ Sadly, Smith died on April 13, 1875, in Jacksonville, Florida, "laid aside by ghastly consumption" en route to his home in Rome, Georgia. Adeline Sauls fulfilled Smith's request to send his body back to Georgia for burial.⁶¹

Although he was discouraged by loneliness and financial difficulties, Smith was passionate about witnessing to the Floridians he served. His diary indicates a deep and prayerful concern for the

souls of his friends and neighbors. Unfortunately, Smith was “consumed” by tuberculosis in an era when its deadly effects were all too common. Smith’s impact is described in glowing terms in his obituary: “None knew him but to love him; none named him but to praise him; and now that he is gone his character shines more resplendent as we more fully realize what an ornament of meekness and piety is lost to the cause of religion here on earth . . . This dear young brother preached to many who had never heard the gospel before, and in the bright climes of glory many will rise up and call him blessed whom he was instrumental in leading to Christ.”⁶² Geographic proximity, a temperate climate, and poor health led Jacob Horace Smith, Jr., to the fertile mission fields of north central Florida, but his “high and noble calling” kept him there.

NOTES

¹ Henry Carr Hornaday, *The Christian Index*, July 1, 1875, 8.

² Jacob H. Smith, Jr.’s diary and sermons, unpublished manuscripts, First Baptist Church, Rome, Georgia (hereafter, “FBC Rome”) (photocopy, Georgia Baptist History Depository [GBHD], Jack Tarver Library, Mercer University, Macon, Georgia). Smith’s original spellings and punctuation were revised to improve readability. The author has bracketed her best guesses at illegible words and used ellipses to indicate editing.

³ Smith, January 5, 1873.

⁴ Smith, February 6, 1873, and Hornaday, *The Christian Index*, July 1, 1875, 8. Although the obituary refers to Smith’s mother as “Emilie,” census and church records show “Emily.”

⁵ United States Federal Census, 1850, *Dahlonega, Lumpkin, Georgia*; Roll M432_76; Page: 107B; Image: 222. http://search.ancestrylibrary.com/cgi-bin/sse.dll?indiv=1&rank=1&gsfn=emily&gsln=smith&=&f1=Georgia&f3=lumpkin&f4=&f13=&rg_81004011__date=&rs_81004011__date=0&f11=&f12=&f6=&f2=&gskw=&prox=1&db=1850usfedcenancestry&ti=5542&ti.si=0&gss=angsd&pcat=35&fh=0&h=18791941&recoff=1+2 (accessed via Ancestry.com, April 8, 2010); United States Federal Census, 1860, *Atlanta Ward 5, Fulton, Georgia*; roll M653_122; page: 860; image:

166; Family History Library Film: 803122. <http://search.ancestrylibrary.com/cgi-bin/sse.dll?db=1860usfedcenancestry&indiv=try&h=11130897> (accessed via Ancestry.com, April 8, 2010).

⁶ Smith, February 6, 1873.

⁷ Ibid.

⁸ Ibid. However, in the diary entry for September 29, 1873, Smith recalls the time as May 1870.

⁹ FBC Rome, Minutes, September 17, 1871, and February 13, 1870. Microfilm at GBHD.

¹⁰ Smith, February 6, 1873; letter from Rome Baptist Church to the Cave Spring Association, October 16, 1872. Microfilmed with *Minutes* of the Cave Spring Baptist Association. Microfilm at GBHD. The church contributed \$26 toward Smith's education.

¹¹ Smith, February 6, 1873.

¹² Ibid.; Smith speech, "Seeming Wise," June 28, 1872, unpublished manuscripts, First Baptist Church, Rome, Georgia. Photocopy at GBHD.

¹³ Faculty Minutes, Mercer University, Macon, Georgia, December 7, 1872. GBHD.

¹⁴ Smith, February 6, 1873, <http://www.floridabaptisthistory.org/biographies/biographiesm.html> and <http://www.floridabaptisthistory.org/biographies/biographiest.html>, accessed January 22, 2010.

¹⁵ Smith, February 6, 1873; <http://www.floridabaptisthistory.org/mcdonald.html>, accessed January 22, 2010.

¹⁶ Sidney Lanier, *Florida: Its Scenery, Climate, and History with an Account of Charleston, Savannah, Augusta, and Aiken, and a Chapter for Consumptives; Being a Complete Hand-Book and Guide* (Philadelphia: J. B. Lippincott & Co., 1875), 131.

¹⁷ *The Christian Index*, February 13, 1873, 23; <http://www.floridabaptisthistory.org/biographies/biographiesp.html>, accessed April 5, 2010. Powell was a Georgia native who preached in Georgia, Alabama, and Florida. Notably, Powell's son Lewis was hanged as a conspirator in the assassination of Abraham Lincoln; he attempted to kill Secretary of State William Seward as part of the Lincoln plot.

¹⁸ Smith, February 6, 1873.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Smith, March 9, 1873.

²² Smith, April 2, 1873.

²³ United States Federal Census, 1870; *Subdivision 17, Volusia, Florida*; roll *M593_133*; page *742B*; image *620*; Family History Library Film *545632*. http://search.ancestrylibrary.com/iex/ec/Default.aspx?htx=View&r=5542&dbid=7163&iid=4263359_00620&fn=Ora&ln=Carpenter&st=r&ssrc=&pid=452761 (accessed via Ancestry.com, March 31, 2010).

²⁴ Phillip Leonardy was a Civil War veteran from Jacksonville, Florida. The 1885 Florida State Census lists his occupation as "butcher." *U.S. Civil War Soldier Records and Profiles and Florida State Census, 1867-1945*. http://search.ancestrylibrary.com/cgi-bin/sse.dll?rank=1&gsfn=p&gsln=leonardy&gsby=&gsb2co=2%2cUSA&gsb2pl=12%2cFlorida&gsdy=&gsd2co=2%2cUSA&gsd2pl=12%2cFlorida&sbo=0&sbor=&ufi=0&wp=4%3b_80000002%3b_80000003&srchb=r&prox=1&ti=5542&ti.si=0&o_iid=21416&o_lid=21416&gss=angs-c&pcat=39&h=614556&recoff=2&db=civil_war_histdatasys&indiv=1 and http://search.ancestrylibrary.com/iex/ec/?htx=View&r=5542&dbid=1506&iid=FLM845_13-0019&fn=Philip&ln=Leonardy&st=r&ssrc=&pid=80848 (accessed via Ancestry.com, March 31, 2010).

²⁵ Records indicate that this was probably Sarah E. Hays, whose husband Joseph T. Hays is subsequently mentioned. United States Federal Census, 1870; *Subdivision 17, Volusia, Florida*; roll *M593_133*; page *742B*; image *620*; Family History Library Film *545632*. http://search.ancestrylibrary.com/iex/ec/?htx=View&r=5542&dbid=7163&iid=4263359_00620&fn=James&ln=Hays&st=r&ssrc=&pid=2537551 (accessed via Ancestry.com, March 31, 2010).

²⁶ Smith, April 2, 1873.

²⁷ Smith, June 15, 1873. Census records indicate that the Haddocks were possibly William and Donia Haddock of Duval County, Florida. United States Federal Census, 1870; *Baldwin, Duval, Florida*; roll *M593_129*; page: *432A*; image: *9*; Family History Library Film: *545628*. http://search.ancestrylibrary.com/iex/ec/?htx=View&r=5542&dbid=7163&iid=4263355_00009&fn=William&ln=Haddock&st=r&ssrc=&pid=3214679 (accessed via Ancestry.com, March 31, 2010).

²⁸ Smith, June 15, 1873.

²⁹ Smith, August 8, 1873.

³⁰ Smith, September 14, 1873.

³¹ Smith, September 29, 1873; *The Christian Index*, October 9, 1873, 4.

³² FBC Rome, Minutes, September 28, 1873. Microfilm at GBHD.

³³ Smith, November 11, 1873.

³⁴ Smith, December 25, 1873.

³⁵ Donald S. Hepburn, "State Board of Missions: Casting the Missions Vision in Florida," *Journal of Florida Baptist Heritage* 7 (Fall 2005): 34-56. Originally created as the "Board of Domestic Missions" of the Southern Baptist Convention in 1845, the current "North American Mission Board" (1997) has evolved through several name changes. In 1855 it was renamed as the "Board of Domestic and Indian Missions" before becoming the "Home Mission Board" in 1874. The author has used the names as given in the original documents, but all refer to the same body.

³⁶ Smith, February 5, 1874.

³⁷ Smith, February 6, 1874.

³⁸ Smith, February 15, 1874.

³⁹ Smith, February 25, 1874.

⁴⁰ Census records indicate the Vinzants were probably James and Elsie Vinzant of Volusia County. United States Federal Census, 1870; *Subdivision 17, Volusia, Florida*; roll *M593_133*; page: *739B*; image: *614*; Family History Library Film: *545632*. http://search.ancestrylibrary.com/cgi-bin/sse.dll?indiv=1&rank=1&gsfn=&gsln=vinzant&sx=&f31=FL&f5=&f6=&f17=&rg=81004011__date=&rs=81004011__date=0&f15__n=&f8=&gskw=&prox=1&db=1870usfedcen&ti=5542&ti.si=0&gss=angs-d&pcat=35&fh=4&h=3493050&recoff=2 (accessed via Ancestry.com, April 9, 2010).

⁴¹ Smith, April 7, 1874.

⁴² Jacob H. Smith, Jr., to Jacob H. Smith, Sr., April 18, 1874, unpublished manuscripts, First Baptist Church, Rome, Georgia (photocopy, Georgia Baptist History Depository [GBHD], Jack Tarver Library, Mercer University, Macon, Georgia).

⁴³ Smith, April 27, 1874.

⁴⁴ Smith, May 17, 1874.

⁴⁵ Smith, July 10, 1874.

⁴⁶ FBC Rome, Minutes, June 21, 1874. Microfilm at GBHD.

⁴⁷ FBC Rome, Minutes, July 5, 1874. Microfilm at GBHD.

⁴⁸ Cave Spring Baptist Association, *Minutes*, 1874, 10.

⁴⁹ Smith, August 17, 1874.

⁵⁰ Smith, August 23, 1874; <http://www.floridabaptisthistory.org/biographies/biographiesc.html>, accessed April 5, 2010.

⁵¹ Smith, September 7, 1874. "Rev. Cannon" is presumed to be John J. Cannon of Palatka, Florida, eulogized in *The Christian Index*, July 15, 1880, 6.

⁵² Smith, October 19, 1874.

⁵³ Smith, October 25, 1874.

⁵⁴ Smith, February 4, 1875.

⁵⁵ Katherine Ott, *Fevered Lives: Tuberculosis in American Culture Since 1870* (Cambridge: Harvard University Press, 1996), 22.

⁵⁶ Smith, February 4, 1875.

⁵⁷ Smith, 1875, 89-90.

⁵⁸ Lanier, *Florida*, 215.

⁵⁹ Hornaday, *The Christian Index*, July 1, 1875, 8.

⁶⁰ Smith, April 12, 1875.

⁶¹ Hornaday, *The Christian Index*, July 1, 1875, 8. It is presumed that Adeline Sauls returned Smith's diary to his family at the same time.

⁶² *Ibid.*