Wilford WOODRUFF *FILE*-28444

Event	Date(s)	Place	Description
Born	1 Mar 1807	Farmington, Hartford, Connecticut, USA	
Christened			
Died	2 Sep 1898	San Francisco, San Francisco, C, USA	
Buried	8 Sep 1898	Salt Lake City, Salt Lake, Utah, USA	
Baptized	31 Dec 1833	Richland, Oswego, New York, USA	
Endowed	2 Dec 1843		
SealPar	29 Mar 1877		

Nickname: AKA: Married Name:
Sex: M ID: AFN:
Last Changed: 18 Dec 2004

Parents

MRIN	Father	Mother
12454	Aphek WOODRUFF-37869	Beulah THOMPSON-37870

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place
5446	Phoebe W. CARTER *-28501	13 Apr 1837	Scarborough, Cumberland, M, USA	
5076	Mary Ann JACKSON *-11799	15 Apr 1846 (Div)		
10348	Emma SMITH *SEB*-32087	13 Mar 1853		13 Mar 1853
12453	Sarah BROWN *HIST*-37868	13 Mar 1853		
5190	Sarah Delight STOCKING-12134	31 Jul 1857	Salt Lake City, Salt Lake, U, USA	31 Jul 1857

Notes

PROPERTY:
Nauvoo: Block 79, Lot 1
Nauvoo: Block 103
Nauvoo: Block 106, Lot 1
Nauvoo: Block 150, Lot 4 (tenant)
Kimball 2nd: Block 12, Lot 4
Kimball 2nd: Block 16, Lot 1
Kimball 2nd: Block 16, Lot 4
Kimball 3rd: Block 3
Wells: Block 9
Wells: Block 12, Lot 2
T7R8, Sec 32, SE
T7R8, Sec 32, NW/4, 1 acre
T7R9, Sec 36, SW Corner, 8 acres
Half Breed Tract in Lee County

NAUVOO RECORDS:
70's Record, pp 821-822
Members, LDS, 1830-1848, by Susan Easton Black, Vol 47, pp 469-481
Record of Baptisms for the Dead, Nauvoo, by Black and Black, Vol 6, pp 3914-3920

Notes (Continued)

Nauvoo Legion

HISTORY/HISTORIES:

Pioneers and Prominent Men of Utah, p 1261
Wilford Woodruff, by Alan J. Hill
Highlights in the life of Wilford Woodruff
Excerpts from Journal (to 1846)
Our Pioneer Heritage, pp 485-486
LDS Biographical Encyclopedia, pp 20-27
Moments with the Prophets--Escape from Death
Benbow's Farmhouse
Old Mormon Nauvoo, Wilford Woodruff Home, pp 76-80
Selections from a Talk Delivered in January 1870
Old Mormon Nauvoo pg 76-80
Strong in the Faith by Lila Clayson, from Shelley, Idaho, 8/2/92 (5 pages)
Kirtland Diary of Wilford Woodruff
History of Wilford Woodruff from His Own Pen
1838 Letter of Wilford Woodruff
Chapter of Accidents

OTHER SOURCES:

Book: Wilford Woodruff by Matthias Cowley, wives of Wilford Woodruff, p 689
Family Charts

2

Wilford Woodruff

T= Tenant

3

Historic Nauvoo

Land and Records Research Center

EACH BLOCK IS 4 ACRES

VISITORS CENTER

LAND AND RECORDS

TEMPLE

NORTH

JOSEPH SMITH

Inspiration Point

ROBINSON

H. SMITH

KIMBALL 2nd

KIMBALL 3rd

WORTHINGTON

WELLS

KIMBALL 1st

HIBBARD 2

HERR-SHAW THOMPSON 1

HERR-SHAW THOMPSON 2

SPEARS

BARNETT

96

MISSISSIPPI

COMMERCE

MUNSON LANDS

BRATTLE
SAMUEL
CARLOS
HIRAM
JOSEPH
HUBBARD
CUTLER
YOUNG
KNIGHT
MULHOLLAND
RIPLEY
WHITE
HOTCHKISS
MUNSON
KIMBALL
PARLEY
SIDNEY
WATER
LUMBER

GRANGER
MAIN
HYDE
PARTRIDGE
DURPHY
WELLS
BLUFF
PAGE
BARNETT
ROBINSON
WILCOX
WARSAW
FULLMER
GORDON
JAMES
ARLINGTON
WINCHESTER
BRIGHAM
BAGBY
SPEARS
CAHOON

Current Roads

Original Platted Roads

Nauvoo State Park

To Old Nauvoo Burial Ground

HANCOCK COUNTY TOWNSHIPS

NAUVOO and CARTHAGE

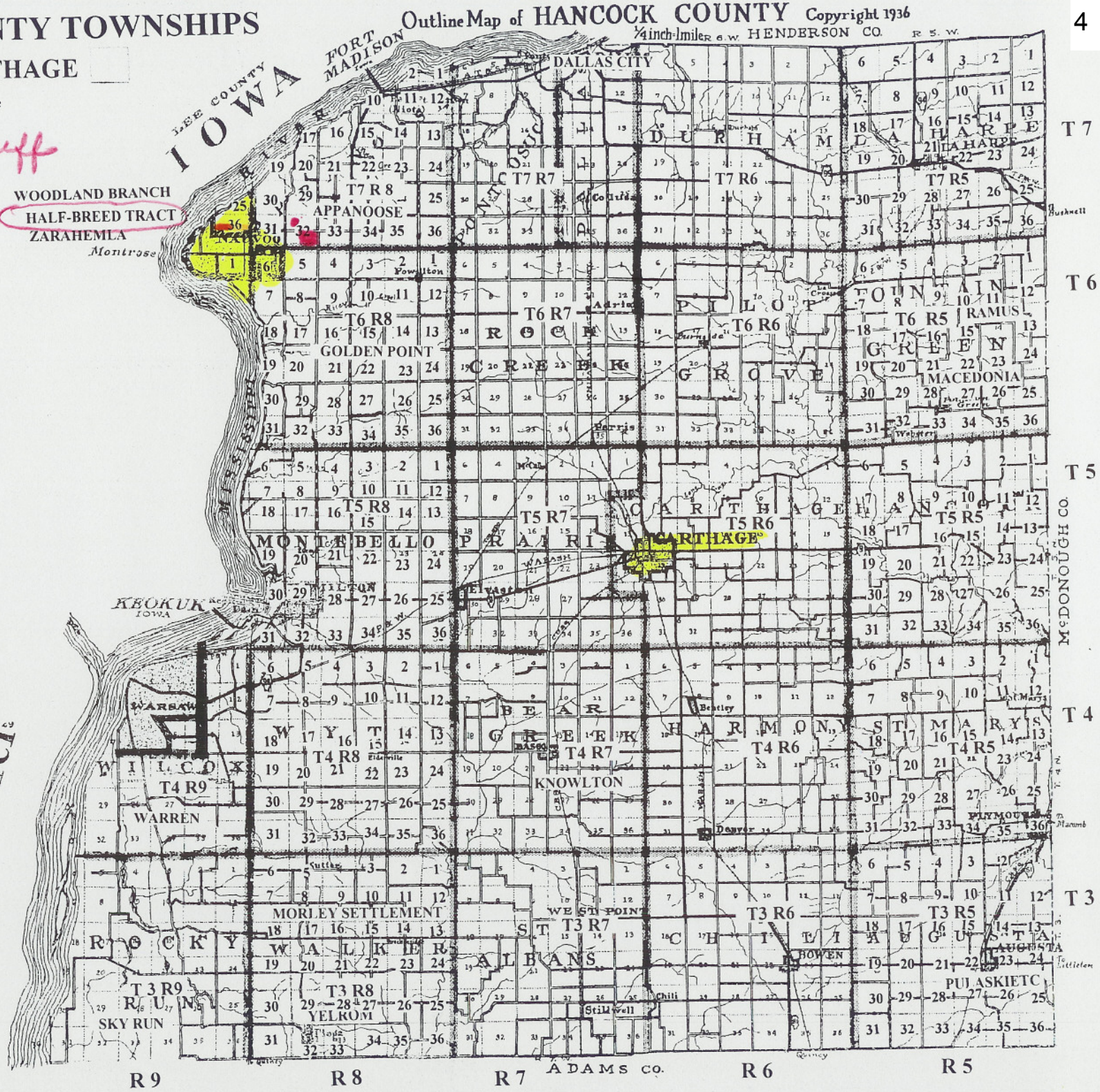
Each Square = 1 Sq. Mile
Each Mile = 640 Acres

Wilford Woodruff

WOODLAND BRANCH
HALF-BREED TRACT
ZARAHEMLA

TOWNSHIP MAPS

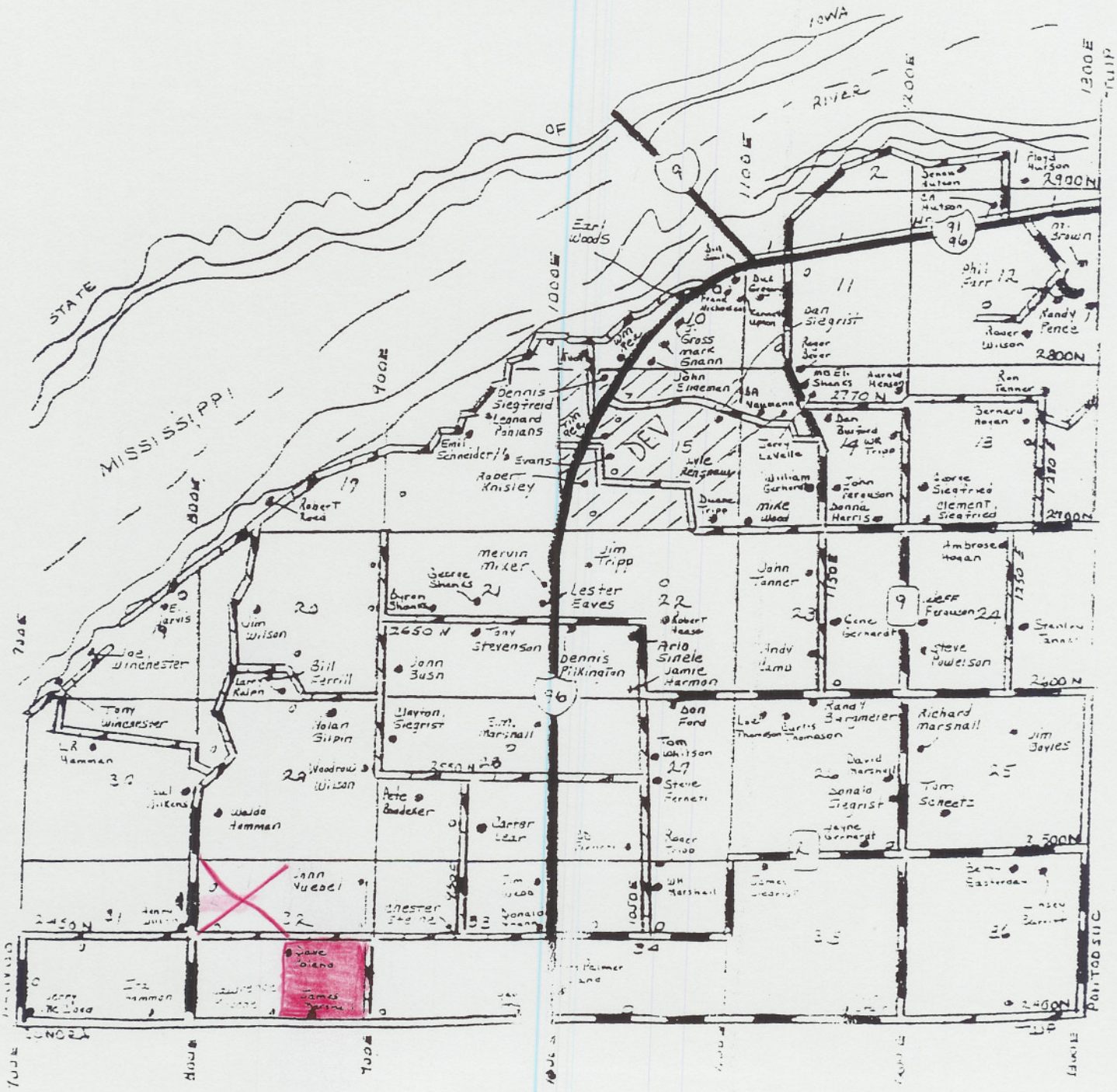
APPANOOSE	T7 R8
AUGUSTA	T3 R5
BEAR CREEK	T4 R7
CARTHAGE	T5 R6
CHILI	T3 R6
DALLAS CITY	T7 R7
DURHAM	T7 R6
FOUNTAIN GREEN	T6 R5
HANCOCK	T5 R5
HARMONY	T4 R6
LA HARPE	T7 R5
MONTEBELLO	T5 R8
NAUVOO	T6&7 R9
PILOT GROVE	T6 R6
PONTOOSUC (W.Pt)	T7 R7
PRAIRIE	T5 R7
ROCK CREEK	T6 R7
ROCKY RUN	T3 R9
SONORA	T6 R8
ST. ALBANS	T3 R7
ST. MARYS	T4 R5
WALKER	T3 R8
WARSAW	T4 R9
WYTHE	T4 R8



Wilford Woodruff

X = 1 acre in undesignate location.

APPANOOSE



70's RECORD

Index, 70s Bk B Sel, pg. 55; 70s Rec, Qrm 18

WOODBURY [WOODBERRY], WILLIAM HAMILTON
Birth: MA 1816
Parents: Woodberry, Jeremiah
Bartlett, Elizabeth
Wives (Number of Children): Browning, Clarissa H.
Quorum: Q33
Early Church Data: Endowed Nauvoo Temple 2/13/46 (Seventy)
Post-Nauvoo Church Data: Bishop Ward 9
Sources: Susan Black, Early LDS Members Rec 47:421; Index, Nauvoo Land and Record Files 633; Index, 70s Bk B Sel, pg. 137; 70s Rec, Qrm 33

WOODLAND, JAMES HUNT
Birth: IL 1825
Parents: Woodland, William
Hunt, Jane Catherine
Quorum: Q20
Early Civil Data: Lima Branch (Near Nauvoo) IL
Early Church Data: Endowed Nauvoo Temple 2/7/46
Sources: Susan Black, Early LDS Members Rec 47:552; Index, Nauvoo Land and Record Files 633; Index, 70s Bk B Sel, pg. 95; 70s Rec, Qrm 20

WOODLAND, THOMAS
Birth: IL 1817
Parents: Woodland, John
___, Celia
Wives (Number of Children): Whitaker, Margaret
Steepleford, Margaret
Quorum: Q25
Early Civil Data: In Hancock County IL
Post-Nauvoo Civil Data: In Pottawattamie CO IA
Sources: Index, 70s Bk B Sel, pg. 87; 70s Rec, Qrm 25

WOODLAND, WILLIAM
Birth: IL 1827
Parents: Woodland, William
Quorum: Q20
Early Civil Data: Lima Branch (Near Nauvoo) IL
Sources: Susan Black, Early LDS Members Rec 47:455; Index, Nauvoo Land and Record Files 633; Index, 70s Bk B Sel, pg. 95; 70s Rec, Qrm 20

WOODRUFF, LEVI
Ordination: 1836
Quorum: Q2
Sources: 70s Rec, Qrm 2

WOODRUFF, WILFORD
Birth: CT 1807
Death: CA 1898
Parents: Woodruff, Aphek
Thompson, Beulah

70's RECORD

Wives (Number of Children): Carter, Phoebe Whittemor (9)
Jackson, Mary Ann (1)
Smith, Emma (8)
Brown, Sarah (8)
Stocking, Sarah Delight (7)
Ordination: 1836, 1837
Quorum: Q1, Q2
Early Civil Data: Kirtland, Far West, Nauvoo Ward 4
Early Church Data: Baptized 1833
Apostle prophet 1839
Endowment Nauvoo 12/2/43
Zion's Camp
Missions East South England (Hundreds Baptized)
Post-Nauvoo Civil Data: Merchant
President ZCMI
Farmer
Buried 1898 Utah
Post-Nauvoo Church Data: Missions Eastern States
Apostle (1839)
President St. George Temple
Prophet 1889
Sources: Susan Black, Early LDS Members Rec 47:469; Index, Nauvoo Land and Record Files 634; 70s Rec, Qrm 2

WOODWARD [WOODARD], GEORGE
Birth: NJ 1817
Death: UT 1903
Parents: Woodward, George
___, Jemima
Wives (Number of Children): Downing, Tamson
Quorum: Presidency of Q12; Presidency of Q31
Early Church Data: Married in Nauvoo 1842
Endowed Nauvoo Temple 1/1/46 (Seventy)
Post-Nauvoo Civil Data: Stonemason
Farmer
St. George UT
Sources: Susan Black, Early LDS Members Rec 47:376; M46:528; Index, 70s Bk B Sel, pg. 30; 70s Rec, Qrm 31

WOODWARD [WOODARD], JAMES
Birth: Ontario Canada 1823
Death: UT 1887
Parents: Woodward, James
Reed, Laura (Sarah)
Wives (Number of Children): McCurdy, Nancy (7)
Jordon, Lois (Div)
Johnson, Maria Jane
Ordained: 1844
Quorum: Q20
Early Civil Data: Lima Branch IL
Early Church Data: Baptized 1843
Endowed Nauvoo Temple 2/2/46 (Seventy)

|s0 **Woodruff, Wilford** Male # Print-Date: 2-5-88

Reference: Temple Patron Notification Reference
Pioneers of 1847. Easton, S.
Roster of Pioneers of 1847
Book of Patriarchal Blessings Index
A Profile of...Camp, 1830-39. Backman, Jr., Milton V.
Family Group Sheet-Self
The Doctrine and Covenants; Section: 118, 136
Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 20, 235
Far West Record by Don Cannon
Page: 297
Temple Index Bureau
Illinois, Nauvoo City Tax Lists; Year: 1841, 1843
Missouri Listings
Nauvoo Federal Census; Year: 1842
Iowa, Lee County Federal Census...Half Breed Tract, 1840
Utah Federal Census; Year: 1851, 1860, 1870
Nauvoo Property Transactions; Year: 1842-1844
Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Autobiography of Wilford Woodruff
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261
Dictionary of American Portraits...of Important Americans
Page: 685
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
The Presidents of the Church; Page: 100
The Ensign of the Church of Jesus Christ of Latter-day Saints
Biographical Record of Salt Lake City, Utah; Page: 187
A Century of Activities in California
Volume: 1 Page: 7
Chronology and Documentary Handbook of Utah; Page: 24
Classic Stories From the Lives of Our Presidents; Page: 99
Heart Throbs of the West. Carter, Kate
Volume: 3 Page: 29,2, 339
A Historical Record: A Monthly Periodical
Volume: 5 Page: 93
History of Utah
Volume: 4 Page: 30-34
Improvement Era
Volume: 49 Page: 567
Volume: 59 Page: 568
Volume: 61 Page: 833
Interviews With Living Pioneers; Page: 124
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 251, 311, 723
Life of Brigham Young or Utah and Her Founders; Page: 17-20
Mighty Men of Zion. Flake, Lawrence R.; Page: 25
The New Era
Volume: 2 Page: 29, 30
Oil For Their Lamps; Page: 84
Our Pioneer Heritage. Carter, Kate. 1958

Volume: 2 Page: 485
Volume: 10 Page: 222
Volume: 17 Page: 61
Profiles of the President; Page: 130-155
Prophets and Portraries of the Church of Jesus Christ o
Page: 69
Utah's Distinguished Personalities; Page: 24
Our Prophets and Principles; Page: 120
Nauvoo: Early Mormon...Series 1839-46. Platt, Lyman. 19
Journal History of the Church
Dates: Jan. 13, 1835; Apr. 18, 21, 26, 1839; May
June 11, Aug. 20, Sept 18, 1837; Jan. 1, 1
Aug. 8, Dec. 19, 1839
Mormons and Their Neighbors. Wiggins, Marvin
The Life and History of Wilford Woodruff by Mathias F.

|s1. **Birth-Data**
Birth-Date: March 1, 1807
Reference: Family Group Sheet-Self
Temple Patron Notification Reference
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 723
Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1261

Birth-Place: Farmington, Hartford, CT, USA
Reference: Family Group Sheet-Self
Pioneers of 1847. Easton, S.
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 723

Birth-Place-Variant: Avon, Hartford, CT, USA
Reference: Guide to Mormon Diaries & Autobiographies. Bitton, Da
Pioneers and Prominent Men of Utah. Esshom, Frank. 19
Page: 1261

|s2 **Parents-Data**
Father's-Name: Woodruff, Aphek
Reference: Family Group Sheet-Self
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
Temple Patron Notification Reference
Pioneers and Prominent Men of Utah. Esshom, Frank. 19
Page: 1261
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 723

Mother's-Name: Thompson, Beulah
Reference: Family Group Sheet-Self
Pioneers of 1847. Easton, S.
Pioneers and Prominent Men of Utah. Esshom, Frank. 1
Page: 1261

|s3 Marriage-Number: 1
Spouse's-Name: Carter, Phoebe Whittemore
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261
A Profile of...Camp, 1830-39. Backman, Jr., Milton V.
Guide to Mormon Diaries & Autobiographies. Bitton, Davis

Spouse's-Name-Variant: Carter, Phebe W.
Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
Guide to Mormon Diaries & Autobiographies. Bitton, Davis

Marriage-Date: April 13, 1837
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261
A Profile of...Camp, 1830-39. Backman, Jr., Milton V.
Guide to Mormon Diaries & Autobiographies. Bitton, Davis

Marriage-Place: Scarsborough, Cumberland, ME, USA
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Place-Variant: Kirtland, Geauga, OH, USA
Reference: A Profile of...Camp, 1830-39. Backman, Jr., Milton V.

Family-Reference for Children: Family Group Sheet-Self
Pioneers and Prominent Men of Utah.
Esshom, Frank. 1913
Page: 1261

Children's-Data:
Child-Number: 1
Woodruff, Sarah Emma
Birth-Date: July 14, 1838
Birth-Place: Nauvoo, Hancock, IL, USA

Child-Number: 2
Woodruff, Wilford
Birth-Date: March 22, 1840
Birth-Place: Montrose, Lee, IA, USA

Child-Number: 3
Woodruff, Phoebe Amelia
Birth-Date: March 4, 1842
Birth-Place: Nauvoo, Hancock, IL, USA

Child-Number: 4
Woodruff, Susan Cornelia
Birth-Date: July 25, 1843
Birth-Place: Nauvoo, Hancock, IL, USA

Child-Number: 5
Woodruff, Joseph
Birth-Date: July 18, 1845
Birth-Place: Liverpool, Lancashire, ENG

Child-Number: 6
Woodruff, Ezra
Birth-Date: December 8, 1846
Birth-Place: Winter Quarters, Douglas, NE, USA

Child-Number: 7
Woodruff, Sarah Carter
Birth-Date: October 28, 1847
Birth-Place: Council Bluffs, Pottawattamie, IA, USA

Child-Number: 8
Woodruff, Beulah Augusta
Birth-Date: July 19, 1851
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 9
Woodruff, Aphek
Birth-Date: January 25, 1853
Birth-Place: Salt Lake City, Salt Lake, UT, USA

|s4 ~~Marriage-Number~~: 2
Spouse's-Name: Jackson, Mary Ann
Reference: Family Group Sheet-Self

Marriage-Date: April 15, 1846
Reference: Family Group Sheet-Self

Family-Reference for Children: Family Group Sheet-Self

Children's-Data:
Child-Number: 1
Woodruff, James Jackson
Birth-Date: May 25, 1847
Birth-Place: Winter Quarters, Douglas, NE, USA

|s5 ~~Marriage-Number~~: 3
Spouse's-Name: Smith, Emma
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Date: March 13, 1853
Reference: Family Group Sheet-Self

Marriage-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Family Group Sheet-Self

Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Date-Variant: March 13, 1852
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Family-Reference for Children: Family Group Sheet-Self
Pioneers and Prominent Men of Utah.
Esshom, Frank. 1913
Page: 1261

Children's-Data:
Child-Number: 1
Woodruff, Hyrum Smith
Birth-Date: October 4, 1857
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Woodruff, Emma Manella
Birth-Date: July 4, 1860
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Woodruff, Asahel Hart
Birth-Date: February 3, 1863
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 4
Woodruff, Ann Thompson
Birth-Date: April 10, 1867
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 5
Woodruff, Clara Martisha
Birth-Date: July 23, 1868
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 6
Woodruff, Abram Owen
Birth-Date: November 23, 1872
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 7
Woodruff, Winnifred Blanche
Birth-Date: April 9, 1876
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 8
Woodruff, Mary Alice
Birth-Date: January 2, 1879
Birth-Place: Salt Lake City, Salt Lake, UT, USA

|s6 Marriage-Number: 4
Spouse's-Name: Brown, Sarah
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Date: March 13, 1853
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Family-Reference for Children: Family Group Sheet-Self
Pioneers and Prominent Men of Utah.
Esshom, Frank. 1913
Page: 1261

Children's-Data:
Child-Number: 1
Woodruff, David Patten
Birth-Date: April 4, 1854
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Woodruff, Brigham Young
Birth-Date: January 18, 1857
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Woodruff, Phebe Arabell
Birth-Date: May 30, 1859
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 4
Woodruff, Sylva Melvina
Birth-Date: January 14, 1861
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 5
Woodruff, Newton
Birth-Date: November 3, 1863
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 6
Woodruff, Mary
Birth-Date: October 26, 1867
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 7
Woodruff, Charles Henery
Birth-Date: December 5, 1870
Birth-Place: Randolph, Rich, UT, USA

Child-Number: 8
Woodruff, Edward Randolph
Birth-Date: February 2, 1873
Birth-Place: Randolph, Rich, UT, USA

|s7 Marriage-Number: 5
Spouse's-Name: Stocking, Sarah Delight
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Date: July 31, 1857
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Marriage-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

Family-Reference for Children: Family Group Sheet-Self
Pioneers and Prominent Men of Utah.
Esshom, Frank. 1913
Page: 1261

Children's-Data:
Child-Number: 1
Woodruff, Marion
Birth-Date: June 1, 1861
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Woodruff, Emeline
Birth-Date: July 25, 1863
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Woodruff, Ensign
Birth-Date: December 23, 1865
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 4
Woodruff, Jeremiah
Birth-Date: August 29, 1868
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 5
Woodruff, Gosanna
Birth-Date: April 17, 1871
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 6
Woodruff, John J.
Birth-Date: August 14, 1873
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 7
Woodruff, Julia Delight
Birth-Date: June 28, 1879
Birth-Place: Salt Lake City, Salt Lake, UT, USA

|s8 **Death-Data:**
Death-Date: September 2, 1898
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
Pioneers of 1847. Easton, S.

Death-Place: San Francisco, San Francisco, CA, USA
Reference: Family Group Sheet-Self
Pioneers of 1847. Easton, S.
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 723

Burial-Date: September 8, 1898
Reference: Family Group Sheet-Self

Burial-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Family Group Sheet-Self

|s9 **Church-Ordinance-Data:**
Baptism
Baptism-Date/Place: December 31, 1833; Richland, Oswego, NY, USA
Officiator: Zerah Pulsipher
Reference: Family Group Sheet-Self
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
Guide to Mormon Diaries & Autobiographies.
Bitton, Davis
Far West Record by Don Cannon
Page: 297
Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 235

Patriarchal-Blessing
Patriarchal-Date/Place: April 15, 1837; Kirtland, Geauga, OH, USA

Officiator: Joseph Smith Sr.
Reference: Book of Patriarchal Blessings Index

Teacher
Teacher-Date/Place: January 25, 1834
Reference: Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 235
Guide to Mormon Diaries & Autobiographies.
Bitton, Davis

Priest
Priest-Date/Place: November 5, 1834
Reference: Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 235
Guide to Mormon Diaries & Autobiographies.
Bitton, Davis

Elder
Elder-Date/Place: 1835
Reference: Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 235
Guide to Mormon Diaries & Autobiographies.
Bitton, Davis

Seventy
Seventy-Date/Place: May 31, 1836; second quorum
Reference: Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 235
Guide to Mormon Diaries & Autobiographies.
Bitton, Davis

Apostle
Apostle-Date/Place: April 26, 1839; Far West, Caldwell, MO, USA
Reference: Revelations of Joseph Smith. Cook, Lyndon. 1981
Page: 20
Guide to Mormon Diaries & Autobiographies.
Bitton, Davis
Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1261

President of Quorum of Twelve
President of Quorum-Date/Place: October, 1880
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1261

Prophet
Prophet-Date/Place: April 9, 1889
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1261

|s10 Temple-Ordinance-Data:

Endowment
Date: December 2, 1843
Reference: Temple Patron Notification Reference

Endowment
Date: February 20, 1857
Reference: Family Group Sheet-Self

Sealing-to-Parents
Temple: St. George, Washington, UT, USA
Date: March 29, 1877
Reference: Temple Patron Notification Reference

Sealing-to-Parents
Date: May 5, 1966
Reference: Family Group Sheet-Father

Sealing-to-Spouse #3
Temple: Endowment House, Salt Lake City, UT, USA
Date: March 13, 1853
Reference: Family Group Sheet-Self

Sealing-to-Spouse #4
Date: March 13, 1853
Reference: Family Group Sheet-Self

Sealing-to-Spouse #5
Date: July 31, 1857
Reference: Family Group Sheet-Self

|s11 **Residency-Data:**
Kirtland, Geauga, OH, USA; Nov. 1836
Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977

Salt Lake City, Salt Lake, UT, USA; 1850, 1860, 1870
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 19
Page: 1261
Utah Federal Census; Year: 1851, 1860, 1870

Randolph, Rich, UT, USA
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 19
Page: 1261

|s12 **Vocation-Data:**
Merchant; 1850
Farmer; 1860
Reference: Utah Federal Census; Year: 1851, 1860

Farmer
Reference: Family Group Sheet-Self

Agriculturist

President of ZCMI, Utah Sugar Co., Zion's Savings Bank & Trust Co.
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

s13 Comments: #1
1. In 1850 Wilford had a household of five, with a real wealth of $1000 and no personal wealth.
2. In 1860 Wilford had a household of twenty-one, with a real wealth of $10,000 and a personal wealth of $5000.
3. In 1870 Wilford had a household of nine, with a real wealth of $6000 and a personal wealth of $800.

Reference: Utah Federal Census; Year: 1851, 1860, 1870

s14 Comments: #2
1. Wilford was a member of the Nauvoo, Illinois 4th ward.

Reference: Nauvoo: Early Mormon...Series 1839-46. Platt, Lyman. 1980

s15 Comments: #3
1. Wilford was a member of Zion's Camp.
2. Wilford was a member of the second quorum of seventy while in Tennessee.
3. Wilford was a member of the first quorum of seventy in 1837.
4. Wilford was a member of the quorum of twelve in 1838.

Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977

s16 Comments: #4
1. Wilford was one of the original pioneers of Utah, at which time he was a member of the Council of the Twelve Apostles. After his arrival in Great Salt Lake Valley he fostered agriculture and manufacturing and established the Deseret Agricultural and Manufacturing Association, which held fairs, awarding prizes for superior merit. Wilford died as President of the Church, while visiting friends in San Francisco, California.
2. Wilford was president of the Eastern States Mission from 1848 to 1850.

Reference: LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 723

s17 Comments: #5
1. Wilford came to Utah on July 24, 1847 with the Brigham Young company.
2. Wilford assisted in laying out Salt Lake City, in building the "old Fort," and in exploring the valley of the Great Salt Lake. He returned to the Missouri river the autumn of 1848 with President Brigham Young. He served as a missionary to the eastern states 1848-50. He was first president of the Utah Horticultural Society, which was organized in 1855. Wilford also was president of the Deseret Agricultural and Manufacturing Society. In 1881 he succeeded Orson Pratt as church historian, holding this position until he became president of the Mormon church. He became president of the

St. George temple at the time of its dedication in 1877. He was ordained an apostle April 26, 1839, and in October, 1880, was sustained president of the quorum of twelve apostles; he was sustained president of the Church of Jesus Christ of Latter-day Saints April 9, 1889. The famous "Manifesto" discontinuing the practice of plural marriage in the church was issued by him on September 24, 1890, and was accepted by the church at the general conference held at Salt Lake City the following October.

Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1261

|s18 **Comments: #6**

1. A summary of the Autobiography of Wilford Woodruff: Born at Farmington (now Avon), Hartford County, Connecticut, 1807. Worked in Farmington Mills until 1827. Operated other flour mills, 1827-32. Moved to Richland, Oswego County, New York, 1832. "Old prophet Mason." Heard Mormon elders, 1833. Read Book of Mormon. Baptized by Zerah Pulsipher, December 1833. Ordained teacher. Zion's Camp, 1834. Worked in Missouri, 1834-35. Ordained priest, 1834. Mission to southern states, 1835-36. Ordained elder, 1835. Ordained to second Quorum of Seventy, 1836. Attended temple school, studying Latin and English grammar. Member of first Quorum of Seventy, 1837. Washings and anointings. Married Phebe [Phoebe] W. Carter, 1837. Mission to Fox Island, 1837-38. To Quincy, Illinois, 1839. Ordained apostle at Far West conference, 1839. Moved to Montrose, 1839. Healings. Mission to England, 1839-41. Herefordshire,. United Brethren. 1,800 baptisms. Opened London Branch. Worked in Nauvoo House store, 1841-42. Temple mission to East, 1843. Received endowments, winter of 1843-44. Mission to eastern states, 1844. Met Twelve at Boston and returned to Nauvoo. Recommends that elders keep journals.
2. Most of this material apparently taken from author's journal. Story of various accidents and God's providential care up to about 1856.

Reference: Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Autobiography of Wilford Woodruff

|s19 **Comments: #7**

1. Wilford labored in Missouri, Arkansas, Tennessee and Kentucky. (Jan. 13, 1835)
2. Wilford left Nauvoo for St. Louis to purchase paper for the "Times and Seasons."
3. Wilford filled a short mission to Far West, Missouri, to fulfill a revelation. (Apr. 18, 21, 26, 1839)
4. Wilford labored in New York, Canada, and the Eastern States, introduced the Gospel to the inhabitants of Fox Islands, Maine, and led a company of emigrating Saints from Maine to Illinois in 1838-1839. (May 31, June 11, Aug. 20 Sept. 18, 1837; Jan. 1, 1838)
5. Wilford filled a most successful mission to Great Britain and

on his way to England he preached in Illinois, Indiana, Ohio, and New York. In England he baptized hundreds of people in Herefordshire. (Aug. 8, Dec. 19, 1839)

Reference: Journal History of the Church

|s20 Comments: #8

1. Wilford was called to fill a position in the Council of the Twelve. (section 118:6)
2. Wilford was called to organize a company for the journey west. (section 136:13)
3. Wilford was among the choice ones in the spirit world (section 138:53)

Reference: The Doctrine and Covenants

MEMBERS OF THE NAUVOO LEGION

Source: John Sweeney, Jr., "A History of the Nauvoo Legion in Illinois," MA thesis, BYU.

WILEN, JACOB -- 3RD LIEUTENANT -- SEPTEMBER 2, 1844 -- 1ST COHORT, , 4TH REGIMENT, 2N

WILKEY, JOHN -- 3RD LIEUTENANT -- SEPTEMBER 5, 1843 -- 1ST COHORT, , 4TH REGIMENT, 2N

WILKINSON, STEPHAN -- 1ST LIEUTENANT -- APRIL 23, 1842 -- 3RD COHORT, , 4TH REGIMENT,

WILLIAMS, A. -- 1ST LIEUTENANT -- MAY 1, 1841 -- 1ST COHORT, 2ND BATTALION, 2ND REGIM

WILLIAMS, A. W. -- 4TH SERGEANT -- SEPTEMBER 5, 1843 -- 3RD COHORT, , 4TH REGIMENT, 2N

WILLIAMS, ROBERT -- 2ND LIEUTENANT -- -- 2ND COHART, , 4TH REGIMENT, 2ND COMPANY

WILLIAMS, THOMAS -- 2ND SERGEANT -- APRIL 2, 1842 --

WILSON, JASPER -- 1ST LIEUTENANT -- SEPTEMBER 5, 1843 -- 2ND COHORT, , 4TH REGIMENT, 2

WILSON, ZACHARIAH -- CAPTAIN -- JUNE 18, 1842 -- 3RD COHORT, 2ND BATTALION, 3RD REGIM

WINCHESTER, S. -- 2ND LIEUTENANT -- MARCH 9, 1841 -- 1ST COHORT, 1ST BATTALION, 1ST RE COMPANY

WINCHESTER, S. -- 1ST LIEUTENANT -- APRIL 6, 1841 -- 1ST COHORT, 1ST BATTALION, 1ST REG COMPANY

WIRRICH, WILLIAM -- LIEUTENANT -- MAY 1, 1841 -- LINE

WIRRICK, GEORGE -- SERGEANT MAJOR -- --

WITHER, B. B. -- CAPTAIN -- MAY 1, 1841 -- LINE

WITHNELL, RICHARD -- 3RD LIEUTENANT -- MAY 6, 1843 -- 2ND COHORT, 1ST BATTALION, 3RD COMPANY

WOODBURN, WILLIAM M. -- 5TH SERGEANT -- -- 3RD COHORT, , 4TH REGIMENT, 2ND COMPAN

WOODRUFF, WILFORD -- -- JULY 3, 1841 -- ASSISTANT CHAPLAIN

WOODWARD, GEORGE -- -- MAY 6, 1843 -- ADJUTANT

WOODWARD, GEORGE -- 2ND LIEUTENANT -- APRIL 9, 1842 -- , , , 2ND COMPANY

WOODWORTH, S. -- -- MAY 1, 1841 -- AIDE-DE-CAMP

WOOLEY, E. D. -- SERGEANT MAJOR -- APRIL 2, 1842 -- STAFF

WORTHINGTON, JAMES -- CAPTAIN -- JULY 3, 1841 -- 2ND COHORT, 2ND BATTALION, 3RD REGIM

WORTHINGTON, JAMES -- MAJOR -- JULY 4, 1843 -- , , 3RD REGIMENT, 2ND COMPANY

WYRICK, WILLIAM -- 2ND LIEUTENANT -- MAY 1, 1841 -- 1ST COHORT, 2ND BATTALION, 2ND RE

YAGER, H. -- 3RD LIEUTENANT -- APRIL 6, 1841 -- 1ST COHORT, 2ND BATTALION, 1ST REGIMENT

YALE, GAD -- 3RD LIEUTENANT -- MAY 1 1841 -- 2ND COHORT, 2ND BATTALION, 2ND REGIMENT

1883; Henrietta b. Dec. 11, 1871, m. John Douglass Watson June 17, 1891; Samuel Porter b. June 6, 1874, m. Arminta Little April 4, 1893, m. Alice Amelia Ashley May 30, 1897; James Albert b. Aug. 19, 1876, m. Elizabeth Ann Moyes Dec. 31, 1895; Joan Adelle b. Dec. 9, 1878, m. Walter Rollo Emmett Oct. 10, 1900; Sarah Maria b. Nov. 24, 1881; Winifred b. March 28, 1884, m. Walter John Poulton April 24, 1907; Belva b. Sept. 30, 1886, m. Merrill Nibley April 27, 1909. Family home, Ogden.

Settled at Salt Lake City, where he engaged in the mercantile business with his brothers under the firm name of Woodmansee Bros.; in 1854 he moved to Ogden, where he continued in the mercantile business. In 1870 he established the Woodmansee theater at Ogden. After a successful course of 11 years he closed the theater and remodeled the building into a business house. He then engaged in agriculture, horticulture and improved his realty holdings. Died March 24, 1894, Ogden, Utah.

WOODMANSEE, CHARLES HENRY (son of Charles Woodmansee and Harriet Eleanor Porter). Born June 4, 1867, Ogden, Utah.

Married Vilate Pincock Oct. 26, 1887, Logan, Utah (daughter of John Pincock, born July 27, 1830, Lancastershire, Eng., died Dec. 15, 1905, Ogden, Utah, and Isabel Douglass, born Nov. 1, 1833, Lancastershire—married Feb. 5, 1856, pioneers Aug. 27, 1852, John Parker company). She was born Aug. 24, 1867, Ogden, Utah. Their children: Grace b. Dec. 29, 1888, m. Eamer Beasley Dec. 22, 1912; Pearl b. Sept. 11, 1890, d. Oct. 16, 1890; Charles Raymond b. Oct. 21, 1891, d. May 24, 1911; Clyde b. Oct. 25, 1893; Ethel b. May 27, 1896, d. infant; Glenn Douglass b. May 1, 1897; Henry and Harvey (twins) b. June 3, 1899; Marion b. Oct. 18, 1901; John b. Sept. 5, 1905. Family resided Ogden, Utah, and Rexburg, Idaho.

Counselor to the stake president Thomas E. Bassett; member academy board of directors. Commissioner Fremont county, Idaho. One of the incorporators and president First National Bank of Rexburg. Farmer.

WOODMANSEE, SAMUEL PORTER (son of Charles Woodmansee and Harriet Eleanor Porter). Born June 6, 1874, Ogden, Utah.

Married Arminta Little April 4, 1893, Ogden, Utah (daughter of William Henry Little, born 1843, Augusta, Ga., and Elizabeth Inglett, born 1844, Augusta, who came to Utah 1891). She was born April 3, 1870, Augusta. Their children: Lucile b. April 20, 1894, m. Andrew P. Gallacher Sept. 18, 1912; Blanch b. Sept. 5, 1895; Ima b. March 15, 1897. Family resided Ogden, Utah, and Rexburg, Idaho.

Married Alice Amelia Ashley May 30, 1897, Ogden, Utah (daughter of Albert Flower Ashley, born June 15, 1849, Somersetshire, Eng., and Sarah Elizabeth Parker, born Feb. 7, 1845, Redford, Nottinghamshire, died May 30, 1891, Worksop). She was born May 12, 1874, Worksop, Eng. Came to Utah Oct. 25, 1889. Their children: Thelma b. Feb. 5, 1898; Ruth b. May 12, 1900. Family home Ogden, Utah.

Moved to Rexburg, Idaho, 1894, and engaged in farming and stockraising. He returned to Ogden, Utah, 1896, where he engaged in the building and contracting business.

WOODMANSEE, JAMES ALBERT (son of Charles Woodmansee and Harriet Eleanor Porter). Born Aug. 19, 1876, Ogden, Utah.

Married Elizabeth Ann Moyes Dec. 31, 1895, Ogden, Utah (daughter of Robert Hutchison Moyes, born Jan. 1, 1844, Paisley, Scotland, and Lucy Agnes Wilson, born Nov. 20, 1855, Wilson, Weber Co., Utah, died Oct. 28, 1889, Ogden, Utah—married Dec. 31, 1872, in Ogden, pioneers Sept. 22, 1868, Edward T. Mumford company). She was born May 5, 1878, Ogden, Utah. Their children: James Albert b. 1896; Carl Moyes b. Nov. 15, 1898; Charles Thurman b. April 2, 1901; Robert Irving b. May 20, 1903; LeRoy b. Feb. 5, 1905; Lucy b. March 1, 1907; Alice b. Aug. 7, 1909; Eleanor b. June 2, 1912. Family resided at Ogden, Utah, and Rexburg, Idaho.

Moved to Rexburg, Idaho, 1900, where he is engaged in farming.

WOODRUFF, APHEK (son of Eldad Woodruff and Dina Woodford, both of Farmington, Hartford county, Conn.). Came to Utah 1847.

Married Beulah Thompson. Their child: Wilford, m. Phoebe Whitmore Carter.

WOODRUFF, WILFORD (son of Aphek Woodruff and Beulah Thompson). Born March 1, 1807, West Avon, Conn. Came to Utah July 24, 1847, Brigham Young company.

Married Phoebe Whittemore Carter April 13, 1837, Scarboro, Me. (daughter of Ezra Carter and Sarah Fabyan of Scarboro). She was born March 8, 1807. Their children: Sara Emma, d. infant; Wilford, Jr., m. Emily Jane Smith Oct. 12, 1867; Phoebe Amelia, m. Lorenzo Snow; Susan Cornelia, m. Robert Scholes; Joseph, Ezra and Sarah Carter, latter three d. infants; Beulah Augusta, m. H. S. Beatie; Aphek, d. infant. Family home, Salt Lake City.

Married Emma Smith March 13, 1852, Salt Lake City (daughter of Samuel Smith and Martishia Smoot of Salt Lake City, pioneers Oct. 14, 1850, Wilford Woodruff company). She was born March 1, 1838. Their children: Hyrum Smith b. Oct. 4, 1857, d. Nov. 24, 1858; Emma M. b. July 4, 1860 (deceased), m. Henry Woodruff; Asahel Hart b. Feb. 3, 1863, m. Naomi Abbott Butterworth; Ann Thompson b. April 10, 1867, d. April 11, 1867; Clara Martishia b. July 23, 1869, m. O. C. Beebe; Abraham Owen b. Nov. 23, 1872 (deceased), m. Helen May Winters; Mary Alice b. Jan. 1, 1879, m. William McEwan.

Married Sarah Brown March 13, 1853, Salt Lake City (daughter of Henry Brown, killed at Lexington, Mo., April 9, 1852, on his way to Utah, and Rhoda North, who lived near Cleveland, Ohio, latter a pioneer 1852). She was born Jan. 1, 1834, and died at Salt Lake City. Their children: David Patten b. April 4, 1854, m. Arabelle J. Hatch; Brigham Young b. Jan. 18, 1857, drowned June 16, 1877; Phoebe Arabella b. May 30, 1859, m. Jesse T. Moses; Sylvia Melvina b. Jan. 14, 1862, m. Heber John Thompson; Newton b. Nov. 3, 1863, m. Millie Partington; Mary b. Oct. 26, 1867; Charles Henry b. Dec. 5, 1870; Edward Randolph b. Feb. 2, 1873. Family resided Salt Lake City and Randolph, Utah.

Married Sarah Delight Stocking July 31, 1857, at Salt Lake City (daughter of John J. Stocking and Catherine Ensign of Connecticut, pioneers 1848). She was born July 26, 1838, and died at Salt Lake City. Their children: Marion, m. Bertha Christian Stephenson; Emeline, m. David C. Burrows; Ensign, m. Isabell Shields; Jeremiah, died; Rosanna; John J., m. Annie Neilson; Julia Delight S., m. John Rubin Park. Family home, Salt Lake City.

Assisted in laying out Salt Lake City, in building the "Old Fort," and in exploring the valley of the Great Salt Lake; returned to the Missouri river autumn of 1848 with President Brigham Young. Missionary to eastern states 1848-50. Agriculturist. First president Utah Horticultural Society, which was organized in 1855; also president of Deseret Agricultural and Manufacturing Society. In 1881 succeeded Orson Pratt as church historian, holding this position until he became president of the Mormon church. Became president of the St. George temple at time of its dedication 1877. Ordained an apostle April 26, 1839, and in October, 1880, was sustained president of the quorum of twelve apostles; and was sustained president of the Church of Jesus Christ of Latter Day Saints April 9, 1889. The famous "Manifesto" discontinuing the practice of plural marriage in the church was issued by him Sept. 24, 1890, and was accepted by the church at the general conference held at Salt Lake City the following October. President Z. C. M. I., Utah Sugar Company and Zion's Savings Bank and Trust Company. Died Sept. 2, 1898, San Francisco, Cal.

WOODRUFF, WILFORD, JR. (son of Wilford Woodruff and Phoebe Whittemore Carter). Born March 22, 1840, at Montrose, Iowa. Came to Utah Oct. 14, 1850, Wilford Woodruff company.

Married Emily Jane Smith Oct. 12, 1867, Salt Lake City (daughter of Elias A. Smith and Lucy Brown of Salt Lake City). She was born Oct. 28, 1850. Their children: Lucy Emily b. Jan. 10, 1869, m. George Albert Smith; Wilford Smith b. Sept. 25, 1871, m. Fannie M. Carrington; Elias S. b. Dec. 15, 1873, m. Nellie Davies; Asahel b. March 30, 1876, died. Family home, Salt Lake City.

Missionary to England 1863-66; member presidency of high priest Liberty stake. Worked in Salt Lake temple. Farmer and general workman.

WOODRUFF, ASAHEL H. (son of Wilford Woodruff and Emma Smith). Born Feb. 3, 1863, at Salt Lake City.

Married Naomi Abbott Butterworth Dec. 14, 1887, Salt Lake City (daughter of William Butterworth and Mary Rose of Mill Creek, Utah, pioneers 1873). She was born March 21, 1864. Their children: Roxie Norma b. Oct. 26, 1888; Beulah b. Sept. 3, 1890, m. Lawrence G. Naylor; Asahel Hart b. Feb. 13, 1893; Douglas Owen b. July 10, 1895; Emma Rose b. Oct. 6, 1899; Kenneth Claud b. Nov. 9, 1905. Family home, Salt Lake City.

Bishop Waterloo ward. Manager Z. C. M. I. wholesale dry goods department 1893; director Zion's Savings Bank 1905; director Deseret Building Society.

WOODRUFF, DAVID PATTEN (son of Wilford Woodruff and Sarah Brown). Born April 4, 1854, at Salt Lake City.

Married Arabelle Jane Hatch Feb. 19, 1877, Logan, Utah (daughter of Jeremiah and Louisa Alexander Hatch of Lehi, formerly of Nauvoo, Ill., pioneers September, 1850). She was born April 2, 1859. Their children: Sarah Amy b. Dec. 10, 1877, m. John E. Bennion; Phoebe A. b. Sept. 20, 1879, m. Peter E. Fleming; David Patten b. Aug. 24, 1881, m. Alice Hinman; Wilford L. b. Aug. 3, 1883, m. Gertrude Atkins; Willard C. b. Aug. 3, 1883, m. Martha Perry; Jeremiah b. Oct. 23, 1885, m. Tura Newby; Louisa A. b. Nov. 20, 1887, m. Olive H. Caldwell; Mary b. Sept. 14, 1889, m. Arthur Vickery; Erma A. b. May 7, 1891, m. Ellsworth Bevans; Torrey B. N. b. Nov. 15, 1894; Beulah A. b. Oct. 1, 1896. Family reside Smithfield and Vernal, Utah, Burlington, Wyo., Cardston and Alberta, Canada.

Bishop's counselor; high councilor Big Horn stake. Assessor and collector Uintah Co., Utah, 1891-92; treasurer Big Horn county, Wyo., 1896-1900.

WOODRUFF, ENSIGN (son of Wilford Woodruff and Sarah Delight Stocking). Born Dec. 23, 1865, Salt Lake City.

Married Isabell Shields Oct. 15, 1889, Salt Lake City (daughter of George Shields and Jane Craig, pioneers 1853, Captain Harmon company). She was born Nov. 25, 1867, West Jordan, Utah. Their children: Jane Isabell b. Jan. 7, 1891, d. Jan. 8, 1891; George Ensign b. March 3, 1892; Sarah Lenora b. Jan. 22, 1896; Vera Elizabeth b. Oct. 1, 1898; Joseph Wilford b. Feb. 19, 1901; Etta Shields b. March 11, 1906; Delifford Albert b. Oct. 6, 1908; Olive Shield b. Dec. 16, 1911. Family home Brinton, Utah.

President 14th quorum elders Granite stake Oct. 29,

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Olive Moulton
Gender: Female
Surname: Moulton
Given name: Olive
Maiden name: Fabyan
Birth date: 23 October 1755
Birth place: Scarsborough, Cumberland, Maine
Father: Fabyan, Joseph
Mother: Brackett, Mary
Spouse: Moulton, Charles
Marriage date: 24 March 1774
Marriage place: Scarsborough, Cumberland, Maine
Death date: 14 October 1840

Proxy's relationship to deceased:
Phebe W. Woodruff was the Great Niece of Olive Moulton.

Date of proxy baptism:
1843

Source: Nauvoo Baptismal Records of the Dead, Book C236; FamilySearch, Ancestral File.

Deceased: Sarah Pierce
Gender: Female
Surname: Pierce
Given name: Sarah

Proxy's relationship to deceased:
Phebe W. Woodruff was the Cousin of Sarah Pierce.

Date of proxy baptism:
1843

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Rachel Smith
Gender: Female
Surname: Smith
Given name: Rachel

Proxy's relationship to deceased:
Phebe W. Woodruff was the Friend of Rachel Smith.

Date of proxy baptism:
1843

Source: Nauvoo Baptismal Records of the Dead.

Proxy: Wilford Woodruff
Gender: Male
Surname: Woodruff
Given name: Wilford
Birth date: 1 March 1807
Birth place: Farmington, Hartford, Connecticut
Father: Woodruff, Aphek
Mother: Thompson, Beulah
Spouse: Carter, Phoebe Whittemore
Marriage date: 13 April 1837
Marriage place: Kirtland, Geauga, Ohio
Spouse: Jackson, Mary Ann
Marriage date: 15 April 1846
Marriage place: Winter Quarters, Douglas, Nebraska
Spouse: Brown, Sarah
Marriage date: 13 March 1853
Marriage place: Salt Lake City, Salt Lake, Utah
Spouse: Smith, Emma
Marriage date: 13 March 1853
Marriage place: Salt Lake City, Salt Lake, Utah
Spouse: Stocking, Sarah Delight
Marriage date: 31 July 1857
Marriage place: Salt Lake City, Salt Lake, Utah
Death date: 2 September 1898
Death place: San Francisco County, California

Comments: Wilford became an apostle in 1839.

Source: Nauvoo Baptismal Records of the Dead; FamilySearch, Ancestral File; Black, *Membership of the Church of Jesus Christ of Latter-day Saints: 1830-1848,* 47:469-81; Nauvoo City Tax Lists, 1841, 1843; Nauvoo Federal Census, 1842; Nauvoo Property Transactions, 1842-1844.

Deceased: Hyram Barber
Gender: Male
Surname: Barber
Given name: Hyram

Proxy's relationship to deceased:
Wilford Woodruff was the Cousin of Hyram Barber.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Amasa Frisby
Gender: Male
Surname: Frisby (Frisbie)
Given name: Amasa
Birth date: about 1771
Birth place: of Farmington, Hartford, Connecticut
Spouse: Woodruff, Elizabeth
Marriage date: 16 May 1796

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew-in-law of Amasa Frisby.

Date of proxy baptism:
1843

Source: Nauvoo Baptismal Records of the Dead, Book C117; FamilySearch, Ancestral File.

Deceased: Elizabeth Frisby
Gender: Female
Surname: Frisby (Frisbie)
Given name: Elizabeth
Maiden name: Woodruff
Birth date: 27 September 1775
Birth place: Farmington, Hartford, Connecticut
Father: Woodruff, Eldad
Mother: Woodford, Dinah
Spouse: Frisbie, Amasa
Marriage date: 16 May 1796
Death date: 9 February 1806
Death place: Farmington, Hartford, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Elizabeth Frisby.

Date of proxy baptism:
1843

Source: Nauvoo Baptismal Records of the Dead, Book C117; FamilySearch, Ancestral File.

Deceased: Adna Hart
Gender: Female
Surname: Hart
Given name: Adna

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Adna Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Anna Hart
Gender: Female
Surname: Hart
Given name: Anna

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Anna Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Asabel Hart
Surname: Hart
Given name: Asabel

Proxy's relationship to deceased:
Wilford Woodruff was the Grandson of Asabel Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Asabel Hart
Surname: Hart
Given name: Asabel

Proxy's relationship to deceased: Wilford Woodruff was the Nephew of Asabel Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Erastus Hart
Gender: Male
Surname: Hart
Given name: Erastus

Proxy's relationship to deceased: Wilford Woodruff was the Nephew of Erastus Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Eunice Hart
Gender: Female
Surname: Hart
Given name: Eunice

Proxy's relationship to deceased: Wilford Woodruff was the Nephew of Eunice Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: (Grandmother) Hart
Gender: Female
Surname: Hart
Given name: (Grandmother)

Proxy's relationship to deceased: Wilford Woodruff was the Grandson of Asabel Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Joseph Hart
Gender: Male
Surname: Hart
Given name: Joseph

Proxy's relationship to deceased: Wilford Woodruff was the Nephew of Joseph Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Sophronia Hart
Gender: Female
Surname: Hart
Given name: Sophronia

Proxy's relationship to deceased: Wilford Woodruff was the Nephew of Sophronia Hart.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Laura Hoskins
Gender: Female
Surname: Hoskins
Given name: Laura

Proxy's relationship to deceased: Wilford Woodruff was the Cousin of Laura Hoskins.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Marietta Hoskins
Gender: Female
Surname: Hoskins
Given name: Marietta

Proxy's relationship to deceased: Wilford Woodruff was the Cousin of Marietta Hoskins.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Robert Mason
Gender: Male
Surname: Mason
Given name: Robert

Proxy's relationship to deceased:
Wilford Woodruff was the Friend of Robert Mason.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Wakeman Standley
Gender: Male
Surname: Standley
Given name: Wakeman

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Wakeman Standley.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Anna Thompson
Gender: Female
Surname: Thompson
Given name: Anna (Ann)
Maiden name: Hart
Birth date: 21 July 1756
Birth place: Farmington, Hartford, Connecticut
Father: Hart, Joseph
Mother: Barnes, Anne
Spouse: Thompson, Lot
Death date: 27 September 1839
Death place: Farmington, Hartford, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Grandson of Anna Thompson.

Date of proxy baptism:
30 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book A166; FamilySearch, Ancestral File.

Deceased: Cyrus Thompson
Gender: Male
Surname: Thompson
Given name: Cyrus

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Cyrus Thompson.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: (Great Grandfather) Thompson
Gender: Male
Surname: Thompson
Given name: Samuel
Birth date: 13 April 1709
Birth place: Farmington, Hartford, Connecticut
Father: Thompson, Samuel
Mother: Lathrop, Hannah
Spouse: North, Hannah
Marriage date: 3 May 1738

Proxy's relationship to deceased:
Wilford Woodruff was the Great Grandson of (Great Grandfather) Thompson.

Date of proxy baptism:
30 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book A166; FamilySearch, Ancestral File.

Deceased: (Great Grandmother) Thompson
Gender: Female
Surname: Thompson
Given name: Hannah
Maiden name: North
Birth date: 27 July 1711
Birth place: Farmington, Hartford, Connecticut
Father: North, Thomas
Mother: Woodford, Hannah
Spouse: Thompson, Samuel
Marriage date: 3 May 1738
Spouse: Lathrop, Samuel
Death date: 19 April 1760

Proxy's relationship to deceased:
Wilford Woodruff was the Great Grandson of (Great Grandmother) Thompson.

Date of proxy baptism:
30 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book A166; FamilySearch, Ancestral File.

Deceased: Lot Thompson
Gender: Male
Surname: Thompson
Given name: Lot
Birth date: 4 May 1752
Birth place: Farmington, Hartford, Connecticut
Father: Thompson, Samuel
Mother: North, Hannah
Spouse: Hart, Ann
Death date: 7 March 1836

Proxy's relationship to deceased:
Wilford Woodruff was the Grandson of Lot Thompson.

Date of proxy baptism:
30 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book A166; FamilySearch, Ancestral File.

Deceased: Sylva Thompson
Gender: Female
Surname: Thompson
Given name: Sylva

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Sylva Thompson.

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Asahel H. Woodruff
Gender: Male
Surname: Woodruff
Given name: Asahel
Middle name: H.

Proxy's relationship to deceased:
Wilford Woodruff was the Brother of Asahel H. Woodruff.

Date of proxy baptism:
21 April 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406.

Deceased: Bulah Woodruff
Gender: Female
Surname: Woodruff
Given name: Bulah
Maiden name: Thompson
Birth date: 22 April 1782
Birth place: Farmington, Hartford, Connecticut
Father: Thompson, Lott
Mother: Hart, Ann
Spouse: Woodruff, Aphek
Marriage date: 25 November 1801
Marriage place: Farmington, Hartford, Connecticut
Death date: 11 June 1808
Death place: Farmington, Hartford, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Son of Bulah Woodruff.

Date of proxy baptism:
21 April 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406; FamilySearch, Ancestral File.

Deceased: Dinah Woodruff
Gender: Female
Surname: Woodruff
Given name: Dinah
Maiden name: Woodford
Birth date: 1 March 1754
Birth place: Farmington, Hartford, Connecticut
Father: Woodford, Joseph
Mother: Hart, Elizabeth
Spouse: Woodruff, Eldad
Marriage date: 18 February 1773
Marriage place: Hartford County, Connecticut
Death date: 12 June 1824
Death place: Hartford County, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Grandson of Dinah Woodruff.

Date of proxy baptism:
29 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406; FamilySearch, Ancestral File.

Deceased: Eldad Woodruff
Gender: Male
Surname: Woodruff
Given name: Eldad
Birth date: 1749
Birth place: Farmington, Hartford, Connecticut
Father: Woodruff, Jonah Josiah
Mother: Woodruff, Sarah
Spouse: Woodford, Dinah
Marriage date: 18 February 1773
Marriage place: Hartford County, Connecticut
Death date: 28 December 1806
Death place: Hartford County, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Grandson of Eldad Woodruff.

Date of proxy baptism:
29 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406; FamilySearch, Ancestral File.

Deceased: Electa Woodruff
Gender: Female
Surname: Woodruff
Given name: Electa

Proxy's relationship to deceased:
Wilford Woodruff was the Cousin of Electa Woodruff.

Date of proxy baptism:
25 August 1844

Source: Nauvoo Baptismal Records of the Dead.

Deceased: (Great Grandmother) Woodruff
Gender: Female
Surname: Woodruff
Given name: Sarah
Maiden name: Woodford
Birth date: 4 June 1714
Birth place: Avon (Farmington), Hartford, Connecticut
Father: Woodford, Joseph
Mother: Smith, Lydia
Mother variation: Mills, Sarah
Spouse: Woodruff, Jonah Josiah
Marriage date: 19 December 1733
Marriage place: Farmington, Hartford, Connecticut
Death date: 28 November 1790
Death place: Farmington, Hartford, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Great Grandson of (Great Grandmother) Woodruff.

Date of proxy baptism:
15 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406; FamilySearch, Ancestral File.

Deceased: Helen Woodruff
Gender: Female
Surname: Woodruff
Given name: Helen

Proxy's relationship to deceased:
Wilford Woodruff was the Cousin of Helen Woodruff.

Date of proxy baptism:
26 August 1844

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Henry Woodruff
Gender: Male
Surname: Woodruff
Given name: Henry

Proxy's relationship to deceased:
Wilford Woodruff was the Cousin of Henry Woodruff.

Date of proxy baptism:
26 August 1844

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Josiah Woodruff
Gender: Male
Surname: Woodruff
Given name: Jonah
Middle name: Josiah
Birth date: 16 August 1706
Birth place: Farmington, Hartford, Connecticut
Father: Woodruff, Joseph
Mother: Clark, Hannah
Spouse: Woodford, Sarah
Marriage date: 19 December 1733
Marriage place: Farmington, Hartford, Connecticut
Death date: 8 May 1789
Death place: Avon, Hartford, Connecticut

Proxy's relationship to deceased:
Wilford Woodruff was the Great Grandson of Josiah Woodruff.

Date of proxy baptism:
15 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406; FamilySearch, Ancestral File.

Deceased: Lewis Woodruff
Gender: Male
Surname: Woodruff
Given name: Lewis

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew of Lewis Woodruff.

Date of proxy baptism:
29 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406.

Deceased: Milles Woodruff
Gender: Male
Surname: Woodruff
Given name: Milles

Proxy's relationship to deceased:
Wilford Woodruff was the Cousin of Milles Woodruff.

Date of proxy baptism:
26 August 1844

Source: Nauvoo Baptismal Records of the Dead, Book D.

Deceased: Philo Woodruff
Gender: Male
Surname: Woodruff
Given name: Philo

Proxy's relationship to deceased:
Wilford Woodruff was the Brother of Philo Woodruff.

Date of proxy baptism:
21 April 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406.

Deceased: (Samuel's Wife) Woodruff
Gender: Female
Surname: Woodruff
Given name: Nancy
Maiden name: Case
Birth date: about 1781
Birth place: of Farmington, Hartford, Connecticut
Spouse: Woodruff, Samuel Gridley
Marriage date: 30 October 1800

Proxy's relationship to deceased:
Wilford Woodruff was the Nephew-in-law of (Samuel's Wife) Woodruff.

Date of proxy baptism:
29 May 1842

Source: Nauvoo Baptismal Records of the Dead, Book C406; FamilySearch, Ancestral File.

Proxy: Mary Woodsworth
Gender: Female
Surname: Woodsworth
Given name: Mary
Father: Barnes, Henry
Mother: Bridge

Source: Nauvoo Baptismal Records of the Dead.

Deceased: Henry Barnes
Gender: Male
Surname: Barnes
Given name: Henry

Proxy's relationship to deceased:
Mary Woodsworth was the Daughter of Henry Barnes.

Date of proxy baptism:
25 September 1842 (Afternoon)

Officiator:
Leonard Soby

Source: Nauvoo Baptismal Records of the Dead, Book C9A.

Deceased: Betty Bridge
Gender: Female
Surname: Bridge
Given name: Betty

Proxy's relationship to deceased:
Mary Woodsworth was the Granddaughter of Betty Bridge.

Date of proxy baptism:
25 September 1842 (Afternoon)

Officiator:
Leonard Soby

Source: Nauvoo Baptismal Records of the Dead, Book C9A.

Proxy: Joseph Woodward
Gender: Male
Surname: Woodward
Given name: Joseph
Middle name: Hague
Birth date: 14 March 1811
Birth place: Salford (Manchester), Lancashire, England
Father: Woodward, Ralph
Mother: Hague, Elizabeth
Spouse: Barnes, Margaret Molyneux
Marriage date: 14 February 1836
Marriage place: England
Spouse: Barnes, Mary
Marriage date: 9 September 1850
Death date: 5 December 1890
Death place: Wellsville, Cache, Utah

Comments: Joseph was endowed on 24 January 1846 in the Nauvoo Temple.

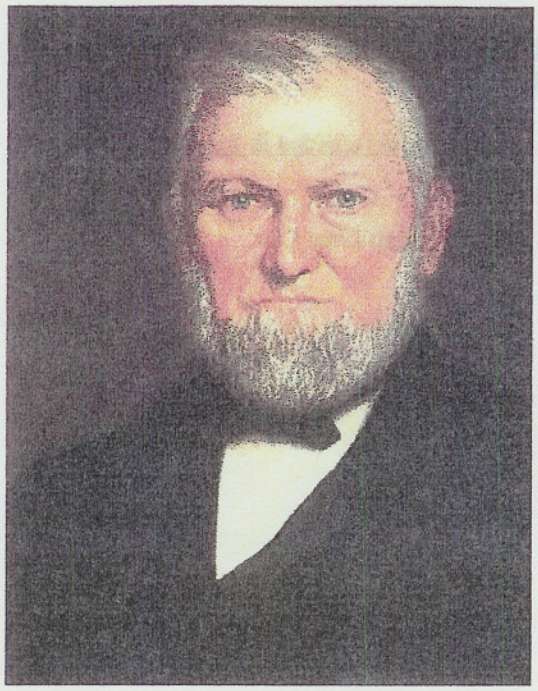
Source: Nauvoo Baptismal Records of the Dead; FamilySearch, Ancestral File; Nauvoo Temple Endowment Register.

Deceased: Betsy Woodward
Gender: Female
Surname: Woodward
Given name: Betsy (Elizabeth, Betty)
Maiden name: Hague
Birth date: 15 February 1759
Birth place: Denton, Lancashire, England
Father: Hague, Thomas
Mother: Cotteril, Betty
Spouse: Woodward, Ralph
Marriage date: 17 May 1786
Marriage place: Manchester, Lancashire, England
Death date: 1821
Death place: Manchester, Lancashire, England

Proxy's relationship to deceased:
Joseph Woodward was the Son of Betsy Woodward.

Date of proxy baptism:
1843

WILFORD WOODRUFF



Born: 1807 March 1, Farmington, Hartford, Conn.,
Son of Aphek Woodruff and Beulah Thompson.
Died: 1898 Sept. 2, San Francisco, San Francisco, Calif.

His heritage was hard work, education, and religion. He emulated these values and pursued formal education beyond common school for about 4 years making him one of the best educated of early church leaders. A miller's son, he ran his own flour mill at age 20 for about 3 years. He and his brother then moved to Richland, New York buying a 140 acre farm, with a sawmill, house and orchard. He converted to the "Mormon" faith in Dec. 1833. In April 1834, Parley P. Pratt carried Joseph Smith's call for volunteers for a Missouri relief expedition to Richland. Wilford put his affairs in order, came to Kirtland, Ohio hence onto Missouri with "Zions Camp". Although the small army failed in some regards, it served as the "school yard" for future church leadership.

"A miller by trade and a missionary by profession" was Wilford's comment of his early days in the church; a mission to the Southern States (1834-36), to Fox Island, Maine (1837-38), to Great Britain (1839-41), to the Eastern States (1843-44), to Great Britain (1844-46), to the Eastern States again in 1848. He personally baptized about 2000 souls, including the conversion of the United Brethren congregation in Herefordshire, England.

Joseph Smith called him "Wilford the Faithful." Returning from a mission, he helped gather the fleeing Missouri saints to Illinois. Called as a new apostle, he returned to Far West for the secret midnight laying of the cornerstone of the temple. July 22, 1839, became known as, "a day of God's power," when Joseph Smith healed hundreds of malaria in Nauvoo. Unable to continue, he gave his red handkerchief to Wilford, instructing him to wipe the ill's faces and then administer to them. It was done and they were healed. "As long as you will keep that handkerchief, it shall remain a league between you and me." Wilford kept it the rest of his life. He built an imposing brick federalist style home in Nauvoo (which still stands). He was a dedicated journalist, and to him we owe much of the record of early church events, including many of Joseph Smith's discourses and teachings.

. He was in the first company of saints crossing the plains in 1847. He had learned to fly fish while English mission president, a pastime he enjoyed, using these skills on the trek. Entering the Valley, Wilford was driving the carriage from which Brigham Young made the statement, "This is the Place." He drove a stake in the ground to identify the Salt Lake Temple site. He was the foundation foreman, and saw the Temple through to completion 40 years later. He raised a variety of crops on his farms and encouraged horticulture. He believed in and practiced the principle of plural marriage, having 5 wives—33 children. He was honored and revered by all his children. He was the first President of the St. George Temple, when he had the revelation to baptize early leaders of our country. In the late 1870s/early 80s, he went into hiding to prevent arrest for Polygamy living with the desert Southwest. He became President of the Church in 1889. The Edmunds-Tucker Act in 1887 provided a means for the confiscation of church property, and the church was on the brink of financial collapse. Woodruff's Manifesto in 1889-90 ended the practice of polygamy and along with the adoption of Republican/Democrat politics, also encouraged by Wilford, led to Utah Statehood in 1896. The church could again operate and a new tone was set for the twentieth century. A beloved prophet, 10, 000 tried to attend his funeral. **(Alan J. Hill 7-4-97)**

SOURCES

Alexander, Thomas G., Things in Heaven and Earth, The Life and Times of Wilford Woodruff, a Mormon Prophet. Signature Books, Salt Lake City, Ut. 1991.

Cowley, Matthias F., Wilford Woodruff, History of His Life and Labors as recorded in his daily journals., Bookcraft, Salt Lake City, Ut. c. 1964. 7th Printing 1978.

Lund, Gerald N., The Work and The Glory, copyright 1994, Bookcraft, Salt Lake City.

HIGHLIGHTS IN THE LIFE OF WILFORD WOODRUFF

(1807-1898)

Age	
--	Born in Farmington, Hartford County, Connecticut (March 1, 1807).
14	Begins work, learning the trade of miller (1821).
23	Informed by Robert Mason of the restoration of the gospel (1830).
25	Reads of Mormonism in a newspaper article (1832).
26	Baptized (1833).
27	Participates in march of Zion's Camp (1834).
27-29	Mission to Southern States (1834-1836).
30	Married Phoebe Carter (1837).
30-31	Mission to Eastern States and Fox Islands (1837-1838).
32	Ordained an apostle by Brigham Young (1839).
32-34	Mission to Great Britain (1839-1841).
35	Business manager of Times and Seasons (1842).
36	Mission to Eastern States to solicit money for building of the Nauvoo Temple (1843).
37	Mission to Eastern States; learns of martyrdom of Joseph and Hyrum Smith (1844).
37-39	Presides over European Mission (1844-1846).
40	Enters Salt Lake Valley with Brigham Young (1847).
41-43	Presides over Church in Eastern States (1848-1850).
43	Appointed to Territorial Legislature, serving one term in lower house and twenty sessions in upper house (1850).
49	Appointed church historian (1856).
51-70	Chosen president of Deseret Agricultural and Manufacturing Society, which position later became president of Utah State Fair Board (1858-1877).
60	Participates in reestablishment of the School of the Prophets (1867).
70	Appointed president of St. George Temple (1877).
72	Does missionary work among Indian Israel while in hiding (1879).
73	Becomes president of the Quorum of the Twelve (1880).
74	Becomes superintendent of the YMMIA (1881).
78-80	Goes into self-imposed exile with headquarters in St. George (1885-1887).
80	Becomes leader of the Church as president of the Quorum of the Twelve (1887).
81	Dedicates Manti Temple in private services (1888).
82	Sustained President of the Church (1889).
83	Issues Manifesto (1890).
86	Dedicates Salt Lake Temple (1893).
89	Utah achieves statehood, fast day changed from first Thursday to first Sunday of each month (1896).
91	Dies in San Francisco, California (September 2, 1898).

Excerpts in the life of Wilford Woodruff

WOODRUFF, WILFORD (1807-1898).
Journal, 1834-1898. Microfilm, positive, 2 reels.

Born in Farmington (later Avon), Hartford County, Connecticut, son of Aphek Woodruff and Beulah Thompson. Early life; conversion in December 1833; missionary activities in New York State in 1834; recruiting for Zion's Camp and the march of Zion's Camp, including a list of the towns through which it passed to Missouri; the covenant of consecration he embraced in the order of Zion; mission through Missouri and Arkansas to Tennessee and Kentucky; appointment as a member of the second Quorum of Seventy while in Tennessee; return to Kirltand, Ohio, in November 1836; general activities among the Latter-day Saints in Kirtland; appointment to the First Quorum of Seventy in 1837; Kirtland Safety Society Bank; organization of the Third Quorum of Seventy at Kirtland in 1837; Kirtland Temple rites and endowment, including an account of the Solemn Assembly held in April 1837; marriage to Phebe W. Carter; their patriarchal blessings given by Joseph Smith, Sr.; general disaffection and apostasy at Kirtland; mission to New York State, Upper Canada, and the Fox Islands, Michigan; call to be member of the Quorum of the Twelve, 1838; conditions among the Saints in Illinois after being expelled from Missouri; ordination to the apostleship at Far West, Missouri; return of Orson Hyde to the Church after his apostasy in Missouri; association with the Twelve Apostles and Joseph Smith at Nauvoo, Illinois, in 1839; notes on some of the Prophet's teachings; the escape of Parley P. Pratt from imprisonment in Missouri; the healing of the sick through the instrumentality of Joseph Smith at Nauvoo and Montrose, Iowa; circumstances under which he and others of the Twelve left Nauvoo for England in 1839; journey of the Twelve to England; record of those he baptized to 1840; missionary labors of the Twelve in the British Isles, 1840-1841; Church publications in England; visit to Buckingham Palace; return voyage to America in the spring of 1841; visit to New England and New York City; general activities in Nauvoo, including his associations with Joseph Smith and the Twelve; member of the city council of Nauvoo; translation and publication of the Book of Abraham; construction of a home in Nauvoo; trial of Gladden F. Bishop; formation of the Nauvoo Masonic Lodge; notes and reports of several major discourses of Joseph Smith at Nauvoo; Church conference minutes; references to the activities of the Nauvoo Legion; construction of the Nauvoo Temple; Orson Hyde's return to Nauvoo from Palestine; address of Joseph Smith to the Female Relief Society of Nauvoo; rebaptism and ordination of Orson Pratt to the apostleship upon his return to the Church; influx of Latter-day Saints into Nauvoo from England; trial of Benjamin Winchester; efforts to extradite Joseph Smith to Missouri, with his arrest at Dixon, Illinois, by Missouri officials; mission to the east with members of the Twelve, from July to November 1843, including their activities at Boston, Massachusetts, Pittsburgh and Philadelphia, Pennsylvania; visit to Portland, Maine; his marriage for eternity by Hyrum Smith, November 11, 1843; general affairs at Nauvoo from November 1843 May 1844; mission east with other members of the Twelve, beginning May 9, 1944, in the interest of Joseph Smith's campaign; Brigham Young's succession to the leadership of the Church; activities at Nauvoo including a visit to see Emma Smith and Lucy Mack Smith; mission to England beginning August 28, 1844; return to Nauvoo in the spring of 1846; dedication of the Nauvoo Temple; exodus west in the spring of 1846. (Various excerpts of the journal are in photocopy form.)

WILFORD WOODRUFF — CAPTAIN OF FIRST TEN

Wilford Woodruff was born March 1, 1807 in the town of Farmington, Hartford county, Connecticut. His father, Aphek Woodruff, was a miller and Wilford assisted him in running the Farmington grist mills. Although of a religious mind he did not join any denomination until he was twenty-six years of age, when he accepted the principles of the Church of Jesus Christ of Latter-day Saints, and from that time on labored in every capacity of the Church from deacon to president, the office which he held at the time of his death. He passed away while visiting friends in San Francisco, California, at the age of ninety-three years.

Wilford Woodruff

At the time of the pioneer trek to the Valley Wilford Woodruff was a member of the Council of the Twelve Apostles. During the entire journey he was one of the most energetic and best informed men in the company. On June 20th, when the company was still some distance from its destination, it was reported: "There was much anxiety in the camp because Wilford Woodruff and John Brown had not returned to camp from a trip looking for a suitable camping place; however, after some time both men returned safely."

Apostle Woodruff brought with him to the Valley one-half bushel of potatoes which he immediately planted, hoping through the blessings of God, to save enough for seed the following year. He wrote in his journal: "The Lord has truly been with us during this journey. We have had peace and union in our midst; our horses and cattle have been wonderfully preserved from death and accident on the way, and our wagons from breaking down. Great good will grow out of this mission if we are faithful in keeping the commandments of God."

The Woodruff farm south of the city was always under a high state of cultivation, for he was as enthusiastic and energetic on this piece of land as he was at a celebration or as he was when preaching the Gospel which he had accepted. With a cradle in his hands, he went to the work of the harvest with singular pleasure, and with the aid of his two sons he built a two-room cabin. In 1864 a molasses mill was erected which proved to be an important adjunct to his farm.

Sugar was scarce and prices high. Molasses was a necessity and one of the common articles of the settlers. He kept his mill running, not only with the cane raised on his own farm, but by the patronage of his neighbors. Almost every fall and winter he had large quantities of molasses to sell. He raised his own mutton and beef and his family made their clothing from the wool of the sheep. He took great pride in the fact that he lived by the labor of his hands and was self-sustaining.

The 14th of February, 1853, he witnessed the dedication of the site for the Salt Lake temple. Forty years later, Wilford Woodruff more than eighty-six years of age at the time, presided at its completion and dedication. On January 1, 1877 the St. George Temple was dedicated by him. He was sustained fourth president of the Church of Jesus Christ of Latter-day Saints at the conference held in 1889, being then eighty-three years of age. During the fifty-one years of his life in Utah he performed many missions at home and abroad. He was often designated as "Wilford the Faithful" which title he deserved and maintained until the end of his life.

—Emmarose W. Christiansen

JACOB D. BURNHAM

Jacob Burnham, one of the original pioneers of Utah, remained only a short time with the Saints in Great Salt Lake Valley. He went on to California where he died in 1850.

JOSEPH EGBERT — TEAMSTER

Joseph Egbert was born in Vincennes, Indiana, March 10, 1818, one of a family of twelve children. His parents were John and Susan Hahn. The family joined the Latter-day Saints Church when he was a small boy and subsequently followed its migrations to Nauvoo, Illinois. While living a typical frontier life in Illinois, Joseph became an excellent marksman and also learned carpentry. On December 6, 1840 he married Caroline Allred, he being twenty-two years of age and she not quite sixteen. In the spring of 1846 Joseph left Nauvoo, with other exiled Saints, accompanied by his wife and two children. During the following months he was busily engaged in wagon making and preparing an outfit for the westward journey.

In the spring of 1847 he was called by Brigham Young to leave his family and join the pioneer company. Joseph was appointed driver of Orson Pratt's wagon and also did the cooking. An incident reported along the route is as follows: A few of the men had been hunting in this particular place without much success, so Joseph volunteered to go after game. Following an old trail for some distance he came upon a few buffalo and succeeded in shooting a cow and a calf. Instead of the herd running off they circled around the dead animals. Finally he shot another thinking it would frighten the others. He

WOODRUFF, Wilford, fourth president of the Church of Jesus Christ of Latter-day Saints, was born March 1, 1807, in Farmington (now Avon), Hartford county, Conn. He, like his predecessors in the Prophetic office of the Church, came of a sturdy, industrious race of men and women. His progenitors were among the early settlers of New England. They figured nobly in the American revolution, and naturally transmitted to posterity a love of liberty and traits which go to make patriots and martyrs. Wilford Woodruff possessed all these admirable qualities of character, which were crowned with a veneration for God, and strong religious element in his being. This led him in early youth to the consideration of spiritual subjects. He was also very industrious. His father, Aphek Woodruff, was a miller, and Wilford assisted him in running the Farmington grist mills, and, though tender in years, proved himself a man in thought and labor. From 1827 to 1832 he took charge of a flour mill for his aunt. Although religious he did not join any denomination until he was twenty-six years of age, because he found none which harmonized in doctrine and organization with the Church of Christ as described in the New Testament. When only a boy he would ask his Sunday school teacher why there were no Apostles and Prophets in this age, as in olden times. The answer he received only tended to disgust him with sectarianism. It was the same old story, "Apostles and Prophets are all done away with, because no longer needed," and yet with all the learning of modern ministers,they were unable to come to a unity of the faith as taught by the Savior and His Apostles. Under these circumstances Wilford Woodruff could only turn to the Lord in prayer for guidance, and find comfort in reading and believing the prophecies and doctrines of the Holy Bible. In 1832 he felt a strong inspiration to go to Rhode Island. Why, he did not know, and having already arranged to remove with his brother, Azmon Woodruff, to Richland, Oswego county, New York, he did not heed the inspiration to visit Rhode Island, but moved to the State of New York. They from the time they left Connecticut, two "Mormon" Elders, Zera Pulsipher and Elijah Cheeney, came to that section of country preaching that an angel had visited the earth, restored the everlasting gospel, and that Joseph Smith was a Prophet of the Lord. Wilford and Azmon Woodruff, who went to hear them preach, immediately received a

WILFORD WOODRUFF IN 1852.

testimony of the genuineness of their message, and offered themselves for baptism. Wilford was baptized Dec. 31, 1833, by Zera Pulsipher. Bro. Woodruff now learned that at the time he received the impression to visit Rhode Island there were Elders preaching in that State, and had he gone there, the opportunity to receive the gospel would have been afforded him one year earlier. From the time of his baptism until he departed for a better sphere, Wilford Woodruff proved by a life of devotion to the cause of God that he was grateful for his existence in this age of the world. A branch of the Church was organized in Richland Jan. 2, 1834, and Bro. Woodruff was ordained a Teacher. During this winter Elder Parley P. Pratt and others visited Richland. Elder Pratt became much impressed with Bro. Woodruff, and immediately told him that his duty was to repair to Kirtland, join Zion's Camp, and go with that body to Missouri. He took this counsel, closed his business in Richland, and left for Kirtland, where he arrived April 25, 1834. He was invited to be the guest of the Prophet Joseph Smith, which in-

of the Church. He started with Zion's Camp for Missouri May 1, 1834, which journey was accomplished with considerable hardship, but throughout all the varied experiences incidental to the journey, Wilford Woodruff was, like Caleb and Joshua, among the number who sustained the Prophet, and never complained nor murmured because of trial and privation. After accomplishing all that could be done as a body, the Prophet advised the young men without families to remain in Missouri. Bro. Woodruff sojourned with Lyman Wight in Clay county, spending the summer quarrying rock, cutting wheat, making brick and doing other kinds of hard manual labor. During this time he was possessed of a strong desire to go into the world and preach the gospel, but did not express his desires, lest he should be considered aspiring, this being farthest from his humble unassuming disposition. The Lord, however, knew the honest desire of his heart, and one day, while walking along the road, he was met by one of the leading Elders in that section, who said to him in substance, "Bro. Woodruff, it is the will of the Lord that you should be ordained a Priest and go on a mission." Bro. Woodruff answered, "I am ready." He was ordained a Priest and went on a mission to Arkansas and Tennessee in the fall of 1834. On this mission he was grossly asailed by an apostate named Akeman, who, when Bro. Woodruff was leaving his premises, came towards him in a savage manner as if to do him violence, when the apostate suddenly fell dead at his feet. This event had been shown to Bro. Woodruff in a dream, though he did not understand the full import, until it was fulfilled. He and companion traveled on foot without purse or scrip, and on their journeyings they passed through Jackson county, Missouri, where it was dangerous for a Latter-day Saint to be seen. They were frequently preserved in a providential manner from mobocrats. Bro. Woodruff's first attempt at preaching was at a tavern, one Sunday in December, 1834. He was weary from a long walk through mud and slush, but the people desired to hear him. He enjoyed the inspiration their travels Bro. Woodruff and his companion frequently lost their way and were obliged to wade swamps, and to avoid expenses would travel down some of the rivers in small canoes. Between Little Rock, Ark., and Memphis, Tenn., they became exhausted while crossing an alligator swamp. Bro. Woodruff's companion left him in the swamp suffering with a severe pain in his back. He knelt down in the mud and prayed intently, when the Lord healed him, and he went on his way rejoicing. Being joined by Elder Warren Parrish in April, 1835, they traveled together over seven hundred miles in less than four months, preaching the gospel every day. They baptized twenty in their travels. Elder Parrish also ordained Bro. Woodruff an Elder, placing him in charge of the branches they had organized in Tennessee. Elder Woodruff being left to travel alone, he extended his field of labor, and baptized quite a number, among whom were several of the Campbellite persuasion. In 1835, he traveled 3,248 miles, baptized 43, organized three branches, and held 170 meetings. Subsequently, in the spring of 1836, he traveled respectively with Abraham O. Smoot and Apostle David W. Patten. After performing a faithful two years' mission, accomplishing the conversion and baptism of many souls, Elder Woodruff returned to Kirtland, Ohio, in the fall of 1836. In May of that year he was ordained into the second Quorum of Seventy by Apostle Patten and Warren Parrish. He also received his blessings in the Kirtland Temple, and attended school. April 13, 1837, he married Phebe W. Carter, of the State of Maine. A few days later he received a remarkable Patriarchal blessing under the hands of Patriarch Joseph Smith, senior, in which much of his future life was plainly foretold. During the troubles of 1837, when many leading men became embittered against the Prophet Joseph Smith, Wilford Woodruff was among the number who did not murmur, and was true to the Prophet of the Lord. In May, 1837, he started on a mission to Fox Islands. En route he preached the gospel to his relatives in Connecticut and baptized a number of them. Together with

ospel. The first fruits of their la-
ors was Justin Eames, a sea captain,
nd his wife, who were baptized Sept.
d. These were the first to embrace
he gospel in this dispensation upon an
land of the sea. A Baptist minister
y the name of Newton first allowed
hem to preach in his chapel, but he
fterwards opposed them, and was hu-
iliated by seeing the best of his flock
eave him and embrace the gospel as
aught by these Elders. Two branches
f the Church were organized and the
wo Elders returned to Scarborough,
Maine, in October, where Elder Wood-
uff had left his wife with her father's
amily. Elders Woodruff and Hale
aving parted, the former returned to
Fox Islands in November, this time
ccompanied by his wife. He contin-
ed missionary work, baptizing a good-
y number until persecution became so
ntense that he deemed it wisdom to
eturn to Maine. Accompanied by El-
der James Townsend, he introduced the
gospel in the city of Bangor and other
places in the State of Maine. From
his labor he returned to Fox Islands.
In harmony with counsel from the
Prophet Joseph, he advised the Saints
o sell their property and accompany
him to the land of Zion. Early in
1838 he visited Providence, New York;
also Boston and his native town, Farm-
ington, Conn. In this place he preached
the gospel to and baptized his father,
stepmother, sister and other relatives
and organized a branch of the Church.
Bidding his relatives a loving farewell,
he returned to Scarborough, Maine,
where his first child, a daughter, was
born, July 14, 1838. He again visited
Fox Islands to encourage the Saints
and prepare them for gathering to Mis-
souri. While laboring in North Vinal
Haven, Aug. 9, 1838, he received an offi-
cial communication from Thos. B.
Marsh, president of the Twelve, to the
effect that he had been called by reve-
lation, in connection with three other
brethren, to bear the Apostleship and
occupy a place in the Council of the
Twelve. Thus his early dreams of
Apostolic days were coming to a living
reality,in which Wilford Woodruff him-
self was to be one of the Apostles. He
was requested to come to Far West,
Mo., as soon as he could arrange his
year. With great promptness he set
about preparing the Saints on Fox
Islands to gather to Missouri. About
one hundred people had embraced the
gospel, chiefly through his labors, upon
the islands. About fifty of these now
prepared to gather with him to Mis-
souri. Bro. Nathaniel Thomas sold his
property and had considerable money.
To assist his brethren and sisters Bro.
Thomas loaned them about $2,000, which
was placed in the hands of Elder
Woodruff for their benefit. With this
he purchased ten new wagons, ten sets
of harness and twenty horses. After
making these preparations he pre-
ceded the emigrating Saints to Scar-
borough, Maine, to prepare his own
family for the journey. The company
were counseled by President Woodruff
to start by Sept. 1st, but they failed
to do so, and did not leave until the
early part of October. In consequence
of this late start the journey proved
a very hard one. Oct. 13, 1838, while
crossing the Green Mountains, Elder
Woodruff was taken very sick. A little
later his wife was stricken down and
came nigh to the gates of death. Both,
however, were restored to health by the
power of the Almighty. Respecting this
new experience of migration, of which
he did so much in later years, Elder
Woodruff wrote the following in his
journal: "In the afternoon of Oct. 9th,
we took leave of Father Carter and
family in Scarborough and started upon
our journey of two thousand miles, at
this late season of the year, taking my
wife with a suckling babe at her breast
with me to lead a company of fifty-
three souls for their journey from
Maine to Illinois, to spend nearly three
months in traveling in wagons through
rain, mud, snow, and frost." Upon ar-
riving in Rochester, Illinois, Dec. 19,
1838, he learned of the persecutions and
unsettled condition of affairs in Missou-
ri and concluded to stop in that place
the rest of the winter. In the spring
of 1839 he removed his family to Quin-
cy, Ill., and from this point accom-
panied the Twelve to Far West, and
was ordained with Elder Geo. A. Smith
to the Apostleship April 26, 1839, on the
Temple site, by President Brigham
Young, assisted by other members of
the Twelve. After returning from Mis-

he started Aug. 8, 1839, on his mission
to England, leaving his wife also sick,
and like all the families of the Twelve,
in destitute circumstances, so far as
temporal necessities were concerned.
To New York he traveled with private
conveyance, by stage, on foot and as
best he could. In company with El-
ders John Taylor and Theodore Tur-
ley he arrived in Liverpool, England,
Jan. 11, 1840, having been five months
on the journey. He was assigned to
labor in the Staffordshire Potteries,
where he was successful. In the fol-
lowing March the spirit of the Lord
prompted him to go south. He had
plenty to do where he was, but he heard
the voice of the spirit and obeyed. He
went south to Worcester, where he met
Mr. John Benlow, a wealthy farmer,
who told him that in that vicinity there
were about six hundred people, includ-
ing forty-five ministers,who had dis-
solved themselves from the Wesleyan
Methodists for the purpose of indepen-
dent research after truth. They owned
several houses of worship, and styled
themselves "The United Brethren." El-
der Woodruff commenced at once to lay
before these people the truth as God
had revealed it to the Prophet Joseph
Smith, bearing witness as an Apostle
of the Lord to the ministry of angels,
and the complete restoration of the an-
cient gospel in these last days. The
ministry of Elder Woodruff was not at-
tended with the eloquence of speech,
nor the well skilled argument which
attend the labors of some men, but
there was an earnestness in his talk
and movement, and an honest straight-
forward, God-like simplicity in his
plain statement of truth, accompanied
by the influence of the Holy Spirit,
which carried early conviction to the
hearts of all who were honestly seek-
ing after truth. Through eight months'
labor, chiefly by Elder Woodruff in
Herefordshire, Worcestershire, and
Gloucestershire, eighteen hundred peo-
ple were brought into the Church. This
included the six hundred United Breth-
ren, all but one. Two large confer-
ences were organized. In August, 1840,
he accompanied Elders Heber C. Kim-
ball and Geo. A. Smith to London,
where they introduced the gospel under
very difficult circumstances. The first
turned to Herefordshire, and Stafford-
shire, strengthening the Saints. From
thence he attended conference in Man-
chester, and labored most of the follow-
ing winter in London, visiting also sev-
eral other parts of the country. While
in England the adversary made des-
perate efforts to impede the progress
of the Elders in their ministry. At one
time evil spirits attacked Apostles
Woodruff and Smith, in a literal man-
ner, when, by the exercise of faith and
the authority of God by these breth-
ren, these spirits departed. Bro. Wood-
ruff saw them as literally as he could
see the physical being of people taber-
nacled in the flesh. After a very pros-
perous mission, he returned to Ameri-
ca, arriving in New York May 20, 1841;
he met his wife at Scarborough, Maine,
after two years' absence. A month
later they returned to Nauvoo, where
they were heartily welcomed home by
the Prophet Joseph Smith. Bro. Wood-
ruff became a member of the city coun-
cil of Nauvoo, and served the interests
of that city with energy and efficiency.
His time during the winter of 1841-42
was mainly occupied in attending
meetings and performing manual labor.
In February, 1842, he became the busi-
ness manager of the "Times and Sea-
sons." In July of the same year he
went on a mission to the Eastern States
for the purpose of collecting funds to
further the building of the Temple and
Nauvoo House. He returned to Nau-
voo Nov. 4th, and again spent the win-
ter in Nauvoo, and much of the ensuing
year. He received his endowments in
the Nauvoo Temple under the direction
of the Prophet Joseph Smith. He built
a brick dwelling for himself and family
on a lot given him by the Prophet Jo-
seph. In the spring of 1844, he was
called on another mission to the East-
ern States. When about to take pass-
age on a steamer from Portland, Maine,
to Fox Islands, he learned of the mar-
tyrdom of Joseph and Hyrum Smith.
He immediately went to Boston and
met in council with the Twelve, and
with them returned to Nauvoo, where
he arrived Aug. 6, 1844, and took part
with his brethren of the Twelve in
presiding over the affairs of the
Church. Wilford Woodruff was a per-
sonal witness to the power of God as

, so that he appeared in person, poke as with the voice of the et Joseph Smith. Aug. 12, 1844, le Woodruff was called to pre- ver the British Mission. He left o, Aug. 28, 1844, and reached ool Jan. 3, 1845. He presided with and much industry over the mis- bout one year, when he returned uvoo, early in 1846, just in time to ipate with the Saints in their exodus from Illinois. He, with others, left their homes and rty, which they had toiled to pro- under trying ordeals, to the dis- on of their enemies, very few re- g more than a nominal price for hard earned homes. He was ac- n helping the Saints to migrate, ly looking to the comfort of him- nd family, but to the well being s brethren and sisters on every Early in 1847 he joined the Pio- company, consisting of 148 souls. a toilsome journey they entered alley of the Great Salt Lake, July 47. President Young was in fee- ealth when the pioneers entered alley, and Apostle Woodruff had onor of conveying him in his car- into the valley. Later, in 1847, Woodruff returned to Winter ters, and was present Dec. 5, 1847, Brigham Young was chosen Pres- of the Church. In 1848, he was on a mision to the Eastern States, which he returned to the valley 50, and in December of that year as elected a member of the senate e Provisional State of Deseret. equently he served several terms he Territorial legislature. In the g of 1852, he accompanied Presi- Young on an exploring trip to hern Utah, and at the October con- nce, 1853, he and Ezra T. Benson called to gather fifty families to ngthen the settlements in Tooele ty. When the Horticultural So- y was organized in Salt Lake City, . 13, 1855, he was chosen its presi- . At the semi-annual conference he Church held in October, 1883, stle Woodruff was sustained as rch Historian and general Church rder; he had been sustained as stant Church historian since 1856. m the time he was a boy he kept a been for the journal of Wilford Woodruff. His long personal experience and the accuracy of his journal assisted him very much as Church historian. When President John Taylor succeeded to the Presidency of the Church, in 1880, Elder Woodruff became the President of the Twelve Apostles, which place he filled with honor, until, subsequent to the decease of President Taylor, he became the President of and Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints in 1889. During his presidency of the Twelve, President Woodruff spent much of his time in exile, owing to the unholy crusade against the Latter-day Saints. During this time, like John the Revelator, he was favored with visions and revelations of the Holy Spirit. On one occasion the departed Prophet, President Young, appeared to him, as he traveled along a road in Arizona, to attend a conference, and urged upon President Woodruff the necessity for the Saints to more thoroughly secure the companionship of the Holy Spirit and keep it with them. President Woodruff was greatly interested in the salvation of the dead. Combining works with his faith, he secured from New England much genealogical information concerning his dead progenitors, and for their salvation he would work in the Temple whenever possible; his family and friends would assist. He was so thoroughly loved by the Saints and respected for his interest in the salvation of the dead that on one anniversary of his birthday several hundred of the Saints in St. George and vicinity joined him in the St. George Temple and received ordinances in behalf of his deceased relations. About this time one of his choicest and most spiritual-minded sons, Brigham Y. Woodruff, was drowned in Bear river, in Cache valley. President Woodruff, having attached considerable importance to the future of this noble son, was very much grieved because of his death. Although he never murmured at the providences of the Almighty, he inquired of the Lord to know why it should be thus. The Lord revealed to him that as he was doing such an extensive work in the Temples for the dead, his son Brig-

manifestations of the Spirit were given to President Woodruff from the time he embraced the gospel until the time of his decease. During his administration as President of the Church, dating from April 7, 1889, George Q. Cannon and Joseph F. Smith, acting as counselors, President Woodruff did much to encourage the cause of Church school education, making, as trustee in trust, as liberal appropriations as the Church could afford to sustain the Stake academies and other Church schools. In 1890 President Woodruff issued the manifesto respecting the discontinuance of plural marriages in the United States, and later the political address, which provides that men who are called to spend all their time in the ministry

WILFORD WOODRUFF IN 1898.

shall not run into politics to the neglect of their spiritual calling without being properly released for that purpose. President Woodruff was for many years, and up to his death, president of the organization instituted by President Young, known as the Young Men's Mutual Improvement Association, throughout the Church. In this capacity he was greatly loved and respected by the young people of the Church. He attended their conferences whenever it was feasible, and seph Smith was a mighty Prophet of the Lord. President Woodruff's 90th birthday was celebrated March 1, 1897, by a grand gathering of his friends and admirers at the Tabernacle, Salt Lake City. He officiated at the great Pioneer Jubilee celebration, July 20, 1897, when the statue of President Brigham Young was unveiled and the dedicatory prayer was offered by him. In the afternoon, he attended a meeting of the pioneers, which was held in the Tabernacle, and was there presented with the gold Pioneer badge, which had been designed for the oldest Pioneer present. July 22, 1897, he was honored by being crowned with flowers in the Tabernacle by the children who had marched in the procession to the number of about ten thousand. During the latter years of his life he suffered from insomnia, and occasionally went to the Pacific coast, where upon the sea level he could sleep better and would recruit. It was upon one of these visits to the coast that he became prostrated, and passed peacefully away, Sept. 2, 1898, to his glorious rest. A portion of his family and President Geo. Q. Cannon and others were at his bedside. His remains were brought home for interment. The funeral, which occurred Sept. 9, 1898, in the large Tabernacle, was attended by many thousands of people, who knew and loved President Woodruff as a Prophet of the Lord, a humble, honest, upright man of God. President Wilford Woodruff can be classed among the most industrious men the world has ever produced. He attended as first consideration to the duties of his calling, and then his manual labors in building homes and redeeming the soil from sterility were unexcelled, Every position, whether religious or otherwise, into which he was called, he filled with distinction and credit. No man took greater interest in fruit-raising and farming, as well as in all enterprises looking to the general well-being and self-sustaining powers of the people than Apostle Woodruff. He labored with his hands as well as his head. Much younger men than himself were not his equals in the performance of heavy labor. No class of labor, however laborious or undesirable, which was honorable in the sight of God,

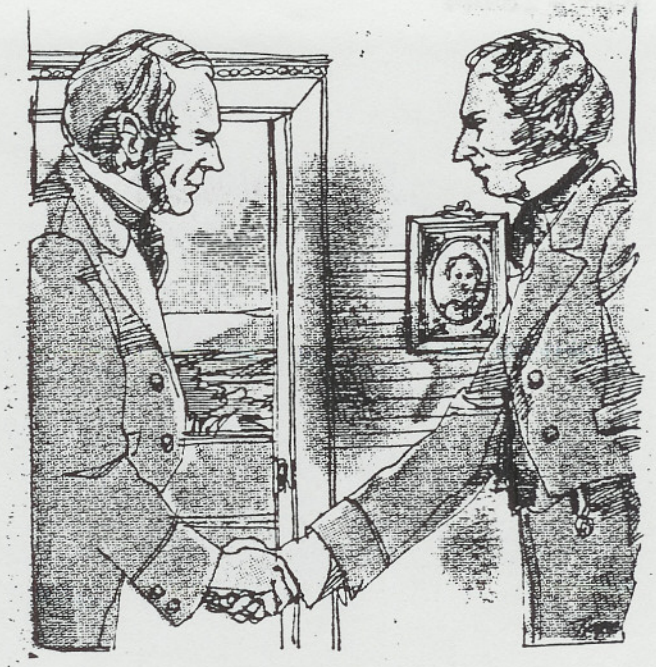
by hand; he followed the reaper, and bound the golden grain in bundles; he pitched to the rack the bunches of hay and the bundles of grain; he worked upon the threshing machine; he planted, irrigated, gathered and hauled from the farm, potatoes, corn and all other products of his well tilled land; he planted vineyards, orchards, made ditches, watered, and pruned the trees and bushes of his orchard; he made roads, built bridges, hauled wood from the canyon, made adobies and did all forms of manual labor which came in his way. There was not an idle thought in his brain, not a useless nor impure sentiment in his heart, not an idle bone nor a drop of idle blood in his body. He was honest, unassuming, faithful and industrious, and in the days of Joseph he was designated as "Wilford the Faithful." He deserved such a title, and maintained it to the end. His industry was so conspicuous a part of his being that when, at the age of ninety years, one of his grandsons excelled him a very little in hoeing some vegetables in the garden, he said with apparent humiliation: "Well, it is the first time in my life that one of my children has ever outdone me in hoeing." He continued his hard labors upon the farm, whenever at home, until beyond the ripe age of seventy-five years, when the duties and conditions associated with his calling were such as to occupy his entire time and attention. During the fifty-one years of his life in Utah, he performed missions at home and abroad, in America and Europe and filled many positions of honor with credit and distinction. From the year 1834 to the close of 1895 he traveled 172,369 miles, held 7,555 meetings, attended 75 semi-annual conferences. and 344 quarterly conferences; preached 3,526 discourses; established 77 preaching places in the missionary field; organized 51 branches of the Church; received 18,977 letters; wrote 11,519 letters; assisted in the confirmation into the Church of 8,952 persons, and in addition to his work in the St. George temple, labored 603 days in the Endowment House in Salt Lake City. He traveled through England, Scotland, Wales, six islands of the sea, and twenty-three States and five Territories troy him, the other to protect him and enable him to complete his mission in honor upon the earth. During his very eventful life, he met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affectinug his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Providence, protecting him for a wise purpose. (For further details see "Historical Record," Vol. 5, p. 93; "Tullidge's Quarterly Magazine," Vol. 3, p. 1; "Faith Promoting Series, book 3;" "Sketch by Matthias F. Cowley in "Southern Star," Vol. 2, p. 112, etc.)

SNOW, Lorenzo, fifth President of the Church of Jesus Christ of Latter-day Saints, was born April 30, 1814, in Mantua, Portage county, Ohio. He is the eldest son of Oliver Snow and Rosetta L. Pettibone. His parents were of the old Puritan stock, and, naturally enough, from them he inherited the sterling qualities which characterized the early promoters of civil and religious liberty in America. Ohio, at that time, was considered in the extreme west and although President Snow was reared upon a farm in the "wild west," and inured to hard manual labor, he early exhibited a strong desire to secure a good education and was often found by those seeking his company "hid up with his book." He also entertained an inclination to military tactics and gave them considerable attention. His faithful sister, Eliza R., made him a suit of uniform. She became somewhat alarmed at her brother's aspirations, lest he should become a military man, become identified with the armies of his country and end his career upon the gory battlefield. Her anxiety, however, was relieved when she found him turning his attention more completely to a collegiate course of education. He attended the celebrated Oberlin college, which at that time, was strictly Presbyterian. In the

questions regarding the subject of religion, on one occasion stating in a letter that if he found nothing better than he did at Oberlin college, "good-bye to all religions." During these years the Saints were building up the town of Kirtland, Ohio, and regions round about which were not very distant from the home of the Snow family. This brought them in close contact with the Latter-day Saints. On one occasion while journeying to Kirtland he fell into the company of Elder David W. Patten, who engaged him in conversation on religious matters. The ideas advanced by Elder Patten were both reasonable and Scriptural. They made such a lasting and favorable impression upon the youthful seeker after truth, that he constantly meditated upon them until he became fully convinced of the truth and embraced the gospel. In Kirtland he joined the Hebrew class and applied his mind closely to the study He became intimately acquainted with the Prophet Joseph Smith, and as his association increased, so did his love and admiration for the Prophet of God. In June, 1836, he was baptized by Apostle John F. Boynton and confirmed by Hyrum Smith. Upon joining the Church he was filled with the desire to obtain a testimony for himself, and while pondering upon the promised witness, the adversary sought to darken his mind and weaken his faith. While in this frame of mind he retired to a secret place and sought the Lord in humble prayer. The following is a description of the result, given in his own words: "I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rushing of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and oh, the joyful happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fulness of the gos- and even more physical in its effects upon every part of my system than the immersion by water." In the winter of 1836-37 he was ordained an Elder by Alva Beeman. Subsequent to the dedication of the Kirt-

LORENZO SNOW IN 1852.

land Temple, President Snow attended meetings there with the Prophet of the Lord, and other leading men of the Church. He enjoyed the rich outpouring of the Holy Spirit in that sacred edifice. During the trouble and apostasy in Kirtland, Elder Snow remained faithful and true to the Prophet Joseph Smith. In the spring of 1837 he performed his first mission, traveling in the State of Ohio "without purse or scrip." In the year 1838 the Snow family joined the Saints in Missouri, and there witnessed the scenes of mobocracy enacted in that State. From Missouri Lorenzo Snow went on his second mission, on which he labored in Kentucky Illinois and Missouri. While in Kentucky he learned of the expulsion of the Saints from Missouri, and walked five hundred miles to Kirtland, Ohio. The two winters following, Elder Snow was occupied in Portage county, Ohio, as a school teacher, in which profession he was very successful. He was ordained a Seventy July 17, 1840, by Joseph Young, and the following day ordained a High Priest by Don Carlos Smith. Soon afterwards he went on a mission to England. It was prior to his mission in England that President Snow had revealed unto him this glorious principle, "As man now is, God once



MOMENTS WITH THE PROPHETS

Escape from death

Tensions were mounting in Nauvoo, Ill., in April 1844, when the Prophet Joseph Smith called 10 of the Twelve Apostles on a special mission to the eastern states. Only two, John Taylor and Willard Richards, were to remain with him.

"I want you to go," Joseph told Wilford Woodruff, "and if you do not you will die."

The statement was not a threat. The apostle was not afraid of death. He would have stayed and placed his life on the line if the Prophet had wanted him to. Near the time he was to leave Nauvoo, Elder Woodruff called at the Mansion House to say goodbye.

The Prophet took his hand as they stood in the doorway, according to the account in Elder Woodruff's journal. " 'Brother Woodruff, you are about to start upon your mission.' I answered, 'Yes.'

"He looked me steadily in the eye for a time without speaking a word. He looked as though he would penetrate my very soul, and at the same time seemed unspeakably sorrowful, as if weighed down by a foreboding of something dreadful.

"He finally spoke in a mournful voice: 'God bless you, Brother Woodruff; go in peace.' I turned and left him with a sorrowful heart. . . ."

A few weeks later, the Prophet was martyred at Carthage Jail. Of the two apostles who remained with him, Willard Richards was miraculously uninjured in the mob's attack on that tragic June 27. John Taylor was severely wounded.

If there were a bullet with Wilford Woodruff's name on it, he was well beyond its range. He was faithfully carrying out the assignment given him. He did not hear the news of the martyrdom until July 9, while in Portland, Maine.

As he wept, he may have remembered the Prophet's warning. The faithful apostles's life had been spared so that he might go on to become the President of the Church and lead it through another severe crisis.

— By Arnold Irvine

Benbow's Farmhouse

Hill Farm, Castle Frome, Ledbury, Herefordshire, is the one time address of Mr. John Benbow, to whom Elder Wilford Woodruff was divinely directed in the early spring of 1840.
Hill Farm lies between Worcester and Ledbury by an indirect and circuitous route. Even on recent journeys, numerous inquiries proved that inhabitants of nearby towns and cities were unable to direct the traveller to Froome's Hill or Benbow's Farmhouse.
How then, Wilford Woodruff, who had never even been to England before, found Benbow's address is miraculous.
Wilford Woodruff, ordained apostle, left America for England in 1839 as one of twelve who were to "preach to the world".
On 4 March 1840 Woodruff arrived at Froome's Hill. The following day he preached his first Gospel sermon in John's house. He later baptized John Benbow and his wife in a pool of water a short distance from Hill Farm.
All in all, 600 people were baptized in that pool.
John Benbow was a sincere truth-seeker, and without obligation or condition advanced £300 to print the first British edition of the Book of Mormon. Shortly afterward, John emigrated to the body of the Church in America.
Whilst there he sent his team six times across the plains, 1000 miles, to haul Mormon emigrants to Utah.
John Benbow died in Provo, Utah on 12 May 1874.
This model is dedicated to the memory of John Benbow and commemorates the 150th Anniversary of the arrival in Great Britain of the first missionaries of The Church of Jesus Christ of Latter-day Saints to these shores in 1837.

Height; 4" *Width; 6¼"* 81.00

DAVID WINTER COTTAGES™

Wm. Zinke OGDEN CITY MALL 392-5011

[page 399] [Selections from a talk delivered in January 1870] *Ladies of Utah:* As I have been called upon to express my views upon the important subject which has called us together, I will say that I am happy to be one of your number in this association. I am proud that I am a citizen of Utah, and a member of the Church of Jesus Christ of Latter-day Saints. I have been a member of this Church for thirty-six years, and had the privilege of living in the days of the Prophet Joseph, and heard his teaching for many years. He ever counseled us to honor, obey and maintain the principles of our noble constitution, for which our fathers fought, and which many of them sacrificed their lives to establish. President Brigham Young has always taught the same principle. This glorious legacy of our fathers, the Constitution of the United States, guarantees unto all the citizens of this great republic the right to worship God according to the dictates of their own consciences, as it expressly says, "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." Cullom's bill is in direct violation of this declaration of the Constitution, and I think it is our duty to do all in our power by our voices and influence, [page 400] to thwart the passage of this bill, which commits a violent outrage upon our rights, and the rights of our fathers, husbands and sons; and whatever may be the final result of the action of Congress in passing or enforcing oppressive laws, for the sake of our religion, upon the noble men who have subdued these deserts, it is our duty to stand by them and support them by our faith, prayers and works, through every dark hour, unto the end, and trust in the God of Abraham, Isaac and Jacob to defend us and all who are called to suffer for keeping the commandments of God. Shall we, as wives and mothers, sit still and see our husbands and sons, whom we know are obeying the highest behest of heaven, suffer for their religion, without exerting ourselves to the extent of our power for their deliverance? No; verily no! God has revealed unto us the law of the patriarchal order of marriage, and commanded us to obey it. We are sealed to our husbands for time and eternity, that we may dwell with them and our children in the world to come; which guarantees unto us the greatest blessing for which we are created. If the rulers of the nation will so far depart from the spirit and letter of our glorious Constitution as to deprive our prophets, apostles and elders of citizenship, and imprison them for obeying this law, let them grant this, our last request, to make their prisons large enough to hold their wives, for where they go we will go also.

Wednesday July 9, [1845] At day light dressed . . . [Jennetta] very weak. [I] kneeled, prayed, and laid hands on her three times . . . I gave her encouragement as I felt. She said, "how can I die under such progress?" About sunrise [I] sent for Levi [Richards] [and] about 6 [A.M.] sent for Elder H.C. Kimball, who came and laid on hands and prayed, she revived. [I] also sent for Father John Smith, John Taylor, [and] George A. Smith. Heber Kimball, John E. Page, Levi Richards, and myself dressed [in priesthood robes] prayed and went into her room anointed and prayed for her and felt encouraged. At fifteen minutes past 10 A.M. Jennetta stopped breathing . . . Sister Wilcox and Lucy Clayton watched and I slept in room on the floor.

Thursday July 10, 1845 Quorum meeting at my house. Sister Durphy, Sessions, Rhonda Ann, Lucy Clayton, and Sister Wilcox dressed Jennetta and put her in her coffin about sunset. Heber [Richards] said, "Pa, will you bury Ma in the garden, if you do I can bear it. If you do not I cannot bear it." I told him I would bury her in the garden.

Friday July 11, [1845] At dinner Rhonda Ann spoke out very pleasantly and said "Ma is gone away. She is gone to see Uncle Joseph and Hyrum and my little brother." I wept for joy to think of the happy meeting of Jennetta and Heber John. About sun set [we] laid the coffin in a pine box in a vault in the S.W. corner of the door yard. One foot east and north of the fence covering eight feet four inches long and four feet wide. Rhonda Ann called it the play house. Through a dahlia on the head of the coffin in the vault and said, "I will come and fetch it with her."[48]

□

28. THE WILFORD WOODRUFF HOME

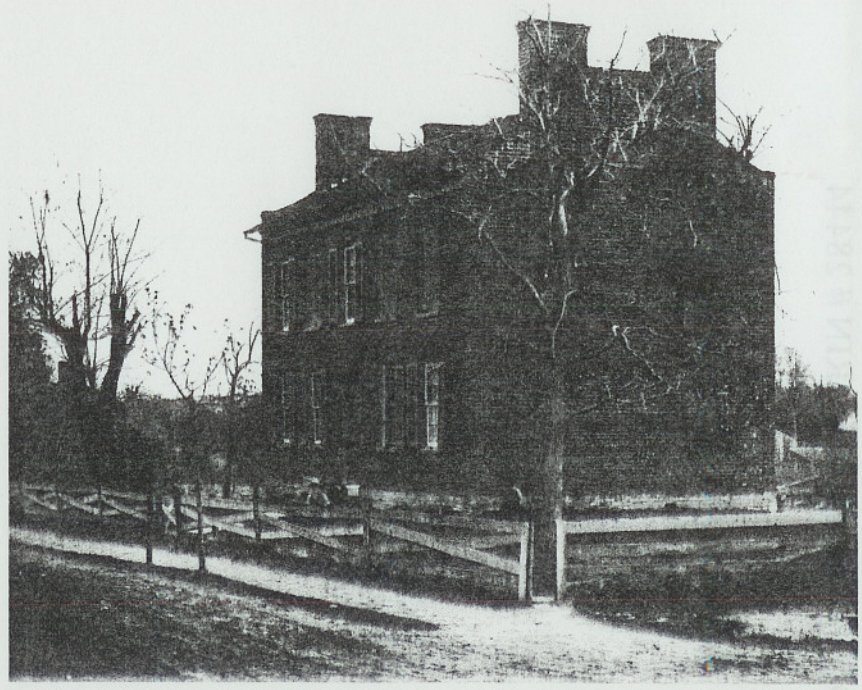
The Wilford Woodruff home is at the southwest corner of Durphy (Hwy 96) and Hotchkiss streets. Extant two-story brick home. Notice the arched window in the attic space on the home's side elevation which is typical of the Federal style. Notice also the unusually large brick lintels over the windows.

Historical Background

Wilford Woodruff was born on 1 March 1807 at Farmington, Hartford County, Connecticut. He married Phoebe W. Carter on 13 April 1837 at Kirtland, Ohio. Woodruff was baptized on 31 December 1833 at Richland, New York. He was ordained a member of the Twelve Apostles on 16 April 1839. He moved to Nauvoo on 6 October 1841, and was elected to the Nauvoo City Council on 30 October 1841. He was endowed in the upper floor of Joseph Smith's General Store on 2 December 1843. Woodruff became the fourth president of the LDS Church on 7 April 1889 in Salt Lake City, Utah.

After his return to Nauvoo on 15 May 1843 from a missionary journey to England, he wrote:

> I have had for several days past some conversation with a number of the brethren concerning building a house for myself and family. As I had spent most of my time in the vineyard for the last ten years and would probably spend much of my time to come in the same way, I desired to have a house for my family to abide in and be comfortable in my absence. Several of the Brethren proffered to assist me to brick and other materials and help me put it into a house. Brother John



Wilford Woodruff home. Photograph courtesy of Archive and Manuscripts, Harold B. Lee Library, B.Y.U.

Fidoe would superintend the building. So, on this 22nd day of May we went onto the ground and staked out the ground for my house the dimensions of which are as follows laid out in Lot No 1 in Block 106 in the city of Nauvoo fronting Durphy Street on the east. It is to be 32 by 20 in the clear. Two stories high built of brick. I cleared away my ground and commenced digging my cellar for my house.[49]

Wilford Woodruff's journal documents the exodus from Nauvoo, which took several months. Even while Saints were moving across the river, others were just arriving from Great Britain or other missionary areas. The oddity of the situation is seen in his successive entries:

13th [April 1846] We passed Quincy at 6 o'clock. We stopped at Warsaw. We also stopped at Keokuk for an hour. At about 2 o'clock we started to ascend the rapids. In about 2 hours we came in sight of the splendid Temple built by the Latter Day Saints and also the city of Nauvoo. I immediately got my spy glass and examined the city. The Temple truly looked splendid. We stopped at Montrose And then crossed to Nauvoo at the upper landing. I soon got a wagon & took my friends to my house where I had the happy privilege of meeting with my dear wife and children. I found them all well as could be expected.

14th I had an interview with Br. Hyde and many Saints in Nauvoo. I found all the Saints struggling for life.

15th In company with Father and Mother Woodruff and Phoebe's cousin Betsey Cossett, Sister Smoot and others we visited the Temple. We all went through each apartment of it from the font in the basement to the hall of the tower and had a view of all Nauvoo and the surrounding country. And after taking a view of each apartment of the Temple we again descended to the ground.

Within a few days Woodruff sold his home. He recorded in his journal: "I also sold my house and lot in which I [was] now living in for $675. I had a very busy day." On the following day he bought two wagons for $130. The next several days included preparations for the trip west. He continued his daily account:

17th I spent the day in making some preparation to get away. . . . In the evening I commenced packing up my trunks once more for a long journey.

18th I had a very busy day in packing up my things.

20th It was a busy day. I am now preparing to get ready to start on the western journey. I have much to do and little time to do it in.

21st Spent the day in running about to get my things ready.

22nd There is considerable excitement concerning the mob making threats of coming upon Nauvoo to try to destroy the remainder of the Saints.

Wilford Woodruff, still preparing on 29 April: "[I finally finished] loading my wagons and took them over the river to Iowa. I took over two wagons, two yoke of oxen and two cows and sent Br. Ferguson to take care of the same." Later that evening "[I returned to Nauvoo and] repaired to the Temple and dressed in our priestly robes in company with Elder Orson Hyde and about 20 others of the Elders of Israel." During this busy period a few Church leaders remained in Nauvoo or returned from across the river to dedicate the temple in several public sessions.

We dedicated the Temple of the Lord built by the Church of Jesus Christ of Latter Day Saints, unto His Most Holy name. We had An interesting time. Notwithstanding the many false prophesies of Sidney Rigdon and others that the roof should not go on nor the House be finished and the threats of the mob that we should not dedicate it yet we have done both and we had an interesting time. At the close of the dedication we raised our voices in the united Shout of Hosanna to God and the Lamb which entered the Heavens to the joy and consolation of our hearts. We prayed for the Camp of Israel, for good weather, that we might not be disturbed by any mob until the dedication was over. I returned home thankful for the privilege of assisting in the dedication of the Temple of the Lord.

In the following days the "Saints began to gather at the temple at an early hour" to participate in several public dedicatory sessions. With the temple dedication completed, Woodruff started moving his family and provisions across the river to the camp of the Saints. The problems of such a move are described with honest weariness:

8th [May 1846] I went over the river to the camp.

16 I crossed the Mississippi with my wagon and family to start on my journey to California. We camped about one mile from Montrose. I was very weary at night.

17th Sunday This was one of the worst days of my life or most perplexing . . . As soon as we started the calves and cows all run various ways and while I was trying to get them together the oxen broke the tong out of my carriage. . . . Father drove into a mud hole and the oxen mired down. At last we finally got camped at black jack grove. And I was very weary at night. 4 miles.

21st I spent the day in camp. We had a rainy night and many things wet.

On the following day Woodruff left the city for the last time and began his journey west with the Saints. He recorded with nostalgia his feelings as he viewed the city and temple:

> I left Nauvoo for the last time perhaps in this life. I looked upon the Temple and City of Nauvoo as I retired from it and felt to ask the Lord to preserve it as a monument of the sacrifice of his Saints. I returned to the camp and spent the night 10 miles.[50]

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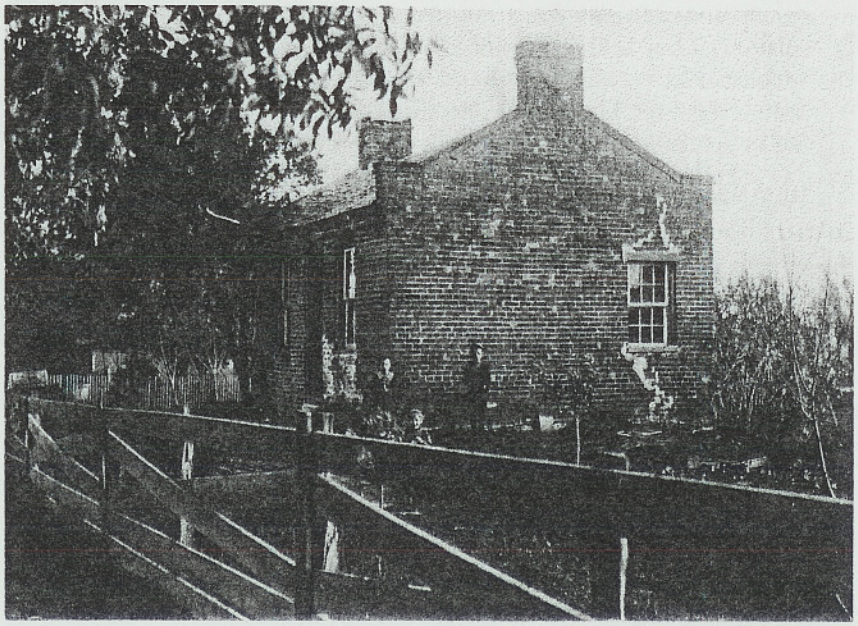
29. THE LORIN FARR HOME SITE

The Lorin Farr home was built on the west side of Durphy (Hwy 96) between Hotchkiss and Munson streets. Nonextant single-story brick home.



Lorin Farr home. Photograph courtesy of Special Collections Dept., University of Utah Libraries.

Historical Background

Lorin Farr was born on 27 July 1820 at Waterford, Caledoni County, Vermont. He married Nancy B. Chase on 1 January 1845 a Nauvoo, Illinois. Farr was baptized on 19 May 1832 in Clyde, Ver mont. He moved to Nauvoo in the spring of 1840. Lorin was the so of Winslow Farr who had completed a brick home next door the pre vious year. Lorin had a small dwelling, and was a tenant on this lo from 1845–1846. He was endowed in the Nauvoo Temple on 1 December 1845.

Lorin Farr recorded one of his activities in Nauvoo during th period:

> A number of young people assembled at the house of Elder H.C. Kimball, who warned them against the various temptations to which youth are exposed . . . another meeting was held in the ensuing week at [my] school-room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting young people to study the scriptures . . . the next meeting was appointed to be held at my house . . . it was completely filled at an early hour. Elder Kimball, as usual, delivered an address. . . . My house being too small, the next meeting was appointed to be held in the hall over my store. I addressed the young people for some time.[51]

Nauvoo was not only a city of adult men and women, but also city of children and young adults. The city charter provided a com prehensive common school system. There is evidence of many teach ers in Nauvoo during the period, often in each ward. Nauvoo als included a seminary (high school) and a university. Adults had othe opportunities for learning as well—for example, through the Nauvo Library and Literary Institute. A unique feature of these schools wa that anyone wishing an education could attend; the system was finance through public taxation.

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30. THE WINSLOW FARR HOME

The Winslow Farr home is at the northwest corner of Durphy (Hw 96) and Munson streets. Extant two-story brick duplex home.

WILFORD & PHOEBE CARTER WOODRUFF

STRONG IN THE FAITH

by
Sister Lila Clayson, Shelley, Idaho 8/2/92

Wilford Woodruff and his wife, Phoebe Carter, were a very devoted and hard working couple and were Strong In The Faith. Since we here in Nauvoo are serving our missions mainly as husband and wife couple-companions, it is my desire to share with you some of their experiences as they supported each other in doing the Lord's work during their lifetimes. Most of the information is from their own journals and other writings.

"Wilford the Faithful" was the title given to him during the early days of the church, one he justly earned, and is one Phoebe could claim also. Both were born in March 1807, Wilford in Farmington, Conn. and Phoebe in Scarboro, Maine. Both descended from English ancestors and inherited many good character traits from them.

Wilford was religious from an early age. He studied the Old and New Testament and was searching. He did not join any church because he could not find a denomination whose doctrines, faith or practice agreed with the Gospel of Jesus Christ or the ordinances and gifts which the Apostles taught. He believed the same would be manifest in one age as another when God had a church upon the earth. He prayed fervently for the Lord to show him what was right and wrong and lead him in the path of salvation. He had felt through the whisperings of the Spirit for three years that the Lord was about to set up His church and kingdom on the earth in the last days.

So, when on Dec. 29, 1833, he first heard the gospel from two humble missionaries of the Church of Jesus Christ of Latter-day Saints, namely Zera Pulsipher and Elijah Cheney, he believed their testimony, read the Book of Mormon, received a testimony that it was true, and was baptized two days later on Dec. 31, 1833, by Zera Pulsipher. From this time on, the first claim on Wilford's time and energy was his service to the Lord, as a missionary, an apostle and later as the fourth President of the Church.

Phoebe Carter embraced the gospel in 1834 and about a year later, left her parents and kindred, journeyed 1000 miles to Kirtland, a lone maid, sustained only by a lofty faith and trust in Israel's God. Phoebe tells of her mother's grief at her leaving being almost more than she could bear, and had it not been for the spirit within, she should have faltered at the last. Her mother asked Phoebe if she would come back if she found Mormonism false and Phoebe answered, "Yes, Mother, I will." When the time came for her departure, she dared not trust herself to say farewell,

so she wrote her good-bys to each and leaving them on the table, ran downstairs and jumped into the carriage. Thus she left the beloved home of her childhood to link her life with the Saints of God. When she arrived in Kirtland, she became acquainted with the Prophet, Joseph Smith, and received more evidence of his divine mission. There in Kirtland, she formed the acquaintance of Elder Wilford Woodruff.

In Wilford's journal he tells of his first meeting with Phoebe on the 28th of January, 1837, and after two and one-half months' acquaintance, the were married on April 13th, 1837, at the home of the Prophet, Joseph Smith.

Although happily married, Wilford felt the necessity of continuing his missionary work. "One month and one day after their marriage, he left Phoebe with Sister Hale, to stay for a season, and left Kirtland in good spirits, with Elder Jonathan Hale. This mission took Wilford as far east as the Fox Islands off the coast of Maine. In October, Elder Hale returned home and Wilford sent for Phoebe. Upon her arrival he continued his efforts on the Islands until May, 1838, when he visited his old home in Farmington, Connecticut, and had the pleasure of baptizing his father, step-mother and sister.

Phoebe would accompany Wilford on some of his travels during this time but she basically made her home with her parents in Scarboro. and he would visit her whenever possible. She did accompany him on his visit to meet his parents and was warmly received by them.

It was not unusual for Wilford to walk many miles a day. A brief quote from his journal beginning July 20th, 1837: I left my father's house, and with my wife, rode by stage to Hartford.

21st - Not having money to pay the fare for us both, I paid her fare in the stage to New Rowley, Massachusetts, and I walked through a hot, sultry day fifteen hours averaging three and one half miles per hour, making fifty-two miles.

22nd - I walked forty-eight miles.

23rd - I walked thirty-six miles, and arrived...in New Rowley at two o'clock pm., making one hundred thirty-six miles in a little over two days and a half." (end quote)

He met Phoebe there, spent several days in preaching to the Saints in that region and then accompanied her to her father's in Scarborough, where he met her parents for the first time.

On July 16, 1838, Phoebe was delivered of a daughter at her father's house and they named her, Sarah Emma.

About a month later, on August 9, 1838, Wilford received a letter from Thomas B. Marsh, informing him of his appointment to the Quorum of the Twelve, and requesting him to come to Far West as soon as possible to prepare for a mission to England in the spring.

On September 4th they started on their journey to Far West, as leader of a company of 50 persons, on a land journey of 2000 miles at that late season. They traveled through rain, mud, cold, frost and snow to Rochester, Sangamon County, Illinois, where they stopped for the winter on December 19th, being unable to go further. Phoebe had been severely ill with brain fever while on the journey; her sufferings were great. In his journal Wilford says, "Her spirit had left her body twice to all human appearances, and only been called back through the prayer of faith and the power of God." (End quote). Their child had also been very ill with the whooping cough. Wilford spent the winter laboring with his hands for the support of his family.

The following spring, March 1839 the family moved on to Quincy and then to Nauvoo to join the Saints. There was no available housing there so they crossed the River to Montrose where they set up housekeeping in the Army barracks.

On August 8, 1839, Wilford laid his hands upon his wife and children, blessed them, committed them into the hands of God, and started on his English mission, leaving his family sick, and with not more than four days' provisions. He himself was very ill. As we know, this situation was not uncommon for the Saints at that time.

Wilford's British mission 1840-41 was very successful. Journal entries show his great reliance upon the Spirit of the Lord in all he did. They also told of his love and concern for Phoebe and the children at home.

On October 26th, 1840, while still in England, Wilford received a letter from Phoebe, dated July 18th, telling him of the death of their daughter, Sarah Emma. In a beautiful and touching letter, Phoebe expressed concern for what Wilford's feelings would be when he received the letter, shares her own feelings, then ends with "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord". (end quote)

almost me
Lord has
perhaps

The death of Sarah Emma was a great test of faith for Phoebe, but did she falter? NO, she did not. She also wrote her parents, telling them of Sarah Emma's death and referred to her promise to return home if she found Mormonism false by saying, "The faith was full; the Holy Ghost was there. I would return were this, my faith, not true, But neither child nor I can come to you." (End quote)
Wilford was later able to baptize both of her parents.

New Year of 1842 found Wilford at home in Nauvoo enjoying with

his family and friends the festive season. He had been a member of the Church eight years, but during that time had been absent from home perhaps four-fifths of the time. He said, "It is a privilege to be at home for a time and provide for my family." (End quote)

In 1844 Wilford was called to return again to Europe to preside over the British Mission. This time he was taking Phoebe and children with him. August 27, 1844 was their last day in Nauvoo before leaving for England, and that evening at twelve o'clock they and three other couples, walked to the Temple and as they approached they lifted up their eyes and beheld the silver rays of the night pouring a brightness and glory upon the temple, making it a grand sight to behold. They ascended ladders to the top of the walls and there knelt upon the cornerstone. With uplifted hands toward heaven, Wilford prayed, expressing gratitude for the blessing of the temple being built thus far and that it would be finished, that the Saints might receive their endowment, and be prepared to plant the word of god in all the world. He prayed for God to preserve their lives and enable them to fill their mission in righteousness. After the prayer they again descended to the ground and returned to their homes with joy and peace in their hearts.

From Phoebe's writings we now quote: "It was after the martyrdom of Joseph that I accompanied my husband to England. On our return the advance companies of the Saints had just left Nauvoo under President Young and others of the twelve. We followed immediately and journeyed to Winter Quarters. The next year Wilford went with the pioneers to the mountains, while the care of the family devolved on me. After his return, and the reorganization of the First Presidency, I accompanied my husband on his mission to the Eastern States. In 1850 we arrived in the valley, and since that time Salt Lake City has been my home." (End quote).

Wilford and Phoebe remained true and faithful throughout their lives, ever ready to serve the Lord and others.

When Phoebe passed away November 10, 1885, because of the persecution of the church leaders at that time, Wilford was unable to attend her funeral. With great sadness, he watched her funeral procession go by from the window of the church historian's office, where he was secluded.

On May 26, 1846, Wilford wrote a prophetic journal entry when he said: "As I was leaving Nauvoo for the last time, I looked back at the Temple and over the city, as I retired from it, and felt to ask the Lord to preserve it as a monument of the sacrifice of the Saints." (end quote) We today .. are all part of the fulfillment of that prophetic entry.

In closing, I would like to read their testimonies, taken from their own writings: Phoebe's from Selections from the Writings of Phoebe W. Carter Woodruff, compiled by Milton V. Backman Jr., we quote: "Of Joseph my testimony is that he was one of the greatest prophets the Lord ever called; that he lived for the redemption of mankind, and died a martyr for the truth. The love of the Saints for him will never die....of my husband I can truly say, I have found him a worthy man, with scarcely his equal on earth. He has built up a branch wherever he has labored. He has been faithful to God and his family every day of his life. My respect for him has increased with our years, and my desire for an eternal union with him will be the last wish of my mortal life..." (end quote)

Wilford's testimony is taken from an 1838 letter he wrote to his brother, (Asahel Woodruff):.."My dear brother what I have done since I became a member of the church of Jesus christ of Latter-day Saints, I have done for myself and not another. I have done it to with my eyes open and not shut. I have done it in knowledge and not ignorance and I know before the living and true God that the cause in which I am engaged is eternal truth and the work of God and that it will stand while Babylon falls to rise no more; it is the little stone cut out of the mountain without hands, it is the last covenant that God will make with Israel in pruning His vineyard for the last time and restoring unto them his kingdom. If you ask how I know, I answer by the word and spirit of God, by the open visions of heaven, and the revelations of Jesus Christ, by the power of the Holy GHost and the gifts and graces of the same that follow the believer. If we have the spirit of Christ and the comforter we may know of the doctrine whether it be of God. If we lack wisdom ask of God and we'll obtain it. I despise the principle of being dependent alone upon the testimony of Adam, Moses, Abraham, daniel, Paul, or Joseph or any other man for my knowledge of a God, and God despises it too. If I am a Saint of God, let me unlock the battles of heaven, and rend the veil of eternity, let me feel after God and see if I cannot find Him when he is not very far from everyone of us, this dear brother is my religion and privilege, and anything short of this if folly." (end quote)

Yes, Wilford and Phoebe were STRONG IN THE FAITH and endured to the end. May we each do likewise is my humble prayer...

References used were:

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"Wilford Woodruff," by Matthais Cowley

KIRTLAND DIARY OF WILFORD WOODRUFF[1]

[0] November 25th [1836] Took the parting hand with Elder [Henry G.] Sherwood. I then set out in company with Elder [Abraham Owen] Smoot on foot in a hard snowstorm for Kirtland. We came in sight of the [Kirtland] Temple of the Lord before we reached the village and I truly felt to rejoice at the sight as it was the first time that mine eyes ever beheld the house of the Lord built by commandment and revelation.

We soon entered the village and I spent one of the happiest days of my life at this time in visiting Kirtland and the house of the Lord and the presidents and elders of the Church. I was truly edified to again strike hands with President Joseph Smith, Jr., and many other beloved Saints of God who are rolling on the mighty work of God and of Israel after being separated from them for 2 1/2 years and among the rest I was filled with joy with the privilege of again meeting with Elder Warren Parrish and also being made acquainted with his [page 371] companion Sister Parrish. There is an enjoyment in meeting our brethren and companions in tribulation that the world knows not of because it flows from a celestial source. After spending a short time in conversing with my friends, a more important scene was now to open to my view than kings ever saw or princes ever knew in this generation which was to visit the [Kirtland] Temple of the Lord and its contents. Elder [Abraham Owen] Smoot and myself visited each apartment of the house accompanied by Elder Parrish and I must confess the scenery is indescribable. When I entered the threshold of the house and passed into the lower room there was great solemnity if not awe immediately overwhelmed me. I felt indeed as if my footsteps were in the temple of the Lord. After walking into the pulpits, erected for the priesthoods and viewing the curtains all bespeaking that grandeur, solemnity and order that nothing short of wisdom from God could invent. We then visited the upper rooms and there viewed four Egyptian mummies and also the Book of Abram [Abraham] written by his own hand and not only the hieroglyphics but also many figures that this precious treasure contains are calculated to make a lasting impression upon the mind which is not to be erased. Many other important views I was privileged with in the upper story the school rooms, belfry, etc., all indicating great architecture and wisdom. We then spent some time in visiting the bank and printing office. But wonder on wonder strikes my sense to look into the casket of the great work of Israel's God in these last days as the Prophet exclaims he does things we looked not for. Two and a half years [May 1834] since I left Kirtland with my brethren in their poverty to go forth to visit our brethren in tribulation in Zion. Then our brethren in Kirtland were poor, despised, and even looked upon by the pomp of Babylon with disdain and disgrace who stood waiting with eager eyes to behold them sink into forgetfulness. But how changed the scene, now I behold a cheerfulness beaming upon every countenance that indicates prosperity and the noise of the ax and the hammer and the sight of their walls and dwellings newly erected and their bank and market and especially house of God, speaks in language loud as thunder that the Saints will have a city in prosperity in spite of all the false prophets of Baal or even earth or hell because God is with them and his [Kirtland] Temple stands in honor of his kingdom while babylon begins to wonder and will soon perish. We spent the day with Elder Parrish [word in shorthand]. [Distance] 9 miles.

The money I expended . . . in my travels from Paducah, Kentucky, to Kirtland, Ohio: fees aboard steam boats and stages, board lodgings, etc., was $16.65. Also I paid $5.00 for a cloak, making $21.65 in all.

26th November I visited President and Doctor [Oliver] Cowdery at the printing office and made a general settlement with them for the *M [Messenger] and Advocate* for [page 372] the subscribers of the South. I gave nine new subscribers to them and paid them $41.50 for the *M. [Messenger] and Advocate* which settled all matters between us. I received some counsel from Presidents Smith and Rigdon. To Elder Parrish's house and spent the day in writing.

November 29 [27] Upon this Lord's day Elder [Abraham Owen] Smoot and myself accompanied Elder Parrish to the house of the Lord for the first time to behold the congregation of the Saints assembled within its walls

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[1]Dean C. Jessee, "The Kirtland Diary of Wilford Woodruff," BYU Studies 12 (Summer 1972):370-99.

for the purpose of worshiping God. It was truly an interesting scene. It brought a lengthy catalogue of transactions, contemplations and experience of my youth to my mind and the experience of this day fulfilled many things of a spiritual nature which I had looked [for] for a number of years which I viewed as promises of God. After I entered the house [Kirtland Temple] and was seated I cast my eyes upon the pulpits arranged in order for the high priest. I beheld the Patriarch Joseph Smith, Sen., standing in the upper pulpit, and President Joseph Smith, Jr., and Elder Carter in the second one and in the third Elders Parley and Orson Pratt and W. Parrish was seated. Soon Elder Carter arose and opened meeting by prayer and then preached the gospel unto us and was followed by President Joseph Smith, Jr., When meeting was dismissed and after an intermission of an hour we again met in the house of the Lord and I was called into the stand in company with Elder Smoot and requested to preach to the people. I opened by prayer and read the LVI Chapter of Isaiah and made some brief remarks upon the same and gave a sketch of my travels in the South. I was then followed by Elder Smoot. After he closed I was blessed with the privilege of communing with a multitude of Saints in the house of the Lord assembled together from the east, west, north and south many with whom I had been intimately acquainted. I truly felt to thank God that his promises had been verified unto me by giving me a seat and a name within his house and within his walls [word in shorthand] as of sons and of daughters. Their was four confirmed after the sacrament under the hands of Elder O. Hide [Orson Hyde]. President J. Smith addressed the congregation and the meeting closed. Spent the night with Elder W. Parrish.

[November] 28th. Spent the day in Kirtland visiting friends and the night with Elder W. Parrish.

[November] 29. Spent the day in writing. Wrote two letters one to my parents and the other to Brother Asahel Woodruff.

[November] 30. I settled with Elder Reynolds Cahoon for the subscriptions put into my hands by the Saints of the South country for the building [page 373] of the house of the Lord in Kirtland, Ohio. I paid him one dollar which was all the back money that was due. This made $91.75 cents that I had the charge of that I forwarded for the house. I also purchased a Latin grammar of Elder P. Pratt for $ [smudged]. I am now expecting to enter upon a course of study. May the Lord open my way in temporal and spiritual things that I may be useful in my day and generation, have a good warfare, keep the faith and receive a crown of glory.

December 1st. Repaired to the house of the Lord [Kirtland Temple] where Father Smith met a number of Saints to pronounce upon them a patriarchal blessing. This was the first meeting of the kind that I ever attended and I found it to be highly edifying and interesting as their was great and glorious things pronounced upon their heads by the spirit of prophesy and revelation. Spent the evening at Elder Parrish's accompanied by Brother Joseph Smith which was an interesting interview.

December 2nd. I wrote a letter to Brother Azmon Woodruff [eldest brother of Wilford Woodruff] it being the first communication between us for two years. I also wrote a letter to Colonel Joseph Rowlett at Owengton [Owenton], Owen County, Kentucky.

[December] 3rd. Traded with Brother Bump in goods $12.89.

[December] 4th. Sunday I went up to the house of the Lord to worship. Elder Parrish preached in the forepart of the day. Several spoke in the latter part of the day. President [Sidney] Rigdon called a vote of the Church to discountenance [discontinue?] the use entirely of all liquors from the Church in sickness and in health except wine at the sacraments and for external washing. The vote was carried unanimously. I spent the night with Elder Parrish.

[December] 5th. This Monday morning in company with Elder [Abraham Owen] Smoot I entered the school [Kirtland High School which met in the attic story of the Kirtland Temple] and commenced studying the Latin grammar under the instruction of Professor [H. M.] Haws [professor of Greek and Latin]. [See H.C. 2:474-75] I commenced boarding also this [page 374] morning with Brother Bond at $2 dollars per week. I paid him $10 dollars in advance.

[December] 6, 7, 8, 9, 10. I spent in school. In the evening of the 10. I wrote two letters one to Elder Alexander and the other to Sister M. Atkinson both in Tennessee.

[December] 11th. Sunday morning after an interview with Priest Turpin I went up to the house of God to worship and oh what a meeting. May it be printed upon my heart as a memorial forever. For on this day the God of Israel sharply reproved this stake of Zion (Kirtland) through the prophets and apostles for all our sins and backslidings and also a timely warning that we may escape the judgments of God that otherwise will fall upon us. Even the case of the travels of the camp of the Saints from Kirtland to Zion in 1834 was presented to us for an example [Finishes sentence in shorthand.]

[December] 18. Sunday I went up to the house of the Lord to worship. Sermon delivered by Elder William Smith. Elder Joseph Young administered [page 375] the sacrament. President Joseph Smith, Jr., solemnized the rights of matrimony. At candlelight I preached at Mr. Dayton's and was followed by Elder[s] Smoot and Nobles.

[December] 19, 20. Was spent in school. I commenced studying the Greek grammar on Monday the 19th December 1836.

[December] 20. At candlelight I repaired to the house of the Lord for a meeting with the Quorum of the Seventies. The third Seventies had been chosen and the business of this meeting was to organize them and ordain them. But as they were not all present they were not all ordained or organized. There were twenty-seven of the third Seventy ordained to the high priesthood and as members of the third Seventy. Elder Abram [Abraham] O. Smoot was among the number ordained to the third Seventy which fulfilled what I pronounced upon his head by the testimony of Jesus on the 30th of June while in Tennessee. See June 30th 1836. The above-mentioned were ordained under the hands of Presidents Aldrich, Young, and Coltrin. We had an interesting meeting. Much of the spirit of prophecy was poured out upon those presidents while ordaining the third Seventy. They proclaimed great and marvelous things upon their heads. President Young had visions while performing this ordinance.

[December] 22. I attended prayer meeting in the house of the Lord at night.

[December] 24. Spent the past week in school.

[December] 25. Sunday went up to the house of God to worship and heard a discourse from Brother Samuel Smith. Brother Hiram [Hyrum] Smith broke bread which closed the meeting. Elder Smoot was quite sick and healed by the laying on of hands.

[page 376] December 27th. Met at the house of the Lord at candlelight with the Quorum of the Seventies. There was about one hundred elders of Israel present of 1, 2, and 3rd Seventy. It is expected the Seventies will meet every tuesday evening through the winter for the purpose of worshiping God and sanctifying themselves before him. Elder Smoot was again taken sick.

[December] 28, 29, 30 and 31st. Was principally spent in taking care of Elder Smoot who was confined to his bed with the scarlet fever at the house of Brother Bonds in Kirtland. On the 31st of December, being the last day of 1836, I arranged the account of my journals and recorded the same in the following manner. Thus ends the year of 1836 which hath quickly passed with its report into ETERNITY.

[January] 1st. I traveled six thousand five hundred and fifty-seven miles. 6,557
[January] 2nd. I held one hundred and fifty-three meetings. 153

I attended four conferences. 4 and held four debates. 4

I planted one branch of the Church.

[January] 3rd. I baptized twenty-seven persons. 27

I confirmed 27

[January] 4th. I ordained two elders, three priests, one teacher, and two deacons. 8

I established 2 preaching places.

[January] 5th. I attended to the ordinance of blessing nineteen children. 19

[January] 6th. There was four persons healed of diseases under my hands. 4

[January] 7th. I procured twenty-two subscribers for the M and Ad. [*Messenger and Advocate*] 22 I also procured seventy dollars for the M & Ad. $70.

[January] 8th. I gave six dollars and procured eighty-five more for the building of the house of the Lord in Kirtland. $91.

[January] 9th. I wrote thirty-four letters. 34 And received seven letters. 7

[January] 10th. I had three mobs come together against me but always as yet delivered from their hands. 3

The before-mentioned is an account of the most conspicuous part of my proceedings during the year of 1836 which has gone into eternity with its report as the year before it hath done and as the one following and all others must do. Oh time how swift and how precious thou art. How great the events that are born upon thy wings, especially in the dispensation of the fullness of times. 1836 is gone. It cannot be recalled. Europe hath began to tremble at thy departure. The endowment of the Latter-day Saints hath bespoke a God in Israel, and is sufficient to show that though the heavens and earth pass away the word of God spake through the prophets must all be fulfilled. It is true that the thoughts of man may now retrace his footsteps through 1836 that is past. But who can tell where the end of 1837 will leave him? Yea that important year that is mounting the [page 378] wheels of time to stand upon the stage of existence, to do its perfect work. Will not its gigantic operations, and its magnus works stand upon the archives of heaven as great events? Will this gentile generation still sleep in this late hour? If so sleep on and take thy rest which is short for thy end is come, and the day hath broke that Israel must be awoke from his slumber for the last time and prepare himself for the Bridegroom. Then let 1837 finish its work with speed and let its departure say who hath gone to the tomb and what kingdom overturned, and what kingdom established and may God grant that 1837 may report as she departs that Zion and her stakes indicates that God rules in her midst with POWER STRENGTH and GLORY. Thus ends the year of 1836.

THE THIRD BOOK OF WILFORD FOR 1837

O Lord I ask thee in the name of Jesus Christ thy Son, to look upon thy servant Wilford, who now occupies a place in Kirtland, this first stake of Zion, which thou has appointed in this last dispensation, and fullness of times for the gathering of thy Saints. O God of Israel, inspire the heart and pen of thy servant at this time and hear and answer the petition which he will put up unto thee at this time, and remember the covenant which thy servant Wilford will make with thee at this time, O mighty God of Jacob. O Lord thou hast spared my life, to behold the commencement of 1837. May my life, health, and strength be precious in thy sight, through the year. Wilt thou save me by thy grace from all sin, and the powers of temptation, which try the souls of men. Wilt thou give me favor during this year with God and the Saints. Wilt thou bless me while in school, and in meeting with

the Quorum of the Seventies, and while attending all other meetings in Kirtland for divine worship. O Lord if it be thy will, give me the privilege of recording in this year's journal great blessing, pronounced upon my head from mine anointing and from under the hands of the Patriarch JOSEPH, and an account of great visions, and the opening of the heavens, and the revelation of JESUS CHRIST unto me, that I may be a special witness of thee, O Lord, and may I also have the administering of holy angels, that I may be taught of the eternal things of the priesthood. If I am called to preach thy word this year, may I be blessed with souls for my hire. If I visit my kinsman, wilt thou make me an instrument, of bringing them into thy celestial kingdom, and I covenant with thee, Heavenly FATHER, to go and come at thy bidding. I ask the above blessings, through the priesthood, in the name of JESUS CHRIST, AMEN.

January 1st 1837. In the morning of this Lord's day I repaired to the house of the Lord for worship. We heard two discourses delivered from the Aaronic Stand by Bishop Whitney and Counsellor Cahoon. They also broke bread. The latter part of the day was spent in attending to the funeral services of a child.

[January] 2nd. Spent the day in school also the 3rd. I received a letter from Brother Asahel Woodruff on the 3rd.

January 3rd. At early candlelight I repaired to the house of the Lord in company with Elder Milton Holmes for the purpose of meeting with the Quorum of the Seventies. President Aldrich opened the meeting by prayer and after a few appropriate remarks from President Coltrin about twenty of the third seventy was ordained to the high priesthood and as members of the third seventy under the hands of the above-named presidents. After these were ordained Elder M. Holms [Holmes] [page 380] and myself were called upon by the presidents to come forward to be ordained as members of the first seventy elders of Israel to bear the name Jesus to the nations of the earth. The first seventy was chosen out of the CAMP that went up to Zion for the redemption of it and the Saints in the spring of 1834. But as we were not present when the first seventy was chosen we was afterwards chosen in the second quorum. (See May 31st 1836 in this Journal.) But there being two vacancies in the first quorum we were chosen to fill them. President Aldrich ordained Elder Holmes to this appointment and pronounced great blessings upon his head. President Z. Coltrin ordained me as a member of the first seventy and pronounced great blessings upon my head by the spirit of prophecy and revelation. Some of them I will mention which are as follows: THAT my enemies may confine me in prisons and chains and that I would rend the prisons and chains in twain in the name of JESUS CHRIST and that the Lord would give me great power, knowledge, and wisdom and faith so that I should heal the sick, cause the blind to see, the lame to leap as an hart, the deaf to hear, stop the mouths of lions and raise the dead to life and waft myself (as did Philip) from river to river, from sea to sea, and from continent to continent for the purpose of preaching the gospel of Jesus Christ and that I should stand before kings and princes and that they would send for me to receive wisdom knowledge and instruction at my mouth because they considered me wiser than themselves in like manner as the Egyptians sought wisdom at the hand of JOSEPH. And that God would give me a multiplicity of blessings that I should preach to the nations of the earth and to the inhabitants upon the islands of the sea and that I should then return and stand upon Mount Zion in the flesh even in Jackson County, Missouri, at the coming of Christ and that I should be caught up to meet him in the clouds of heaven for he said this was the word of God unto me and also that I should visit COLUB [Kolob] and preach to the spirits in prison and that I should bring all of my friends or relatives forth from the terrestrial kingdom (who had died) by the power of the gospel. These and many other blessings were pronounced upon my head, and further said that I should be anointed and my life sealed unto me and that there would be still greater blessing pronounced upon my head. I felt much of the power of God rest upon me in this ordinance and bear witness of the truth of the above.

PROCLAMATION.

January 4th. I met in company with the high school of Kirtland in the house of the Lord for the purpose of a public examination it being the last day of the first quarter. The examination lasted about three hours. Then after an intermission of one hour we again repaired to the house and heard an interesting lecture delivered on education by Professor Haws. We have now a vacation of four weeks and the next term will then commence.

[January] 5th. I repaired to the house of the Lord for a prayer meeting at 2 o' clock PM. We had a good time. One man gave us an account of the general gathering of Israel in the gift of tongues. I interpreted the substance of the same.

[January] 6th. I visited the office of the Kirtland Safety Society and saw the first money that was issued by the treasurer or society. It was given to Brother Bump (in exchange for other notes) who was the first to circulate it. I also heard President Joseph Smith, Jr., declare in the presence of F. Williams, D. Whitmer, S. Smith, W. Parrish, and others in the deposit office that he had received that morning the word of the Lord upon the subject of the Kirtland Safety Society. He was alone in a room by himself and he had not only the voice of the spirit upon the subject but even an audible voice. He did not tell us at that time what the LORD said upon the subject but remarked that if we would give heed to the commandments the Lord had given this morning all would be well. May the Lord bless Brother Joseph with all the Saints and support the above- named institution and protect it so that every weapon formed against it may be broken and come to naught while the Kirtland Safety Society shall become the greatest of all institutions on EARTH.

January 6. Wrote a letter to Brother Asahel H. Woodruff.

[January] 8. Sunday went up to the house of the Lord to worship. We had an interesting meeting. There was about fifteen hundred people assembled. There was two discourses delivered from the Aaronic Priesthood one from Councillor Knight and the other from Priest Willey. Priest Willey had much of the Spirit of God in preaching to the [page 382] Church. After breaking bread Elder Sherman sung in the gift of tongues and proclaimed great and marvelous things while clothed upon by the power and spirit of God. Elder Smoot, for the first time after his sickness, also attended meeting. I spent the evening with Priest Turpin at Bishop Whitney's. Had a very happy time in speaking, singing, hearing and interpreting tongues and in prayer with the family.

[January] 10. Tuesday evening I met in the house of the Lord with the Quorum of the Seventies. There was about 12 ordained of the third seventy under the hands of Elder Shermon. We had a spiritual meeting. Elder Brigham Young, one of the Twelve, gave us an interesting exhortation and warned us not to murmur against Moses (or) Joseph or the heads of the Church.

[January] 11. Wrote two letters one to A. B. Willson and [the] other to Brother Levi Tailor.

[January] 12. Wrote two letters one to Brother Daniel Thomas the other to Simeon Hendricks.

[January] 14. Wrote two letters one to Wright Akeman in the Arkansas and the other to David Cranshaw.

[January] 15. Sunday attended meeting in the house of the Lord. President Rigdon preached in the spirit and exhorted the Church to union that they might be prepared to meet every trial and difficulty that awaits them.

January 16th. Elder Abram [Abraham] O. Smoot was again attacked by the destroyer which brought him upon a bed of great distress. We immediately called upon the elders of the Church, viz., Elders O. Hide [Orson Hyde] and H. C. Kimble [Heber C. Kimball] of the Twelve and B. Nobles, M. Holmes, and myself of the first Seventy. We prayed with and for him and laid hands upon him according to the scriptures and he was immediately healed of his pain and fever [shorthand]

[January] 17th. Met at candlelight with the quorums of the seventies and was favored with a lecture from President David Whitmer. He warned us to humble ourselves before God lest his hand rest upon us in anger for our pride and many sins that we were running into in our days of prosperity as the ancient Nephites did and it does now appear evident that a scourge awaits this stake of Zion, even Kirtland, if there is not great repentance immediately and almost every countenance indicates the above expectation, especially the heads of the Church. See December 11th, 1836. May the Lord in mercy enable us to meet every event with resignation.

[page 383] [January] 20th. Wrote a letter with Brother Kimball to Brother Thomas B. Marsh in Zion.

[January] 22nd. Sunday went up to the house of the Lord to worship. Elder John E. Page occupied the former part of the day with an interesting relation of his travels for the last eight months in the province of upper Canada. He stated that he in company With Elders James Blakesley and Harris had baptized 267 persons. He also gave an account of his persecutions, etc., which he had to endure. The latter part of the day was occupied by Elders Kimball and Green and of communion. Also at candlelight I heard an interesting discourse from Elders P. P. Pratt and J. E. Page at Brother Bosley's. Elder Pratt also warned us to humble ourselves before God and feed the poor and clothe the needy and put away all our sins lest judgment overtake us speedily.

January 23rd. As Elder Abram [Abraham] O. Smoot hath been much out of health. Since he hath been in Kirtland he desired to return home into the south country to spend the winter in a warm climate with his friends. I accompanied him to Father Smith's to officiate in the office of a scribe while he received his patriarchal blessing. Accordingly the Patriarch JOSEPH SMITH, Sen., pronounced his blessing upon his head in the name of the LORD and I wrote it down for him. It was truly a great blessing. We had it recorded and I gave Elder Smoot a copy of it in print that he might take it home with him as he was expecting to leave the day following.

[January] 24th. Took the pains to assist Elder Smoot to settle his business in Kirtland which took up the major part of the day. I met at candlelight in the house of the Lord with the Quorum of the Seventies. We had an interesting interview. There was several ordained under the hands of President Silvester [Sylvester] Smith to the third seventy. Then we heard two lengthy discourses one from Elder J. E. Page and the other from Elder P. P. Pratt which was interesting in the first degree. The meeting closed but little before midnight. We had been threatened by a mob from Panesville [Painesville] to visit us that night and demolish our bank [page 384] and take our property but they did not appear. But the wrath of our enemies appears to be kindled against us. This in part is the scourge that hath awaited us. But may the Lord show us mercy and deliver us from the hand of our enemies for Christ's sake.

[January] 25th. Took the parting hand with Elder A. O. Smoot and he started on his journey. May the Lord bless him and enable him to reach his friends in peace. At early candlelight the heavens began to show forth the signs in fulfillment of the prophecy of JOEL recorded in the 2nd chapter, 30th verse of the Book of Joel. The clouds of fire and blood began to arise in the NE and reached unto the NW which principally covered the horizon. The reflection of the clouds upon the earth which was covered with snow presented a very red appearance. It commenced at 6 o'clock and continued until 10 or past [shorthand].

January 27th. Wrote a letter for Elder M. Holmes.

[January] 28th. I attended a court with the Quorum of the Seventies to settle a difficulty between Elder Hiram Stratten and I. H. Bishop. Elder Holmes and myself was chosen among the counsellors. Elder Stratten acknowledged his faults & was restored.

[January] 29th. Sunday I met at Elder J. P. Green's at 9 AM in company with seven others to act as bearers to convey the corpse of Sister Mary Boyington to the house of the Lord where a funeral sermon was delivered by Elder P. P. Pratt. The latter part of the day was spent in communion and addresses from Presidents O. Cowdery and J. Smith, Jr. JOSEPH blessed us in the name of the Lord and said if we would be faithful we should rise above our embarrassments and be delivered from the hands of our enemies.

[January] 30. Spent the day in writing. Wrote a piece for the *Messenger and Advocate*.

[January] 31st. Met in the house of the Lord at 10 o'clock AM and heard an address from President's J. Smith, Jr., and S. Rigdon on the temporal business of the Church and petitioned for a charter to the Assembly of the State for the Kirtland Safety Society and the Presidency of the Church bought the Monroe Charter and we all

lent a hand in establishing it [page 385] that it might be beneficial to us in forwarding the building of the temporal kingdom.

February 1st. I again commenced school confining myself to the Latin language mostly.

[February] 5th. Sunday spent the day in the house of the Lord in worship.

[February] 12th. Sunday spent the day in the Lord's house. Communed with the Saints.

February 19th. I repaired to the house of the Lord and stood in the midst of the congregation of the Saints where I beheld President JOSEPH SMITH, Jr., arise in the stand and for several hours addressed the Saints in the power of God. Joseph had been absent from Kirtland on business for the Church, though not half as long as Moses was in the mount, and many were stirred up in their hearts and some were against him as the Israelites were against Moses. But when he arose in the power of God in their midst, as Moses did anciently, they were put to silence for the complainers saw that he stood in the power of a prophet. O how weak is man.

[February] 26. Sunday President Joseph Smith, Jr., again addressed the congregation of the Saints in the power and spirit of God.

March 1st I spent in school. This is my birthday bringing me to 30 thirty years of age. How fleet is time.

[March] 4. Saturday I spent in school. During the day I was called to lay hands upon Elder Sherwood's son that was sick with the pleurisy. He was deaf and dumb. He was healed of his sickness.

VERA

AMICITIA

[March] 4. Thou scenes of life how variant, how transient.

[March] 5. Sunday wrote a letter to my friends in the East.

[March] 22. The last seventeen days have been principally spent in school. I have attended some interesting meetings during the time.

March 24th. I left school under view of spending some time in studying history and preparing for the endowment.

March 23rd. I repaired to the house of the Lord at an early hour in the morning to spend the day in prayer and fasting with the Saints in Kirtland, as this was a day set apart for that purpose. Immediately after entering the house in company with several other elders, I went within the veil and we bowed down before the Lord in the Aaronic stand and offered a morning sacrifice, and the Spirit of God rested upon us with joy to our souls. I was called upon, by the Patriarch JOSEPH to read a chapter in the Book of Mormon. I then read the third chapter of the Book of Jacob, which contains the parable of the tame olive tree likened unto the house [page 386] of Israel as was spake by the Prophet Zenos. The same God that touched Isaiah's lips with hallowed fire, gave Zenos great wisdom in setting forth this parable. After I had made some brief remarks upon the subject the congregation took their seats, for the services of the day, in the following order: The house being divided into four parts by veils, the females occupied two parts and the males the others. Some of the Presidency presided in each apartment. The time was taken up during the day in each apartment in singing, exhortation, and prayer. Some had a tongue, others an interpretation, and all was in order. The power of GOD rested upon the people. The gifts were poured out upon us. Some had the administering of angels and the image of GOD sat upon the countenances of the Saints. At 4 o'clock PM the veils were all rolled up together which brought the whole

congregation in full view of each other and while the presence of the LORD filled the house the congregation of the Saints fell upon their knees and all as one man, vocally poured forth rejoicing, supplication and prayer, before the God of Israel which closed the services of the day, after contributing for the support of the poor [3 lines in shorthand].

March 26th. Sunday communed with the Saints in the forepart of the day. In the latter part, Elder W. Parrish preached the funeral sermon of Sister Pratt, the wife of Elder P. P. Pratt, one of the Twelve who died March 25th 1837.

March 27th. I signed $50 fifty dollars for the building of the house of the Lord in Zion. The subscription list was in the hands of Elder Elisha H. Groves.

April 2nd. Attended worship in the Lord's house upon this Sabbath day. I have spent the time for several days past in perusing the outlines of ancient and modern HISTORY on a new plan, by Reverend Royal Robbins. It strikes the reflecting mind with deep sensibility to contemplate the scenery of the rise, progress, decline and fall of the nations and kingdoms of the earth from the days of ADAM until 1837 years after Christ. And it is equally interesting to contemplate the day that is now at hand and hath already begun in fulfillment of ancient prophecy in bringing the Church of Christ out of the wilderness in establishing Israel upon those lands by a Theocratical government in fulfillment of the covenants God made with Abram [Abraham], Isaac and Jacob. As this hath begun in my day and I am called to act a part in the work by being placed with the first seventy elders of Israel to become a special witness of Jesus Christ to all nations I need much faith, fortitude, holiness, and wisdom. May the Lord enable me not to seek honor from man, but God, and be faithful in clearing my garments of the blood of Gentile and Jew and do honor to the HOLY Priesthood and the anointing that now awaiteth me.

[page 387] April 3rd. The day had now arrived for preparations for the solemn assembly the anointing and the endowment of the elders of Israel or at least for those that were not endowed in Kirtland the stronghold of the daughters of Zion in the spring of 1836 and as I was absent at that time my day is now come and my time at hand for those blessings and I shall record the events of each day of the endowment for the benefit of the generation to come. I, upon this third day of April, met in the house of the Lord with a number of the seventies to receive counsel respecting our washing and anointing. I was appointed with Elder G. Meeks to visit President F. G. Williams and have the perfumes and oil prepared against the day following. I considered it a privilege to wait upon the elders of Israel in this thing that we might become the anointed of the Lord according to the words of the poet and the revelations of JESUS CHRIST.

We'll wash and be washed and with oil be anointed
Withal not omit the washing of feet
For he that receiveth his PENNY appointed
Must surely be clean at the harvest of wheat.

After attending to the duties above-spoken, I repaired to a room in company with Elder Meeks and Priest J. Turpin to attend to our first washing. After washing our bodies from head to foot in soap and water we then washed ourselves in clear water, next in perfumed spirits. The spirit of God was with us and we had a spiritual time. We spent the evening with several elders in prayer before God and the power of God rested upon us.

April 4th. I met at the house of Elder Hales at one o'clock PM in company with twenty-three elders, President Joseph Young making one of the number, for the purpose of attending to the ordinance of washing the body with clean water and perfumes that our bodies might be prepared for the anointing. President Young opened the meeting by prayer. We then proceeded to the ordinance. Myself and Elder G. W. Meeks were the first washed under the hands of President Joseph Young. We then assisted President Young in washing our brethren the elders. Much of the spirit of God rested upon us. I washed and perfumed the bodies of a number of my brethren and the interview closed after expressing our feelings to each other. We again met together in the Quorum of the Seventies at the upper part of the Lord's house at early candlelight to receive our anointing.

The quorums [page 388] of the deacons, teachers, and priests occupied one apartment the elders another and the seventies the third. Each quorum met for the anointing, three of the presidents met with the seventies viz.: H. Aldrich J. Young and Z. Coultrin [Coltrin]. President Coultrin [Coltrin] opened the meeting by prayer and after conversing plainly to those who were to be anointed they proceeded to business. The Presidency consecrated the oil before God that it might be holy. The person to be anointed then took a seat and the Presidency then laid hands upon his head and consecrated him unto God and then anointed him in the name of the Lord and pronounced such blessings upon his head as the testimony of Jesus shall direct which is the spirit of prophecy. We had a glorious season indeed in this solemn ordinance of the house of the Lord. There were fifteen anointed in our quorum mostly by President Coultrin [Coltrin]. The power of God rested upon us.

President Coultrin [Coltrin] anointed me and the following are some of the blessing[s] that he pronounced upon my head while clothed upon by the spirit and power of God, viz. That God would bless me with all the powers of the priesthood and give me a multiplicity of blessing[s] that kings would tremble upon their thrones at my word, that I should become a counsellor and multitudes should seek counsel at my mouth and I should have great wisdom and power to fly through the midst under heaven as Philip traveled by the spirit that I should have power over my enemies and have long life and bring many into the kingdom of God. Also that I should have the riches of the earth and that I should have sons and consecrate them priests unto God in Zion and that I should tread upon the ashes of my enemies in Jackson County; they that had sought to take my life and the lives of my brethren that went to redeem Zion and he also sealed upon my head all the blessing that had previously been pronounced upon me and these blessing were sealed upon my head with a loud amen from all of the anointed present in the name of Jesus Christ. Much of the power and spirit of God and a sense of the virtue of the ordinance rested upon me. May God enable me to possess those blessing and obtain those visions that have been promised me in this and other solemn ordinances and keep me from dishonoring my anointing and the Holy Priesthood for Christ's sake. Amen.

The interview closed about 10 o'clock P.M. I then repaired into the lower court of the Lord's house in company with Elders Joseph B. Nobles and G. W. Meeks to spend the night (after being anointed) in prayer and fasting before God. The veils being closed we entered the elder's pulpit and there upon our knees we pled with God and we covenanted with each other in the holy stand that we would not give sleep to our eyes neither take food until we received a blessing from God by the outpourings of his spirit upon us if it was until the end of three days. And according to our covenant we commenced praying and a part of the night we had a severe trial of our faith by great temptation from Satan but before day we gained a good degree of victory over the devil and the Lord poured out his spirit upon us and we felt it good to be in the house of God while nature was hushed in silenced by the sable shades of night. After spending the night in [page 389] prayer we returned to our homes in the morning intending to spend the day in prayer and fasting for still greater blessings this being upon.

April 5th. I spent a part of the day in attending the high council the remainder in writing, prayer, and fasting. I again repaired to the upper lower part of the house of the Lord at 5 o'clock P.M. with the Quorum of the Seventies for a solemn assembly anointing, etc. Three out of the seven presidents were present and anointed twelve. The spirit of God sat upon us and we were satisfied with our blessing. Consequently I returned home with those brethren with whom I had covenanted for a blessing and took some food and retired to rest being 24 hours since we had taken food or sleep. There was much of the spirit of prophesy and revelation poured upon the heads of the anointed in the different quorums.

April 6th, 1837. This being more particular the day of the solemn assembly or a day that is looked upon annually with feeling of greater interest in celebration of the 6th of April 1830, as upon that day the Church of Latter-day Saints was first organized in this last dispensation and fullness of times. Henceforth the solemn assembly of the elders of Israel and all official members that can, will meet in the LORD'S house annually to attend to the most solemn ordinances of the house of GOD and of receiving the visions and great things of [the] heavens. Therefore I shall be more particular in recording the transactions of this day than others for it is something similar to the Pentecost that St. Paul speak[s] of at Jerusalem.

I repaired to the house of the Lord at 8 o'clock A.M. and after spending an hour in the lower part of the house the Presidency of the Church called the Quorums of the Seventies into the upper part of the house that they might be by themselves for awhile as there was some business to be attended to in these quorums before they could proceed to the business of the day below. In the first place six of the Presidents of the Seventies were to leave the seventies and take a station in the quorum of the traveling high priesthood and six other presidents chosen in their stead. I shall not here give the particulars of this change of councilors. Suffice it to say that all of the councilors first chosen, excepting Joseph Young, were high priests before the organization of the seventies and they had a right to officiate in the lower offices of the Church and there was some difference in the authority and office of the quorums of high priesthood and seventies. The six new presidents chosen out of the seventies to take the place of those that were to leave were: John Gould, Josiah Butterfield, Salmon Gee, Foster, John Gaylord.

[page 390] After this matter was arranged there was a glorious ordinance performed upon the heads of those who had been anointed (by the First Presidency of the Church, Joseph Smith, Jr., Sidney Rigdon, etc.), was this ordinance performed. It was as follows. While all of the anointed present lifted their hands towards heaven this First Presidency of the Church confirmed and sealed upon our heads all the blessings of our ordination, anointing, and patriarchal with a seal in the presence of God and the lamb and holy angels that they should all be fulfilled upon our heads that not one jot or tittle should fail and the seal was confirmed upon our heads with a shout of all the anointed with uplifted hand to heaven HOSANNA, HOSANNA, HOSANNA, to GOD and the LAMB, Amen, Amen, and Amen. Hosanna, Hosanna, Hosanna, to GOD and the LAMB, Amen, Amen, and Amen. Hosanna, Hosanna, Hosanna, to GOD and the LAMB, Amen, Amen, and Amen. This was repeated as it is written and if ever a shout entered the cabinet of heaven that did and was repeated by angels on high and caused the power of God to rest upon us. (O ye Priest of Baal. O, ye Gentile religionest. O ye inhabitants of Babylon possessing the mark of the beast, what knowledge have ye of the ordinances or blessings or virtues of the house and Church of God?) Great and marvelous are the blessings and power of the ordinances of the Lord and his gospel made manifest on these occasions. After being in the upper room about two hours we again joined the congregation of the Saints in the lower court and the house came to order for the business of the day. The veils were closed and each apartment commenced the duties of the day.

The washing of the feet of the anointed was the first business that was performed. The Twelve assisted our Presidency in washing the feet. Elder Heber Kimble [Heber C. Kimball] one of the Twelve Apostles attended to the washing of my feet and prophesied upon my head and pronounced me clean from the blood of this generation. This as it was with JESUS when he washed his disciples feet. Great were the blessings that rested upon us in this ordinance. After the washing of feet, the veils were rolled, which brought the congregation into one assembly. The stand[s] of the priesthood were still covered with the veils. The Presidency stood in the lower stand and President Joseph Smith, Jr., arose and addressed the congregation for the term of three hours clothed with the power, spirit, and image of GOD. He unbosomed his mind and feelings in the house of his friends. He presented many things of vast importance to the minds of the elders of Israel.

O that they might be written upon our hearts as with an iron pen to remain forever that we might practice them in our lives. That fountain of light, principle and virtue that came forth out of the heart and mouth of the Prophet JOSEPH whose soul like Enoch's swelled wide as eternity. I say such evidences presented in such a forcible manner ought to drive into oblivion every particle of unbelief and dubiety from the mind of the hearers, for such language, sentiment, principle and spirit cannot flow from darkness. Joseph [page 391] Smith, Jr., is a Prophet of God raised up for the deliverance of Israel as true as my heart now burns within me while I am penning these lines which is as true as truth itself.

President Hiram [Hyrum] Smith followed Joseph with many useful remarks. He also was clothed with much of the spirit of God. Joseph desired us to give heed to his words and teaching this once and be wise that Zion and her stakes might speedily be redeemed. He instructed us to be sure and ask those that enter the kingdom to send up their wise men to Kirtland with their money to counsel with the Presidency and purchase an inheritance before they move their families or bring the poor to the places of gathering for to suffer. Also that we must

keep in view the institution of the Kirtland Safety Society and if the elders of Israel would be faithful and do what was in their power this once, Kirtland should speedily be redeemed and become a stronghold not be thrown down.

Joseph presented us in some degree the plot of the city of Kirtland (which is the stronghold of the daughter of Zion) as it was given him by vision. It was great, marvelous and glorious. The city extended to the east, west, north, and south. Steamboats will come puffing into the city. Our goods will be conveyed upon railroads from Kirtland to many places and probably to Zion. Houses of worship would be reared unto the Most High. Beautiful streets was to be made for the Saints to walk in. Kings of the earth would come to behold the glory thereof and many glorious things not now to be named would be bestowed upon the Saints. But all these thing[s] are better imagined than spoken by the children of Jacob.

President Oliver Cowdery followed Hiram [Hyrum] Smith and made but few remarks but very appropriate. He called upon the elders to keep within the bounds of their knowledge and to let the great mysteries of the kingdom alone for the gentiles had not a knowledge even of the first principles of the gospel. That it was far better to preach what the people would call the small things of the Bible than to enter into the visions of Isaiah, Ezekiel, and John, etc.
President Sidney Rigdon next spoke and said many important things and impressed it upon the elders of Israel with great force and eloquence to lay to with their mights this once for the redemption of Kirtland that Israel may be safe and free and have a place to set his foot [sentence in shorthand].

After the Presidency closed their remarks the Twelve were called upon to break bread for the multitude (as Jesus did in the days of the Apostles) that they might all be filled. They did so and we were all filled and was made glad while feasting with patriarchs, prophets, apostles, evangelists, pastors, teachers, and deacons.

After the feast was closed thanks was returned to GOD with uplifted hands to heaven this being about the setting of the sun. All had the privilege of returning to their homes that felt disposed and the rest might spend the night in the house of the Lord in prayer, and exhortation, praise and thanksgiving. At about candlelight the meeting commenced with great interest. Joseph requested the congregation to speak their feelings freely and pray according to the spirit. The Saints began to open their mouths and they were filled with language unto edification one; a [page 392] prayer another exhortation, some a doctrine and a psalm, others a tongue, some an interpretation. Prophecy was also poured out upon us and all things was done decently and in order and the night was spent gloriously by the Saints. Much of the gifts of the gospel rested upon us. One brother clothed with the gift of tongues laid his hands upon my head and prophesied great blessing upon me. Another brother possessing the interpretation uttered it unto me to my joy and consolation with the many blessing[s] pronounced upon my head he rehearsed the blessing that Jacob pronounced upon the head of Joseph and said that I should possess the blessings of heaven and of earth and be much blessed in my ministry, etc. Much prophecy was uttered upon the heads of many of the Saints in other languages and was interpreted which was glorious. Thus was this day and night spent gloriously and those scenes will long be remembered. Rejoice O earth and shout O heavens for the natural fruit of the tame olive tree is again manifest in the earth. The fig tree is putting forth leaves. The Church of Christ is traveling out of the wilderness with her gifts and graces which edify the body of Christ. The house of God is reared in beauty and splendor according to the pattern given by the visions of heaven and the revelations of Jesus Christ. O ye gentiles come and receive the gospel. Repent and be baptized for the remission of your sins and receive the Holy Ghost by the laying on of hands and partake of the blessing of God with Israel that you may be hid under the shadow of the ALMIGHTY in the day of GOD's wrath and indignation upon babylon which is at hand. The meeting continued until break of day when we all dispersed to our homes with great joy and consolation. May the Lord bless the Saints and have mercy upon the poor, the sick, and the afflicted and deliver Israel from the Gentile yoke for Jesus' sake. Amen.

April 7th. I spent the day in writing my journal, and when the shades of evening began to appear I repaired to the house of the LORD in company with Elders Milton Holmes, and Joseph B. Nobles for the purpose of worshiping God. We entered one of the stands within the veils and fell upon our knees and Satan appeared also

but not to worship God but to deprive us of the privilege. Satan strove against us with great power by tempting and otherwise. He at one time drove me from my stand while I was striving with my brethren to enter into the visions of heaven. Notwithstanding his apparent victory, good grew out of it for by going into the outer court I there found Elder Freeman Nickerson, an aged father in Israel who was faithful and prayed to God always. I solicited him to join us in prayer that we might gain a victory over Satan and get a blessing at the hand of God. He joyfully accepted the invitation and we again entered the stand being four of us in number of one accord in one place. We had great cause to be united in heart. We all had traveled together about 1,000 miles in the spring of 1834 for the redemption of Zion. We at that time offered to lay down our lives and our offering was accepted as was Abram's [Abraham's]. We felt, considering those circumstances, that we could kneel down and unitedly [page 393] get a blessing by faith through Jesus Christ. We fell upon our knees and began to cry unto God. Satan departed, temptation found no place in our hearts. The power of God rested upon us and we were baptized with the Holy Ghost and the Spirit of God was like fire shut up in our bones. We were immersed in the liberty of the sons of God. Many great things were shown unto us. The power of God and the spirit of prophesy and revelation rested upon us. I arose and proclaimed many glorious thing upon the heads of my beloved brethren that were present which were dictated in my heart by the Holy Spirit. And I, Wilford, testify in the name of Jesus Christ that many precious things were shown me concerning my brethren by the Holy Spirit in prophecy and revelation. Our hearts were made glad and we went our way rejoicing.

April 8th. Spent the day in writing my journal. Spent the evening at Elder Milican's [Milliken's] in good company.

[April] 9th. Sunday morning I repaired to the house of the Lord to worship with the Saints. Father John Smith opened the meeting by prayer then read the twelfth chapter of the second book of Nephi and preached from it unto the people. In the latter part of the day Elder Kimble [Kimball] addressed the Saints in the power of God. Elder O. Pratt followed with few remarks after communion. President S. Rigdon addressed the congregation and laid before them their situation as to temporal things as the gentiles are striving to besiege the Saints in Kirtland and would be glad to starve the Saints to death. He also stated that the Presidency had used every means for the deliverance of the Church but [page 394] as many of the Church had refused Kirtland Currency which was their temporal salvation in consequence of this they put strength in the hands of their enemies and those that had done this thing must suffer by it. Sidney closed and Joseph arose and like the lion of the tribe of JUDAH he poured out his soul in the midst of the congregation of the Saints. But who can find language to write his words and teachings as with an iron pen in a rock that they may stand for future generation to look upon? A fountain of knowledge rolled from his mouth to the people which was the word of God. Yea in the name of God he proclaimed that severe judgment awaited those characters that professed to be his friends and friends to humanity and the Kirtland Safety Society but had turned traitors and opposed the currency and its friends which has given power into the hands of the enemy and oppressed the poor Saints. Such have become covenant breakers for which they will feel the wrath of God as true as Joseph is a prophet. Joseph uttered the feelings of his soul in pain while viewing the poverty and afflictions of Ephraim or the Saints in Kirtland at least that false brethren should be whited walls and bring perils upon the Saints. Joseph is as a father to Ephraim and to all Israel in these last days. He mourns because of unbelief and the negligence manifest with many who have received the gospel in obeying the commands of God. He fears lest but few be left to receive an inheritance. There is not a greater man than Joseph standing in this generation. The Gentiles look upon him and he is to them like bed of gold concealed from human view. They know not his principle, his spirit, his wisdom, virtue, philanthropy, nor his calling. His mind like Enoch's swells wide as eternity. Nothing short of a God can comprehend his soul.

April 10th. I wrote two letters to the land of Zion one to Elder A. O. Smoot and the other to Elder Alexander.

A conference of elders to be held at Mane [Maine] August 12th and 13th AD 1837, on Saturday and Sunday.

Direct a letter to Freeman Nickerson, South Dennis Post Office, Barnstable County, Massachusetts.
My first acquaintance with Miss Phebe W. Carter was on the eve of the 28th of January 1837 at which time I

was introduced to her at Elder Milliken's by the politeness of Elder M. Holmes. After two and [one] half months' acquaintance we were joined in matrimony the account of which will be found on the following pages.

MATRIMONY

WILFORD WOODRUFF. Born March 1st 1807.
PHEBE W CARTER. Born March 8th 1807.

April 13th, 1837. Marriage being an institution of heaven and honorable in all, I accordingly accepted the honor upon this memorial day, by joining hands with Miss PHEBE W. CARTER in the bonds [page 395] of matrimony and took upon ourselves the marriage covenant. Elder Johnathan Holmes also took the same responsibility upon himself at the same time by giving his hand to Miss Mary Carter in the marriage covenant. We were married at the house of President JOSEPH SMITH, Jr. The ceremony was solemnized by President Frederick G. Williams. President J. Smith, Sen., the Patriarch then blessed us in the name of the Lord and pronounced great blessings upon us and our posterity. President J. Smith, Jr., was expecting to solemnize the ceremony, but his life was so beset and sought for by wicked and ungodly men for the testimony of JESUS, that he was under the necessity of fleeing from his house and home for a few days. O when will the prophets of God rest upon the earth?

We were married at 2 o'clock PM and at 4 PM. the whole company consisting of about 16 couples walked from President J. Smith's to President S. Rigdon's where we were gratified with the privilege of seeing Elder George Robinson and Miss Thalia Rigdon also joined in matrimony by President F. G. Williams. The company dispersed at the setting of the sun. I spent the night at President Joseph Smith's. May the Lord bless us all with salvation.

The sun in the east arose to gladden earth and shed over nature his pleasing beams to welcome the return of delightful spring that dreary winter might be forgotten. No day more pleasing than April thirteenth 1837. While all nature smiled without, friendship's purest joys were felt beneath a prophet's roof where the brides and bridegroom[s] found a welcome reception, while by law with the nuptial cord their hands were bound their congenial hearts in one, lay cemented bearing the seal of eternal life. Their friendship formed from principle pure, virtue unsullied, bid refinement over those hearts to rule, possessing the love of GOD the only foundation of true friendship. True the Prophet Joseph from his wife, children, and house for a moment had fled. Had torn himself from their embrace in some lonely place to seek a shelter to escape the bloodthirsty Gentiles' hands against him raised for bearing the testimony of Jesus Christ. A patriarch yet was left. He, possessing a Holy Priesthood more ancient than his gray hairs, arose upon his feet to bless in the name of GOD the married four. Being clothed in the spirit through the power of the priesthood he pronounced upon the wedded heads and their posterity blessing[s] that never decay.

While heaven smiles upon the elders of Israel, friendship presents each with a bride as a helpmeet whose prayers will be wafted by a more holy breeze than wind up to the throne of GOD for their companions while bound in chains and vaults, in prisons cast for the word of God and the testimony of Jesus. These feeble words inspire their hearts to call on God that he may and send deliverance to the bridegroom in distance lands while under Zion's banner, the bride finds protections.

[page 396] O heaven protect the four that they their covenants may fulfill, that friendship may grow old but pure and strong as death, that peace and harmony may crown their lives. Let God direct their steps, their hearts possess his love while personal friendship joins their hearts and hands in one. May light and truth their way direct until they meet the great bridegroom.

Vera amicitia est sempiterna

[At this point in his diary Elder Woodruff records his patriarchal blessing which was given April 15, 1836, and

that of his wife, Phebe, which was given on November 10, 1836. Both blessings were given at Kirtland, Ohio, by Joseph Smith, Sr.]

THE LAST DISPENSATION OF THE GOSPEL

Solemn and interesting are the scenes and living realities of the present generation of the human family. The reflecting mind may flit back with the rapidity of lightning to the day when GOD spake and chaos heard and this world came into order. Then from the days of ADAM trace the history of man down to 1,830 years after Christ both sacred and profane and place their history in a point of light to comprehend in one combined mass all the rise, progress, decline, and fall of all the nations, kingdoms, and empires of the earth and they do not form a more compounded scenery of grand, awful, sublime and important events than is to transpire in this last dispensation of the gospel of Jesus Christ. The prophets and apostles and all inspired men of God in every age of a theocratical government have looked, spake, and written respecting this generation with feelings of the deepest interest. In 1830 the stone began to roll. The Church and body of Christ became visible. It will continue to be propelled by the arm of JEHOVAH until the kingdom fills the whole earth and Israel gathered, Babylon falls and Christ reigns. Then marvel not O ye reader that the Patriarch Joseph pronounces blessings upon the children of EPHRAIM.

April 20th. Spent this day in the house of the Lord in prayer and fasting with the congregation of the Saints. Much of the power, gifts, and graces of the gospel was poured out upon us. Speaking and interpreting of tongues was manifest in the congregation. One brother sung a lengthy song in tongues and sister Hide [Hyde] interpreted the same. It was great and glorious. Much of it was respecting the fame of Joseph and his magnus works.

April 21. I paid $37 dollars to Elder Harvy Redfield for Jacob Bump which balanced all of my account with them both. I paid $5 dollars to Elder Heber Kimble [Kimball]. [Sentence in shorthand]

April 22nd. Received a Letter from my father-in-law Ezra Carter under date of April 9th.

[April] 30th. Spent the last week laboring with my hands for Elder H. Kimble [Kimball].

[page 397] May 1st. Mrs. Woodruff with myself removed our boarding place to Elder W. Parrish's where we tarry for the present.

[May] 5th. While laboring for Elder J. Young in the latter part of the day we experienced a very sudden, hard, and rapid storm of wind and rain. A vein of it passed south of the temple in the form of a whirlwind or tornado. It destroyed and injured several buildings. It crushed one of Elder Young's buildings instantly and removed the one we were in. Yet no lives were lost nor persons injured. Soon all was calm again.

[May] 10th. Brother Henry Harmon arrived in Kirtland from the state of Main [Maine] and Mrs. Woodruff received nine letters from our friends in the state of Maine.

May 14th. We wrote two letters to our friends in the state of Maine.

[May] 23rd. Spent several of the last weeks in laboring with my hands for Elder Joseph Young. Spent the forepart of this day in attending a patriarchal meeting. I wrote a patriarchal blessing for Brother Henry Harmon.

[May] 25th. I commenced boarding with Elder Jonathan H. Hale.

[May] 27th. I wrote a patriarchal blessing, as it was delivered from the mouth of the Patriarch JOSEPH, for Elder Rufus M. Lord.

[May] 28th. Sunday I repaired to the house of the Lord to worship the GOD of Israel with the congregation of the Saints in Kirtland. Behold, it was a day of experience, of interest, and of knowledge. The same spirits of murmering, complaining, and of mutiny, that I spake of in February 19th in this journal, hath not slept from that day to the present. They have been brewing in the family circle in the secret chamber and in the streets until many, and some in high places, had risen up against Joseph the servant whom God had raised up to lead Israel. And they were striving to overthrow his influence and cast him down until Joseph was grieved in spirit to stand in such perils among false brethren. But notwithstanding this thick cloud of darkness [page 398] standing over Kirtland, Joseph being unmoved in the cause, entered the congregation of the Saints, arose in the stand and spake to the people in the name of the Lord in his own defense. The Lord was with him by his power and spirit to the convincing of the honest that he would stand and his enemies fall. Sidney followed him with an able discourse and several others spake in the spirit of God maintaining Joseph in his integrity. But; alas, one arose, once a friend, (not now) in the blackness of his face and corruption of his heart stretched out his puny arm and proclaimed against Joseph. Joseph acted wisely while all saw the spirit of his foe. O, [words in shorthand] when thou art converted strengthen thy brethren. O my God deliver me from such a crime I pray thee.

May 29th. I met in the house of the Lord to attend an important conference or meeting of the high council to attend to some important business of the Church. Let memory speak upon this subject. Two [words in shorthand] two [words in shorthand] one [words in shorthand]. It was considered not [words in shorthand] try [words in shorthand] before the high council but before the bishop. The Presidents withdrew. The council closed without transacting business.

[May] 30th. Rode to Panesville [Painesville] in company with the Presidency and many other official members of the Church of Latter-day Saints for the purpose of attending a court, President Joseph Smith, Jr., was accused [page 399] of endangering the life of Newel. This was done out of spite not because he was guilty of the charge. The court adjourned until Saturday following. We then returned home, distance of the day 18 miles. I spent the evening in preparing myself to go forth from Kirtland into the eastern country on a mission to again proclaim the gospel of Jesus Christ in company with some of my brethren. May the Lord prosper our way.

May 31st. The day had now arrived for me to take the parting hand with the Saints in Kirtland and again go into the vineyard to proclaim the word of God. I accordingly took my departure from Mrs. Woodruff, my companion, and Sister Hale who were expecting to tarry together for a season. I then left Kirtland in good spirits in company with Elder Hale . . .

HISTORY OF WILFORD WOODRUFF[1]
(FROM HIS OWN PEN)

[page 167] In tracing the history of my fathers, I find it difficult to obtain a satisfactory account of the Woodruff family for more than three generations.

My great grandfather, Josiah Woodruff, lived nearly one hundred years, and possessed an iron constitution, and performed a great amount of manual labor nearly up to the time of his death. His wife's name was Sarah; she bore to him nine children, as follows:--Josiah, Appleton, Eldad, Elisha, Joseph, Rhoda, Phebe, and [two names not given.]

My grandfather, Eldad Woodruff, was the third son of Josiah. He was born in Farmington, Hartford County, Connecticut, in 1751; he also possessed a strong constitution. It was said that he performed the most labor for several years of any man in Hartford County, and from overexertion in hewing timber, he was attacked with rheumatism in his right hip, which caused severe lameness for several years before his death. He married Dinah Woodford, by whom he had seven children--viz., Eldad, Elizabeth, Samuel, Aphek, Titus, Helen and Ozem.

Eldad married Lewey Woodford; Elizabeth, Amasa Frisby; Samuel, Miss Case; Aphek, Beulah Thompson and Azubah Hart; Titus, Louisa Allen; Helen, Amos Wheeler; and Ozem, Acksah Merrill and Hannah Hart; all of whom had large families.

My grandfather died in Farmington, with the spotted fever, in 1806, aged 55 years. My grandmother, Dinah, died in 1824, in the same place, with a cancer in the left breast; her sufferings were very great.

My father, Aphek Woodruff, was born in Farmington, November 11, 1778; he married Beulah Thompson, who was born in 1782, November 29, 1801. She bore three sons--namely, Azmon, born November 29, 1802; Ozen Thompson, born December 22, 1804; myself born March 1, 1807.

My mother died with the spotted fever, June 11, 1808, aged 26 years, leaving me fifteen months old. My father's second wife, Azubah Hart, was born July 31, 1792; they were married November 9, 1810; they had six children--viz., Philo, born November 29, 1811, and died by poison administered by a physician November 25, 1827; Asahel Hart, born April 11, 1814, and died in Terrahaute [Terrehaute], October 18, 1838; Franklin, born March 12, 1816, and died June 1; Newton, born June 19, 1818, drowned September 1820; Julius, born April 22, 1820, and died in infancy; Eunice, born June 19, 1821. I married her to Dwight Webster, in Farmington, Connecticut, August 4, 1841.

My father was a strong-constitutioned man, and has done a great amount of labor. At eighteen years of age he commenced attending a flouring [page 168] sawmill, and continued about 50 years; most of this time he labored eighteen hours a day.

He never made any profession of religion until I baptized him, with all his household, into the Church of Jesus Christ of Latter-day Saints, on the first day of July 1838. He was a man of great charity, honesty, integrity and truth, and made himself poor by giving to the poor, and accommodating his

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[1]Wilford Woodruff, "History of Wilford Woodruff," *Millennial Star* 27 (1865).

fellowmen by loaning money and becoming surety for his neighbors, and always saying yes to every man who asked a favor at his hand.

I was born in the north part of the town of Farmington, now called Avon, Hartford County, Connecticut, March 1, 1807. I assisted my father in attending the Farmington Mills, until I was twenty years of age.

In April 1827, I took the flouring mill of my aunt, Helen Wheeler, which I attended three years. In May 1830, I took charge of the flouring mill of Mr. Collins, the ax manufacturer, in South Canton, Connecticut. At the end of one year it was demolished to make way for other machinery. In March 1831, I took charge of the flouring mill owned by Mr. Richard B. Cowles of New Hartford, Connecticut. In the spring of 1832, in company with my oldest brother, Azmon, I went to Richland, Oswego County, New York, and purchased a farm and sawmill, and settled in business.

[page 182] At an early age my mind was exercised upon religious subjects, although I never made a profession until 1830. I did not then join any church, for the reason that I could not find any denomination whose doctrines, faith or practice, agreed with the gospel of Jesus Christ, or the ordinances and gifts which the Apostles taught. Although the ministers of the day taught that the faith, gifts, graces, miracles and ordinances, which the ancient Saints enjoyed, were done away and no longer needed, I did not believe it to be true, only as they were done away through the unbelief of the children of men. I believed the same gifts, graces, miracles and power would be manifest in one age of the world as in another, when God had a church upon the earth, and that the Church of God would be reestablished upon the earth, and that I should live to see it. These principles were riveted upon my mind from the perusal of the Old and New Testament[s], with fervent prayer that the Lord would show me what was right and wrong, and lead me in the path of salvation, without any regard to the opinions of man; and the whisperings of the Spirit of the Lord for the space of three years, taught me that he was about to set up his Church and kingdom upon the earth in the last days. I was taught these things from my youth by Robert Mason, an aged man, who lived in Simsbury, Connecticut, who was frequently called the old prophet Mason. He taught me many things which are now coming to pass. He did not believe that any man had authority to administer in the ordinances of the gospel, but believed it was our privilege, through faith, prayer and fasting, to heal the sick and cast out devils by the laying on of hands, which was the case under his administration, as many could testify.

In 1832, I was inspired to go to Rhode Island; my brother, Asahel, was also directed by the Spirit of God to go to the same place. When we met, we both told our impressions, and it caused us to marvel and wonder what the Lord wanted of us in Rhode Island; but, as we had made preparations to move to the west, we let outward circumstances control us, and, Jonah like, instead of going to Rhode Island, we went to Richland, Oswego County, New York, and there remained until December 29, 1833, when I heard Elders Zerah Pulsipher and Elijah Cheeny preach. My brother Azmon and I believed their testimony, entertained the elders, and offered ourselves for baptism the first sermon we heard. We read the Book of Mormon, and I received a testimony that it was true.

We soon learned what the Lord wanted of us in Rhode Island, for at the time we were warned to go there, two of the elders were preaching there, and had we gone, we should have embraced the work at that time.

December 31.--I was baptized by Elder Zerah Pulsipher; he confirmed me the same evening.

January 2, 1834.--I was ordained a teacher, and my brother Azmon an [page 183] elder, and a small branch organized of twelve members, by Elder Pulsipher.

In February following, in company with Elder Holton, I walked some sixty miles to the town of Fabius, to attend an evening meeting of the Saints in that place, where Elder Pulsipher was presiding. I saw the book of commandments or revelations given through Joseph Smith, and I believed them with all my heart, and rejoiced therein; and after spending several days, and holding several meetings, we returned home rejoicing.

During the winter, we were visited by several of the elders. February 1st, Elder Parley P. Pratt called upon us and instructed the branch till midnight; we had a precious time. I accompanied Brother Pratt to Jefferson County, and told him my circumstances; he said it was my duty to prepare myself to go to Kirtland, and join the camp of Zion. I immediately settled my business.

April 11, 1834.--With my horses and wagon, I took Brothers Harry Brown and Warren Ingles, and started for Zion. I met with Orson Pratt, John Murdoch [Murdock] and other elders, on the way, and arrived in Kirtland on the 25th day of April, 1834.

The Prophet Joseph invited me to make his house my home; I accepted his offer, and stayed with him about one week. I became acquainted with many of the high priests, elders and Saints. I spent one Sabbath in Kirtland, and heard many of the elders speak, and I felt to rejoice before God for the light and knowledge which was manifested to me during that day.

May 1.--I started from Kirtland, and went to New Portage, and remained till all the company joined us, when we were organized. [Zion's camp].

March 7.--We took up our line of march, pitched our tents by the way, and travelled to Missouri. After we had pitched our tents in Clay County (our numbers being two hundred five) and many of the brethren had taken sick, and some had died, Joseph requested the camp to disperse, except enough to take care of the sick. All who had teams were required to leave the ground and go among the brethren. I went to Brother Lyman Wight's, in company with Heman Hyde and Milton Holmes. Shortly, Joseph called the brethren together at Lyman Wight's, and told them if they would humble themselves before the Lord, and covenant to keep his commandments and obey his counsel, the plague should be stayed from that hour, and there should not be another case of cholera in the camp. The brethren covenanted to do this, and the plague was stayed, and there was not another case in camp.

President Joseph Smith returned to Kirtland with many of the brethren; I remained with Lyman Wight, laboring with my hands till the following winter.

I had a great desire to preach the gospel, which I did not name to my brethren; but one Sunday evening I retired into the woods alone, and called upon the Lord in earnest prayer, to open my way to go and preach the gospel to the inhabitants of the earth. The Spirit of the Lord bore witness that my prayer was heard, and should be answered. I arose from my knees happy, and walked some forty rods, and met Elias Higbee, a high priest, with whom I had stayed a number of months. As I approached him, he said, "Brother Wilford, the Spirit of the Lord tells me that you should be ordained, and go on a mission." I replied, "I am ready."

At a meeting of the high council at Lyman Wight's, Clay County, Missouri, November 5th, I was ordained a priest by Elder Simeon Carter; Stephen Winchester and Heman T. Hyde were also ordained priests.

Bishop [Edward] Partridge said he would like to have me go into the Southern States, through Arkansas, Tennessee and Kentucky; and if I could find anybody who had faith enough to go with me--for it would be a dangerous country to travel in, in consequence of the Missouri persecutions--to take him. I told him I was as ready to go south as anywhere, and asked if I should go through Jackson

County, as it lay in our route. He replied, it would be at the risk of life, and he had not faith enough to undertake it; if I had, I might try it. I also asked him, if I went through Jackson County, if I should start without purse or scrip, [page 184] according to the law of God. He answered, that he had not faith enough to start on a mission through Jackson County without money, and if I did it, I must do it on my own faith. I felt strenuous to keep the commandments, so I started without money. I called upon Elder Harry Brown, and asked him to accompany me; he consented, and Bishop Partridge appointed him to go with me.

January 13, 1835.--I received an honorable discharge from Lyman Wight, certifying that I had faithfully performed my duties in Zion's Camp.

I took my valise in hand, weighing 15 lbs., mostly Books of Mormon, and started in company with Elder Harry Brown, crossed the river into Jackson County, and felt thankful. We bowed our knees, and prayed that God might protect us from the mob while going through the country, and that his judgments might rest upon the wicked who had shed the blood of the Saints in that land, that the land might be cleansed from sin. I had a petition to the governor of Missouri, for redress of wrongs perpetrated upon us in Jackson County, for the purpose of obtaining signatures. We bent our way south, through Jackson County, without any molestation; yet, in one instance, we were preserved from a mob of about sixty, assembled at a grogshop which we had to pass.

[page 199] June 18.--We called at the Harmony mission, and had an interview with the president, a Presbyterian minister. Although it was near sundown, he would neither give us anything to eat, nor lodge us, because we were "Mormons." It was fifteen miles to the nearest house, which was Jerrew's Indian trading house. We asked the minister to direct us there. He gave us directions, but the Spirit said to me he was deceiving us. I asked him three times, and he declared he was telling us the truth. We followed his directions, and we came to the Osage River swamp, where we were lost in darkness of the night. We followed the river, but as it is very crooked, we made but little progress. After travelling through mud and water for one hour, we concluded to go ut on the open prairie, and lie down in the grass until morning; but when we got out into the prairie, we heard the Osage Indians' drum and shout at the trading house, as they [page 200] were having a powwow. As we approached, we were met by a dozen large savage-looking dogs; they smelled us in a friendly manner, but did not attempt to bite nor bark. We arrived about midnight, covered with mud, hungry and weary, and were kindly received and entertained for the remainder of the night by Mr. Jerrew, who had an Osage squaw for a wife; she prepared us a good supper, but marvelled that we did not drink coffee. She proffered us their best bed, which was highly ornamented, but we declined her kind offer, as we were wet and muddy. She made us a good bed of mackinaw blankets, before a large fire, and we slept comfortably. May the Lord reward both Mr. Jerrew and wife, and the Presbyterian minister, according their deserts.

[page 215] June 19.--Mr. Jerrew gave us a good breakfast, put us across the Osage River in a canoe, and we started upon our long day's walk, it being sixty miles to the nearest house. We had not anything with us to eat. Most of our travels through the day was through prairie; before dark we entered timbered land; as we approached the timber, a large black bear met us; we had no weapons. When the bear got within about six rods of us, he rose upon his hind feet, and examined us a short time, and went off. We were soon enveloped in such thick darkness, that it was with great difficulty we could keep the road, and surrounded by a large drove of wolves, which kept up a continual howling, and would frequently rush to within a few feet of us. We travelled about two hours in this situation, feeling that we were in danger, and concluded to stop and build a fire, and wait till morning. Accordingly, we built a large fire, which drove the wolves off; and as we were about to lie down, we heard a dog bark, and a bell. We felt assured we were near a house; both of us took a brand of fire, and on going about one quarter of a mile, we came to a log hut, which was occupied by Mr. Williams, who had been in Jackson County during the mobbing of the [page 216] Saints, and had

lately moved here, depending upon his gun mostly for his living. It was sixty miles to a house on the north, and twelve miles on the south. He and his family were living in a small, old log hut, about twelve feet square, and one bed in the room, upon which lay his wife, several children and three young dogs. He lay stretched out upon the bare floor, with his feet to a small fire. There was no door to the house, but a ragged quilt hung up in the doorway; it was past eleven o'clock at night. I turned away the quilt, looked into the house, and spoke three times; no one stirred, not even a dog. I walked in, and laid my hands upon the man's shoulder, and spoke to him. The moment he felt the weight of my hand, he leaped to his feet, and commenced running around the room, leaping as high as he could jump. I told him not to be frightened, as we were travellers and friends, and did not wish to hurt him, but wished to stop with him overnight. When he came to his senses, he gave us permission to stop with him till morning, if we would take the bare floor, as he did. We asked for something to eat, as we had walked sixty miles without a morsel of food. He replied, he had nothing for us, and assured us he had to kill game for his breakfast in the morning. He informed us that the reason of his fright, was in consequence of his having shot a large panther, a few nights previous, standing in his door, and he thought his mate had lit upon him. We lay down upon the floor, and we were glad of this place, as it soon began to rain, and rained through the night.

In the morning we arose, and went on in the rain twelve miles, to a Mr. Conner's, who was also in the Jackson County mob. He gave us breakfast, but damned us while we were eating, because we were "Mormons." When we had finished a hearty breakfast, we thanked him very politely, and went on our way, leaving him swearing. We felt thankful for breakfast, for we had walked seventy-two miles without eating food. We taught from house to house as we journeyed.

January 24 [1836]--I preached at Mr. Nathan Tanner's, in Green County, Missouri, the first time we had found a congregation we could preach to in safety, and the first time that I had ever attempted to preach as a missionary. I had great liberty, and was followed by Elder Brown. During our preaching, there was a snowstorm.

We arrived at Petty John Creek, in Arkansas, where Mr. Alexander Akeman resided, with a large family of sons and one daughter, settled around him. Mr. Akeman, and a part of the family, were members of the Church in Jackson County; his wife died strong in the faith in Missouri. His whole family were mobbed, and some of his sons were whipped severely; but he could not stand the persecution and the loss of his property. He moved to Arkansas, to get rid of "Mormonism," had apostatized, and was bitter against the work. When we called upon him, he opposed us strongly--spoke against the leaders of the Church and the Book of Mormon. He had one son who received us, and had a little faith. I dreamed the night before, that we were required to walk in a straight, narrow path; and while following the path, it led to the door of a house, which was placed in a high wall that we could not get around. As I opened the door to go through, I saw the room was filled with large serpents. I entered, and they all coiled up to jump at me; as they made a spring to bite me, they all fell dead at my feet, turned black, swelled up, burst open, took fire, and were consumed before my eyes.

We met with much opposition from Mr. Akeman, and many in the neighborhood. Elder Brown wished to leave the place immediately. I told him I should stay, and see my dream fulfilled. We stayed in the neighborhood twenty-five days, during which time the Lord brought judgment upon those who threatened to mob and kill us; many of them died suddenly, and I was warned three times by the Lord, to go to Mr. Akeman, and bear testimony unto him of the truth of "Mormonism," and the wickedness of his course in opposing it; and the last time I called upon him, he was filled with wrath against me, and when I left his house, he followed me in a rage, apparently with some evil intent. [page 217] When I had got a few rods from his door, he was nearly treading on my heels, and fell dead at my feet, as though he had been struck with lightning; he swelled, and immediately turned black. This created a great wailing and mourning among his family. Brother Brown and myself

assisted in laying him out and burying him. He died February 14, 1835.

This singular dispensation of Providence brought solemnity upon the people, and they began to reflect and wished to hear preaching. We held several meetings and preached, and baptized Mr. Hubbel and his wife, who had opened their doors and given us a home; and just as we had got the people prepared to receive the gospel and anxious to learn, and pleading with us to stay and preach, Brother Brown resolved that he would continue his journey south. I was fully satisfied that we should stop, we would built up a church, and was convinced it was our duty to stop; but Brother Brown held the office of an elder, and I submitted.

Brother Brown did not baptize another person on the mission.

[page 230] We cut down a large cottonwood tree, and in two days dug out a canoe four feet wide and twelve long, put on a pair of oars, and then rowed down the Arkansas River, one hundred twenty-five miles, to Little Rock, begging our food by the way, a meal at a time, as we had opportunity. After [page 231] visiting Little Rock, we travelled down the river ten miles, and tied up our canoe on the east bank, and stopped with Mr. Jones. I preached next day at his house. On the 16th we left our canoe with Mr. Jones, and walked back up the river ten miles, opposite Little Rock, and took the old military road, and started to wade the Mississippi swamp, which was mostly covered with water from Little Rock, Arkansas, to Memphis, Tennessee, a distance of about one hundred seventy-five miles. We waded through mud and water knee-deep, day after day, and in some instances forty miles per day, before we could get a stopping place.

On the 24th, while in the swamps, I had an attack of the rheumatism, and could not travel fast. My companion, Brother Brown, had got in a hurry, and wished to return to his family in Kirtland; and as I could not travel as fast as he wished, we parted. He left me sitting on a log in the mud and water; I was lame and unable to walk, without food, and twelve miles from the nearest house on the road. He went out of sight in great haste. I then knelt down in the water, and prayed to the Lord to heal me. The Spirit of the Lord rested upon me, and I was healed; the pain left me; I arose and went my way. Whenever I met with one or more families, I preached and bore testimony to them.

I crossed the Mississippi River in the evening of the 27th of March, and stayed at a public house kept by Mr. Josiah Jackson. I was suspected of being an impostor. Mr. Jackson believed I was one of Murril's clan, who were then murdering and stealing negroes; and to test me, he gathered together a large house full of the most wicked and corrupt people in the city, and set me to preaching, to see whether I could preach or not.

I do not think that Mr. Jackson, or the same company of men and women, will ever meet together again for the same purpose, for they would not like again to have their sins and abominations revealed to each other as pointedly as I told them that night, through the inspiration of the Holy Ghost; they were glad to get rid of me upon almost any terms.

I travelled from Memphis to Middle Tennessee.

April 4.--I met with Elder Warren Parrish in Benton County. He and David W. Patten had labored together through the winter in Tennessee and baptized twenty persons. Elder Patten had returned to Kirtland. I joined Elder Parrish, and we labored together over three months, travelling and preaching daily; baptizing such as would receive our testimony; extending our labors in Tennessee and Kentucky.

June 23.--We received a letter from Oliver Cowdery, requesting Elder Parrish to come to Kirtland, and for me to remain and take charge of the southern churches, and the Lord would bless me in so

doing.

June 28.--Warren Parrish ordained me an elder. We baptized some forty persons while laboring together.

July 23.--Elder Parrish left. I travelled alone through the year, and extended my labors both in Kentucky and Tennessee. I baptized forty-three persons during this season, thirty-one after Brother Parrish left.

November 15.--While traveling in the night, with Brother Benjamin L. Clapp and others, a tremendous storm of wind and rain overtook us. We came to a creek which had swollen to such an extent by the rain, that we could not cross without swimming our horses; several of the company were females. We undertook to head the stream, to ford it; but in the attempt, in the midst of the darkness and the raging of the wind and rain, we were lost in the thick woods, amidst the rain, wind, creeks and fallen treetops. We crossed streams nearly twenty times. I was reminded of Paul's perils by water; but the Lord was merciful unto us in the midst of our troubles, for while we were groping in the dark, running the risk of killing both ourselves and animals, by riding off precipitous bluffs, a bright light suddenly shone round about us, and revealed our perilous situation, as were upon the edge of a deep gulf. The light continued with us until we found a house, and learned the right road; then the light disappeared, and we were enabled to reach the house of Brother Henry [page 232] Thomas, at nine o'clock, all safe, having rode twenty miles, five hours in the storm; and we felt to thank the Lord for our preservation.

During the winter and spring, I continued to labor mostly alone, through Kentucky and Tennessee, opening new places, preaching daily, baptizing, confirming, and organizing new branches.

February 26, 1836.--At a conference held at Brother B. [Benjamin] L. Clapp's, in Callaway County, Kentucky, I ordained A. [Abraham] O. Smoot and Benjamin Boydston, elders, and B. L. Clapp and Daniel Thomas, priests.

Brothers Smoot and Clapp both entered into the labors of the ministry. Elder Smoot frequently accompanied me on my mission. Elder D. [David] W. Patten returned to Tennessee in April, and joined us in our labors, accompanied by his wife. It was a happy meeting. He related to me the blessings he had received in Kirtland during the endowments. We travelled and labored together; persecution raged against us. Elder Patten bore a strong and forcible testimony of the work of God; and when we were opposed by mobs, he would rebuke them in great plainness; we were threatened, but not injured. The sick were healed under our administrations.

May 27.--Elder Warren Parrish arrived from Kirtland. We held a conference on the 28th, at Brother Seth Utley's. Seven branches were represented, containing 116 members. Abel Wilson and Jesse Turpin were ordained priests, and Albert Petty a teacher.

--31,--I was ordained by David W. Patten, a member of the Second Quorum of Seventies.
We labored over a circuit of several hundred miles. Brother [Abraham O.] Smoot labored with us, and Brother Clapp frequently. We travelled two by two, and all met together to hold conferences.

[page 247] June 19.--A state's warrant was issued against D. [David] W. Patten, Warren Parrish and Wilford Woodruff, sworn out by Matthew Williams, a Methodist priest, and served by the sheriff, Robert C. Petty. Elders Patten and Parrish were taken by an armed mob of about fifty, under pretense of law, led by the sheriff, a colonel, first and second major, with other officers, and a Methodist priest with a gun upon his shoulder. I was in another county, and therefore not taken. We were accused of prophesying falsely, by saying that four persons who were baptized should receive

the Holy Ghost in twenty-four hours, and that Christ should come the second time before this generation passed away. The whole concern was a mob mock trial, contrary to law, justice, judgment or truth.

On the 29th, I went to a Baptist meetinghouse, on Thompson's Creek, to preach; the house was crowded. As I rose to speak, a Baptist priest, Mr. Browning, arrived at the door on horseback, and stepped in greatly agitated, and told the deacon to forbid my preaching in the house, at the same time commenced a tirade of abuse against the "Mormons," telling several lies, which I corrected before the people, which increased his rage. As I was forbidden to preach in the house, and had been invited, and travelled many miles to fulfil my appointment, I told the people I would like to preach, and was willing to stand on a woodpile, a fence, a cart, or anyplace they would appoint. A man rose and said he owned the land in front of the meetinghouse, and I might stand and preach on that, and welcome. All the congregation, with the exception of the minister and one deacon, arose and left the house, walked across the street, and formed seats of a worm fence, and gave good attention while I preached for an hour and-a-half, on the principles of the gospel.

When I closed, Mr. Randolph Alexander, who had never heard a "Mormon" elder speak before, said, the people of the present day made him think of a pen of hogs; the keeper would make a trough, and pour into it hot or cold water, dishwater, or anything else, and they would drink it; but let a stranger come along, and pour over a basket of corn on the backside of the pen, and the hogs would be frightened, and run and snort all over the pen. He said it was so with the people; the priests would feed them with any kind of doctrine, no matter how false, the people will swallow it down; but let a stranger come and preach the Gospel of Jesus Christ, which will save the people, as Mr. Woodruff has done, and the people are afraid of him.

Mr. Alexander invited me home, bought a Book of Mormon, and was soon baptized, and several others followed his example.

July 14.--I wrote a letter to Oliver Cowdery, and sent him a list of subscribers for the *Messenger and Advocate*, and a detail of my mission in the South.

--18.--I rode in company with A. [Abraham] O. Smoot to a ferry on the Tennessee River. The ferryman was absent. We were offered the use of the boat, and ferried ourselves; but not being much used to the business, and losing one oar in the river, and having to row with a broken oar, we landed a great distance below the usual place, [page 248] with a high circulation of blood and blistered hands; but our horses leaped the bank, and we went on our way to the Sandy, which we swam, and spent the night at Thomas Frazer's.

--30.--We preached at Mr. David Crider's, also on Sunday the 31st, where we were threatened by a mob. I baptized Mr. Crider amid the scoffs of the rabble, who went in the night and poisoned both of our horses; the one which I rode, belonging to Brother Samuel West, died in two days afterwards; Brother Smoot's recovered; the swine that eat of the horse flesh also died.

August 11.--I met with D. [David] W. Patten and wife; he and Brother [Warren] Parrish had been driven out of Benton into Henry County, and Elder Parrish had left for Kirtland.

--29.--We were visited by Elders T. [Thomas] B. Marsh and E. [Elisha] H. Groves, from Caldwell County, Missouri.

September 2.--We held a conference at Damon's Creek, Callaway County, Kentucky; several branches were represented, containing 119 members. Johnson F. Lane, Benjamin L. Clapp, and Randolph

Alexander, were ordained elders, and Lindsey Bradey a priest, by D. [David] W. Patten, who baptized five at the close of the conference.

I was released from my labors in the South, and counselled to go to Kirtland and receive my endowments, as was also A. [Abraham] O. Smoot.

September 19.--Elders [Thomas B.] Marsh and D. [David] W. Patten and wife, and E. [Elisha] H. Groves, started for Far West. I organized the first company of Saints who emigrated from the Southern States, which numbered twenty-two souls. I appointed Elder Boydston president of the company, and counselled them to be united, and to remember their prayers night and day before the Lord.

--20.--The camp started. I spent a few days visiting the branches; baptized and confirmed eight, and obtained thirty subscribers for the *Messenger and Advocate*.

[page 263] October 20.--In company with A. [Abraham] O. Smoot and Jesse Turpin, I started for Kirtland; this was the first time I had ever travelled on a steamboat. We left the steamer at Louisville, on the 28th, and spent nineteen days visiting Elder Smoot's relations, and preaching among the people; we visited the Big Bone Lick. We arrived in Cincinnatti [Cincinnati], November 17th, where we saw thirteen persons dead and wounded, taken from the steamer *Flora*, which had burst her pipes while running a race; arrived in Kirtland on the 25th, and had the happy privilege of meeting the Prophet Joseph [Smith, Jr.], and many elders with whom I was acquainted in the camp of Zion.

--29.--I heard Joseph [Smith, Jr.] preach in the temple. In the afternoon I was called to speak, and read the 56th chapter of Isaiah, and made some remarks, and gave an account of my mission in the South; Elder Smoot also addressed the Saints.

I was counselled by the Presidency to attend the school in the temple, taught by Professor Haws. I studied the Latin language and English grammar, and boarded with Brother Ira Bond.

I attended meetings with the seventies and other quorums, during the winter of 1836-7, and received much valuable instruction.

December 20, 1836.--I was present at the organization of the Third Quorum of the Seventies; there were twenty-seven ordained.

January 3, 1837.--I was set apart to be a member of the First Quorum of Seventies.

--25.--At early candlelight, a cloud began to arise in the northeast, and reached to the northwest, having the appearance of fire, and it soon spread over the whole horizon. The reflection of the clouds upon the earth, which was covered with snow, had a blood-red appearance. It commenced at about 6 o'clock, and lasted till past 10 p.m.

[page 264] --29.--Presidents Joseph Smith [Jr.], and O. [Oliver] Cowdery addressed the Saints in the temple. Joseph blessed the people in the name of the Lord, and said, if we would be faithful, we should arise above our embarrassments, and be delivered from the hands of our enemies.

--30.--I wrote an article on faith which was published in the *Messenger and Advocate*.

February 19.--I attended meeting at the temple. President Joseph Smith [Jr.] had been absent on business for the Church, but not half as long as Moses was in the mount away from Israel; yet many

of the people in Kirtland, if they did not make a calf to worship, as did the Israelites, [apostasy] turned their hearts away from the Lord, and from his servant Joseph, and had engaged in speculation, and given way to false spirits, until they were darkened in their minds; and many were opposed to Joseph Smith, and some wished to appoint David Whitmer to lead the Church in his stead. In the midst of this cloud of dark spirits, Joseph returned to Kirtland, and this morning arose in the stand. He appeared much depressed; but soon the Spirit of God rested upon him, and he addressed the assembly in great plainness for about three hours, and put his enemies to silence. When he arose he said, "I am still the President, Prophet, Seer, Revelator and Leader of the Church of Jesus Christ. God, and not man, has appointed and placed me in this position, and no man or set of men have power to remove me, or appoint another in my stead; and those who undertake this, if they do not speedily repent, will burn their fingers and go to hell." He reproved the people sharply for their sins, darkness and unbelief. The power of God rested upon him, and bore testimony that his sayings were true.

March 23rd [1837] was spent in the temple by the Saints in Kirtland, in fasting and prayer. Patriarch Joseph Smith, Sen., presided. The Spirit of the Lord was poured out upon the people. A contribution was taken up for the poor.

April 4.--I received my washings and anointings in the house of the Lord. I spent the whole night in the temple, with others of the seventies, in prayer and fasting; the Spirit of the Lord rested upon us. After twenty-four hours I partook of food.

--6.--The Presidency of the Church, the Twelve Apostles, and other quorums, met in solemn assembly, and sealed upon our heads our washings, anointings and blessings, with a loud shout of hosannah to God and the Lamb; the Spirit of the Lord rested upon us. After spending three hours in the upper room, the quorums repaired to the lower court; the vails were lowered, and the ordinance of washing of feet was administered. Elder H. [Heber] C. Kimball washed my feet, and pronounced blessings upon me. After this ordinance, the vails of the temple were rolled up, and President Joseph Smith [Jr.,] addressed the elders for three hours, clothed with the Spirit and power of God. He unbosomed his feelings in the house of his friends, and gave much instruction. He urged upon us the absolute necessity of giving strict heed to his teachings and counsel, and the revelations of the Lord to the Church, and be wise in all things, that Zion and her stakes may be redeemed and established, no more to be thrown down. He said, that the kings of the earth would yet come to behold the glory of Zion, and that great and glorious blessings would be bestowed upon the Saints in the last days. Hyrum Smith bore testimony, and was followed by Oliver Cowdery, who exhorted the elders to keep within the bounds of their knowledge, and let the mysteries of the kingdom alone, for the Gentiles had not a knowledge even of the first principles of the gospel. He said, it is far better to preach what the people would call the small things of the kingdom, than to enter into the visions of Isaiah, Ezekiel and John. The Twelve broke bread, which was distributed to the multitude, who eat and were filled; thanks were returned, and the meeting closed at the setting of the sun.

The house was again filled at candlelight. President [Joseph] Smith [Jr.] requested the elders to speak their feelings freely, and sing, exhort and pray, as the Spirit should give utterance. The meeting continued during the whole night; [page 265] many of the gifts were poured out upon the people; at break of day we were dismissed.

I also spent the night of the 7th in the temple, with several of the elders, in prayer and praise before the Lord; the Holy Ghost rested upon us, and the spirit of prophecy was given, and many things were shown by the Holy Spirit.

April 9.--President [Joseph] Smith [Jr.] spoke in the afternoon, and said in the name of the Lord, that the judgments of God would rest upon those men who had professed to be his friends, and friends

of humanity, and in building up Kirtland, a stake of Zion, but had turned traitors to him, and the interests of the kingdom of God, and had given power into the hands of our enemies against us; they had oppressed the poor Saints, and had brought distress upon them, and had become covenant-breakers, for which they will feel the wrath of God.

April 13, 1837.--I married Phebe W. Carter, daughter of Ezra and Sarah Carter, of Scarborough, Maine. The ceremony was performed at the house of President Joseph Smith, [Jr.,] by Fred. [Frederick] G. Williams, Esq. The Prophet Joseph [Smith, Jr.,] appointed to marry us, but his life was sought by a mob, and he had to flee.

--15.--I received my patriarchal blessing under the hands of the Patriarch, Joseph Smith, Sen.; my wife having received her patriarchal blessing previously.

[page 279] May 5.--While laboring for Joseph Young, Kirtland was visited with a sudden storm of wind and rain, a current passed south of the temple in the form of a whirlwind or tornado, which destroyed and injured several buildings, it crushed one of Joseph Young's buildings, and removed the one we were in some ten feet, but no person was injured.

I felt impressed to go out upon a mission; the Spirit was upon me, and led me to go to Fox Islands; it was a country I had never visited. I named my feelings upon the subject to Elders [Heber C.] Kimball, [Sidney] Rigdon and others; they encouraged me to go. Elder Kimball blessed me, and said in the name of the Lord, I should be blessed and prospered on my mission, and do a good work. I proposed to Jonathan H. Hale to accompany me, which he did.

May 31.--I left my wife and friends in Kirtland, and walked to Fairport with Brother Hale; we were joined by Milton Holmes, and took the steamer *Sandusky* and arrived in Buffalo, June 1st, and Syracuse on the 4th; walked thirty-six miles to Richmond, Oswego County, New York, and called upon my two brothers, Azmon and Thomson [Thompson], whom I had not seen for several years. We visited the churches as far as Sackett's Harbor, called upon Archibald Patten, and delivered to him some letters from Warren Parrish, in which were enclosed many one hundred dollar bills, which he had taken from the Kirtland Bank.

We crossed Lake Ontario, visited Upper Canada, and attended a conference, May 10th, with Elders John E. Page, and James Blakesly, in the township of Bastard, Leeds County. There were eight branches represented, containing three hundred members, thirteen elders, five priests, eight teachers and six deacons. Elder William Draper and myself ordained seven elders, nine priests, eleven teachers, and five deacons: five were baptized by Elder Page at the close of the conference.

A woman was possessed of the devil and greatly afflicted, much of the time was dumb; four of us laid hands upon her, and cast the devil out in the name of Jesus Christ, and she was made whole, and gave thanks unto God, and went on her way rejoicing.

We visited several other branches and preached the word of God, and several of the sick were healed.

We returned to Kingston, took steamer for Oswego, and canal for Albany; Brothers John Goodson, Isaac Russel and John Snider accompanied us from Canada, and left us at Schenectady, to join Elders Kimball, Hyde and Richards at New York, to go to England.

We walked from Albany to Farmington, Connecticut; attended a conference of the Saints in Canaan; arrived at my father's house July 6th. This was the first time I had seen my father or relatives in Connecticut since I joined the Church; they received me kindly. On the 10th, I preached in the city

hall in Colinsville, and a mob gathered and attempted to break up the meeting, with fife and drum, holloaing and yelling; they were urged on by a Presbyterian priest. At the close of the meeting the priest came to me [page 280] with his rabble, and asked many questions; he said I had no right to my opinion, and no man had a right to preach the gospel unless he had a collegiate education. I told him I would admit that point, when he would tell me at what college Jesus Christ and his Apostles obtained their education: the priest and rabble then left.

--12.--I preached in a schoolhouse in West Avon to an attentive congregation; after meeting I baptized my uncle, Ozem Woodruff, his wife and son, John, in fulfillment of a dream which I had at ten years of age.

I visited most of my relatives in Connecticut, and preached the gospel to them.
--16.--I preached at Adna Hart's in Avon, where I was met by my stepmother and sister, also by my wife, who had travelled alone from Kirtland, and was on her way to visit her father in Maine.

--19.--Elder Hale went to New Rowley, Massachusetts, to visit his friends. I had been solicited to preach to the citizens of Farmington by many prominent men, but every room which was offered me, including the town hall, was closed against me by the Reverend Noah Porter, pastor of the Presbyterian church, until the Methodist church was offered me, which he had not influence to close. Two hours after I gave out the appointment, the house was filled, and I preached to a very attentive congregation, including my father and his household, for an hour and a half, upon the first principles of the gospel; I gave liberty to the assembly to ask any questions, or find any fault with what I had said, but I met with no opposition.

--20.--I left my father's house, and, with my wife, rode by stage to Hartford.

--21.--Not having money to pay the fare for us both, I paid her fare in the stage to New Rowley, Massachusetts, and I walked through a hot, sultry day fifteen hours, averaging three and a half miles per hour, making fifty-two miles.

--22.--I walked forty-eight miles.

--23.--I walked thirty-six miles, and arrived at Elder Nathaniel Holme's, in New Rowley, at two o'clock, p.m., making one hundred thirty-six miles in a little over two days and a half. I met with my wife and Elder Milton Holmes, at his father's house: I spent several days in preaching to the Saints in that region.

August 1.--We left New Rowley, and was joined by Elder [Jonathan] Hale, who accompanied us to Saco, Maine.

--7.--I accompanied my wife to her father's in Scarborough, Maine. We were kindly received: it was the first time I had seen any of her relations. We found Mother Carter very sick. I spent several days visiting the Saints in that region.

--10.--I accompanied Ezra and Fabien Carter, my brothers-in-law, on a fishing excursion; we caught with hooks two hundred fifty codfish, haddock, and hake, and saw four whales; it being the first time I had ever seen that class of fish that swallowed Jonah.

--18.--With Elder Hale, I started to fill my mission on Fox Islands; we walked to Portland, and spent the night at Mr. Samuel Hale's.

--19.--We took the steamer *Bangor* eighty-five miles to Owl's Head, where we arrived at sunset, without means to prosecute our journey further. We retired to a high hill, and bowed before the Lord, and prayed that he would open our way; the Spirit of the Lord rested upon us, and testified unto us that our prayers would be answered. As we arose from our knees, a sloop came into the harbor; we went to the captain, and enquired where he was going; he replied, through the channel of Vinal Haven; he took us on board and landed us on North Fox Islands, a 2 a.m. on the 20th. We wandered in the dark about an hour, rambling over rocks and bushes, found the house of Mr. Nathaniel Dyer, and were entertained. It being Sunday morning, Mr. Benjamin Kent piloted us to the Baptist meetinghouse, occupied by Elder Gideon J. Newton, pastor of the only religious denomination upon the island. At the door, I sent for the deacon, and told him I wished him to inform the minister that we were servants of God, and wished to deliver a message to that people. The minister sent word for us to come into the pulpit; accordingly, with valise in hand, we walked [page 281] up into the pulpit, and took a seat on each side of him. When he closed his discourse, he asked me what hour we would like to speak; I told him at five; he gave out our appointment, and invited us to his house. I asked him how many schoolhouses were on the island; he said four, and gave me their names. I asked him if they were free for anyone to preach in; he answered in the affirmative. I took out my Bible, Book of Mormon, and Doctrine and Covenants, and laid them all upon his stand; he promised to read them. The hour of meeting arrived, and I preached to a full house upon the first principles of the gospel, and bore testimony that the Lord had raised up a prophet, and had commenced to establish his Church and kingdom again upon the earth, in fulfillment of his word, as spoken through the ancient prophets and apostles. This was the first discourse ever delivered by any Latter-day Saint upon this chain of islands; Elder Hale bore testimony. I gave out appointments for preaching in the four schoolhouses. The people came out in masses to investigate the principles which we taught. In fourteen days we preached nineteen discourses. Captain Justice Ames and wife were baptized by Elder Hale. Elder Newton, the Baptist minister, with his family attended twelve of our meetings, read the books, and was convinced by the Spirit of the Lord that our doctrine was true, and he had a hard struggle in his mind to know which to do, receive it or reject it; he finally resolved to reject it, and commenced preaching against us. He sent for Mr. Douglass, Methodist minister, on the south island, to come and help him; he had been long at variance with Mr. Douglass, but they became very friendly and united in a war against us. We continued preaching daily, until we baptized most of the members of Mr. Newton's church, and those who owned the meetinghouse.

[page 294] I followed Mr. Douglas to his own island, and commenced preaching to his church, and baptized a good share of his members, among whom were several sea captains. Ministers from the mainland were sent for, who came over and tried to put a stop to the work, by preaching and lying about us; but the work continued to roll on. They wished me to work a miracle to convince them that my doctrine was true. I told them they had rejected the truth, and they would see signs, but not unto salvation.

Vinal Haven, which includes both north and south Fox Island, is in Latitude 44°, long. 69°10'. The inhabitants are generally healthy and industrious, and hospitable to strangers, the people obtain most of their wealth by fishing, and fit out annually over one hundred licensed vessels, beside many smaller crafts. The north island is nine miles long and two wide; population 800, and contains a post office, a store, a gristmill, four schoolhouses, and a Baptist church. The land is rocky and rough, yet there are farms which produce good wheat, barley, oats, potatoes and grass; the principal timber is fir, spruce, hemlock and birch. The rasp [raspberry] and gooseberry grow in great abundance. Sheep are the principal stock.

South Fox Island is about ten miles long and five wide, and is a mass of rocks, principally granite, formed into shelves, hills, hollows, and cut up into nooks, points and ravines by coves and harbors;

population one thousand. There are some small patches under cultivation, at the expense of great labor and toil. Many resident fishermen fish at Newfoundland, and bring them home, and dry them upon flakes; they annually supply the market with a great amount of codfish, mackerel and boxed herring. The latter island contains two stores, three tide sawmills, six schoolhouses, a small branch [page 295] of the Methodist church and a priest. The timber is pine, fir, spruce, hemlock and birch, also gooseberries, raspberries, whortleberries and upland cranberries; bushes and timber grow out of the crevices of the rocks.

There is a great amount and variety of fish in the waters around these islands, viz.: whale, blackfish, shark, ground shark, pilot fish, horse mackerel, sturgeon, salmon, halibut, cod, pollock, tomcod, hake, haddock, mackerel, shad, bass, alewives [alewife], herring, pohagen, dolphin, whiting, frost fish, flounders, smelt, skate, shrimp, shad, cusk, blue backs, scollop [or scallop], dogfish, muttonfish, lumpfish, squid, five fingers, monkfish, nursefish, sunfish, swordfish, thrasher, cat, scuppog [scup], twotog, eyefish, cunner, ling eels, lobsters, clams, mussels, winkles [periwinkles], porpoises, seals, etc.

September 6.--The harbor was filled with a school of mackerel, which were caught in great numbers by the people standing upon the wharf.

While standing upon the farm of Eleazar Carver on the north island I counted fifty-five islands, many of which were inhabited.

October 2.--I left the island with Elder Hale; Captain Ames took us to Thomastown in a sloop.

--3.--We walked forty-six miles to Bath.

--4.--We attended a Baptist convention, and preached to a large congregation in the evening in Pierce's Hall; the people listened attentively.

--5.--We walked thirty-six miles to Portland.

--6.--Walked ten miles to Father Carter's in Scarborough, where I found my wife and friends well.

--9.--I parted with Elder Hale, who returned to Kirtland. I continued preaching through various towns on the mainland until November 2, when I again returned to Fox Islands, accompanied by my wife.

--15.--I visited the Isle of Holt, twelve miles east, and preached to an attentive congregation, leaving them the Book of Mormon, which they promised to read. I returned on the 16th.

I continued my labors during the winter of 1837-8, and nearly every person had attended my meetings, and taken sides for or against. Our enemies made attempts to break up our meetings.

January 15, 1838.--A company of sailors belonging to the United States revenue cutter, brought on shore a swivel and joined the mob, parading near the house where I was preaching, and discharged it several times, accompanied with small arms, with the intention of breaking up the meeting. Some of the mob gathered around to see what effect this would have. I warned them in the name of the Lord, and proclaimed the judgments of God that awaited the wicked, and shook my garments in the presence of the people, and told them I was clear of their blood; but they only heard my voice intermingled with the roar of cannon and musketry. Before I closed speaking, the sailors went back on board the revenue cutter. At the close of the meeting I baptized two, also one next day, and while baptizing, the mob again commenced firing guns. The Baptists and Methodists got up the mob. Mr. Douglas, the Methodist priest, when argument failed him applied to all the magistrates for warrants

against me; they refused to grant them as he had no cause of complaint.

February 13.--I crossed in the mailboat to Hampden and ordained James Townsend. We walked together through deep snows and visited and preached in the towns of Searsmont, Belfast, Northport, Frankfort, Hampden, and twice in the city hall in Bangor, to large assemblies, and returned to Fox Islands *via* Casteem and the Isle of Holt. Arrived in Vinal Haven March 8. Elder Townsend returned home.

March 22.--I accompanied Brother Stirrat, at low tide, on to a bar some forty rods from shore, to dig some clams. We were soon joined by Mrs. Woodruff and Sister Stone, who had a curiosity to see how clams were dug. The ground for about twelve rods nearer shore was several feet lower than the point we were on, but we were so busily engaged we did not observe the flowing tide until we were surrounded by water, and having no boat, our only alternative was to wade ashore and carry the women, which [page 296] we safely accomplished amid the reflection that time and tide waited for no man.

April 4.--Mr. Kent, the postmaster, showed me a letter containing two sheets of foolscap, signed by Warren Parrish and several of the Twelve, who had apostatized and been cut off from the Church. The communication was full of slander and falsehoods against Joseph Smith [Jr.] and all that stood by him. It was sent with the intention of breaking up the work upon these islands.

11.--I was visited by Elders Townsend and Milton Holmes, who attended conferences with me upon both islands, and bore their testimony to the people, but the spirit of opposition increased to a great height. I was warned by the Spirit of the Lord to leave for a season and take a western mission. After visiting the Saints from house to house, and praying with and encouraging them, I left on the 28th and went to the mainland with Elders Townsend and Holmes. Mrs. Woodruff returned to her father's. We walked to Scarborough. I left May 7th, and walked to Bradford, where I left Elder Holmes, and proceeded to Boston.

May 11.--I gave out an appointment to preach at Sister Vose's room, and I went to Cambridgeport to visit Elder A. P. Rockwood, who had been imprisoned in jail on pretense of debt, but in reality out of religious persecution. The jailor locked me in until ten p.m.; but while it disappointed a congregation of people, it gave me a happy visit with Elder Rockwood, conversing upon the work of God. On my return to Boston the people were waiting to hear me; I spoke to them a short time.

[page 310] May 14.--I left Boston, and walked some thirty miles to Holliston; stayed at Deacon Haven's, and preached. I walked to Providence, Rhode Island, from thence took steamer to New York, and arrived on the 18th. Met and attended meetings with Brother O. [Orson] Pratt until the 27th, when I went up the North River to Newburgh, and preached in several towns in New York and New Jersey, and walked across the country to Farmington, Connecticut, and arrived at my father's June 11, 1838.

I commenced preaching at my father's house. July 1st, I baptized six persons in Farmington River, including my father, stepmother and my only sister, Eunice; also Cousin Seth Woodruff, Aunt Anna Cossett and Dwight Webster, a Methodist class leader, who was boarding at my father's.

When the Patriarch Joseph Smith, Sen., gave me my blessing, he said I should bring my father's household into the kingdom of God, which words were fulfilled this day.

I confirmed those baptized, and organized this small branch of the [page 311] Church, consisting of nine members, eight of whom were relatives. I ordained Dwight Webster a priest, and administered

the sacrament.

July 3.--I started for the state of Maine, and arrived at Father Carter's, in Scarborough, on the 6th.

--14.--My wife was delivered of a daughter at her father's house; we named her Sarah Emma.

22.--I wrote to Thomas B. Marsh, an account of my labors upon Fox Islands and the eastern country.

--30.--I left Scarborough and returned to the islands. I preached several times to large congregations in the Methodist meetinghouse, in East Thomastown, and in the town hall in Camden, before crossing to the islands, where I arrived August 7th.

August 9 [1838].--I received a letter from Thomas B. Marsh, informing me of my appointment to fill the place, in the Quorum of the Twelve, of one who had fallen, and I was requested to come to Far West as soon as possible, to prepare for a mission to England in the spring. I immediately visited all the Saints upon both islands, and earnestly exhorted them to sell their property and prepare to accompany me to Missouri. Several immediately sold, but many were poor. Brother Nathaniel Thomas said he would furnish means to help off all the poor Saints who desired to go, and for this purpose went with me to the mainland on the 13th, and I assisted him in purchasing two thousand dollars worth of horses, harness, wagons and tents for the company. He paid about $1500 of the expenses himself, $1000 of which went to furnish conveyance for the poor. After purchasing the outfit for the company, I urged the importance of their starting as soon as possible, not later than the 1st of September.

August 19.--I left the town of Camden, where we had prepared our outfit, and returned to Scarborough to prepare my family for the journey, expecting to see the company in a few days; but here I remained in great suspense until October 1st, when Elder Townsend went to meet the company. They arrived in Scarborough on the 3rd, with their wagon covers flying.

The company stopped at the house of Sister Sarah B. Foss. We nailed down the covers and painted them, which made them waterproof.

--4 [4 Sep 1838].--We started upon our journey. My child was in the first stages of the whooping cough. Our company consisted of fifty-three persons; we had ten wagons, with a pair of horses to each. We had before us, at this late period, a gloomy land journey of two thousand miles, from Maine to Missouri. We continued to travel through rain, mud, cold, frost and snow, until we arrived in Rochester, Sangamon County, Illinois, December 19th, where I stopped and settled my family and company for the winter, being unable to proceed further. My wife had passed through a severe course of the brain fever while upon the journey; her sufferings had been very great. He spirit had left her body twice to all human appearance, and only been called back through the prayer of faith and the power of God. Our child had also been very sick, and I had become so thoroughly chilled through my whole system, in crossing the bleak prairies, that it was two months after I stopped, before I got sufficiently warmed to feel natural.

Brother Thomas buried one child, and nearly all the company had been sick through exposure; some of them had stopped by the way.

I spent the winter laboring with my hands for the support of my family.

March 8, 1839.--I attended a conference at Springfield, Illinois.

--13.--I took my family and started for Quincy, where I arrived on the 16th. I dined with Emma

Smith, at Judge Cleveland's. I then went on to the bank of the river near Quincy, and saw a great many of the Saints, old and young, lying in the mud and water, in a rainstorm, without tent or covering, which suffering was caused by the unhallowed persecution of the state of Missouri. The sight filled my eyes with tears, while my heart was made glad at the cheerfulness of the Saints in the midst of their affliction.

--17 (Sunday).--I had an interview with President Brigham Young and John Taylor. We held a meeting with the Saints; $50 and a number [page 312] of teams were raised to bring out the remainder of the poor from Missouri. President Young counselled the Twelve to locate their families for the time being in Quincy. I returned to Rochester for my effects. While at Springfield, I collected $70 for the relief of the Saints in Quincy, which I sent to them. I returned to Quincy on the 8th of April, where I left my family, and went to Far West with the Twelve, and attended the conference on the temple block on the 26th [Apr 1839], where I was ordained one of the Twelve Apostles, on the cornerstone of the temple, under the hands of the Twelve, Elder Brigham Young being mouth. Elder Geo. [George] A. Smith was also ordained at the same time. We returned to Quincy on the 2nd day of May.

On the 3rd, in company with five of the Twelve, I went to Judge Cleveland's, and had a happy interview with President Joseph Smith, [Jr.,] who had just escaped out of the hands of his persecutors in Missouri; it was the first time I had seen him for more than two years, and it was a happy meeting. I attended the conference and meetings with the Saints in Quincy, until the 15th, when I moved my family to Montrose, and occupied a room in the barracks with President Young and family. I spent my time in attending the meetings, councils and conferences. I wrote in my journal the teachings, sayings and prophecies of Joseph from time to time, as I had opportunity.

[page 326] July 22.--I was with President Joseph Smith [Jr.] and his council and the Twelve; it was a day of God's power with the Prophet. He healed many who were sick nigh unto death, among whom were Elijah Fordham and Joseph B. Nobles [Noble]; even the wicked rabble followed to see the sick healed. As Joseph was about to cross the river, a man came to him and asked him if he would go about three miles and heal two of his small children, who were twins, about three months old, and were sick nigh unto death. He was a man of the world, he had never heard a sermon preached by a Latter-day Saint. Joseph said he could not go, but he would send a man. After hesitating a moment, he turned to me and said, "You go with this man and heal his children," at the same time giving me a red silk handkerchief, and said, "After you lay hands upon them, wipe their faces with it, and they shall be healed; and as long as you will keep that handkerchief, it shall ever remain as a league between you and me." I went and did as I was commanded, and the children were healed.
On the 25th, I was attacked with chills and fever. I had a chill every other day, and was very sick.

August 8 [1839].--I laid my hands upon my wife and children, blessed them, committed them into the hands of God, and started upon my English mission, leaving my family sick, and with not more than four days' provisions. Brother Brigham Young rowed me across the Mississippi in a boat; I was sick and feeble. When [page 327] I landed, I laid down upon the bank of the river on a side of sole leather. The Prophet Joseph [Smith, Jr.] came along and looked at me, and said, "You are starting on your mission." I said,"Yes, but I look like a poor instrument for a missionary; I look more fit for a hospital or dissecting room than a mission." He replied, "What do you say that for? Go ahead in the name of the Lord, and you shall be healed and blessed on your mission." I thanked him. A brother came along with a wagon, carried me a few miles on my road. I started without purse or scrip, and passed by Parley P. Pratt, who was hewing logs for a house; he was barefooted, bareheaded, without coat or vest on. He said, "I have no money, but I have an empty purse; I will give you that." I went a few rods, and found Elder H. [Heber] C. Kimball building a log cabin. He said, "I have one dollar, I will give you that to put in your purse." He blessed me, and I went my way, accompanied by Elder John Taylor. I had a shake of the ague every other day, and lay on the bottom of the wagon while

I travelled.

We stayed with Samuel H. and Don Carlos Smith at Macomb, and held a meeting with the Saints, who contributed $9 to our necessities, and George Miller gave us a horse. Father Coltrin was going east; he took us into his wagon to help us along. We spent five days in Springfield, where Elder Taylor printed fifteen hundred copies of a pamphlet upon the Missouri persecution. We sold our horse, and left on the 21st, and continued our journey. We spent the night of the 24th with Dr. Modisett, of Terrehaute.

On the 28th, while travelling, Elder Taylor fell to the ground as though he had been knocked down. We administered to him, and he revived. On the following day he fell again, and fainted several times; it seemed as though the destroyer would take his life. We travelled with him four days after he was taken sick. His sickness proved to be bilious fever. We stopped with him two days at a German tavern, in Germantown, Wayne County, Indiana, with a kind family with whom he was acquainted. Father Coltrin would stay no longer. I proposed to remain with Brother Taylor, but as I was sick with fever and ague, and not able to take care of myself, Brother Taylor advised me to continue my journey with Father Coltrin, saying, "It is easier to take care of one sick man than two." I committed him into the hands of God, and the family promised to do all in their power to make him comfortable. I parted from him with a heavy heart.

September 2.--I continued my journey with Father Coltrin to Cleveland, Ohio. I there took steamer on the 10th for Buffalo; had a severe gale, and did not reach Buffalo until the 12th. I travelled to Albany on a canal boat; had the ague daily, was very sick; had no companions except sectarian priests, who were daily lying about the "Mormons." I took stage at Albany for Farmington, Connecticut, on the night of the 19th, and rode all night and the following day; suffered severely with fever and ague. I arrived at my father's house in Farmington on the 21st, quite sick. I found my father and family well.

On the 27th [of] September, 1839, my maternal grandmother, Anna Thompson, died, aged 84; I was too sick to attend her funeral. It is a singular incident that my grandfather, Lot Thompson, and Anna Thompson his wife, Samuel Thompson and Mercy Thompson, all of one family, died in their 84th year.

On the 4th [of] October, Adner Hart, brother to my stepmother, died, aged 43. He requested me to preach his funeral sermon. I had been sick at my father's house, with the ague, for fifteen days, attended with a severe cough, and the hour appointed for the funeral was the time for my ague, yet I attended the funeral and preached, and I had no more ague for many days. I left on the 7th, and visited New York, Long Island, and New Jersey, in very poor health.

November 1.--I assisted Elders Clark, Wright and Mulliner, to set sail for England. Elder John Taylor had recovered from his sickness, and arrived in New York on the 13th [of] December.
December 19.--In company with Elders John Taylor and Theodore Turley, I went on board the packet-ship *Oxford*, and sailed for Liverpool, where I [page 328] landed January 11, 1840, in good health and spirits. When I left my father, he gave me some money to assist in paying my passage; also gave me five dollars, which he requested me to keep until I arrived in Liverpool, saying, I would there need it. This I found to be true after landing; that money was all we had to pay our expenses to Preston, and we had twopence left.

We arrived in Preston on the 13th. Had a happy interview with Brother Willard Richards; held a council, and agreed that Elder Taylor go to Liverpool, [Elder] Turley to Birmingham, and I to Staffordshire Potteries.

January 18.--I arrived in Manchester; met Elder William Clayton, who presided over that branch, numbering one hundred sixty-four members. I was immediately called upon to visit a woman possessed with the devil. She was raging and foaming, and had to be held by four men. The more we rebuked the devil, the worse she raged. We continued to pray and administer, until we cast the devil out. She arose and gave thanks to the Lord. The devil then entered into a young child, and we cast him out. I preached several times, and laid hands on twenty-eight persons. I went to Burslem on the 21st, and met with Elder Alfred Cordon, President of the Burslem Branch, which numbered sixty-six. I commenced preaching in the Staffordshire Potteries. Elder Turley left for Birmingham on the 29th. I remained in the Potteries some forty days, preaching, baptizing and confirming, and blessing children.

[page 343] March 1.--As I met in the evening with a large assembly in Hanley, the Lord revealed unto me that it would be the last meeting that I would hold with the Saints in the Potteries for many days. I told the people it was the last meeting I should hold with them for a season; it created much excitement. I had appointments out for a week, which I got Brother Cordon to fill. I went before the Lord in prayer, and asked him where I should go; the Spirit said, "Go to the South." According to the directions of the Spirit, on the 3rd I went to Herefordshire, and called upon John Benbow, at Castlefroom. I found a people prepared for the gospel. I preached twice at his house. On the 6th, I baptized six persons, including John Benbow and wife. I here found a society called "United Brethren," numbering about six hundred members, and about fifty preachers; Thomas Kington was the presiding elder. They came from all quarters to hear me preach, and believed my testimony, and I preached and baptized daily. The ministers of the Church of England sent three church clerks to see what I was doing, and I baptized them. One constable came to arrest me for preaching, and I baptized him. In about thirty days I baptized one hundred sixty, forty-eight of whom were preachers of the "United Brethren," including their presiding elder, Thomas Kington.

I established forty-two preaching places, licensed according to law.

On the 9th [of] April, I had an appointment at Haw Cross. As I was going into the meeting, letters were put into my hands from Elder Brigham Young and others, informing me of his arrival with five of the Twelve, and requesting me to come to Preston, and attend a general conference. A vast assembly had gathered to attend my meeting; the house, yard and street were crowded; a mob had also gathered. I preached to the people; five came forward to be baptized. The mob surrounded the pool, armed with stones. I dismissed the meeting and went away, but the congregation and mob remained on the ground till midnight; and as there was no prospect of their dispersing, and the candidates were anxious to be baptized, I went down into the water and baptized five, in the midst of a shower of stones. The water was all in a foam for a rod around me. None that I baptized were hit, and I was only hit twice, once on my hip and once on my head; the blow on my head raised a large bump, which went away while I was confirming. Subsequently I baptized many of the mob.

I left next morning for Preston, and attended the conference with the Twelve, and returned to Herefordshire, accompanied by Elder Brigham Young, on the 22nd [of] April, and was soon joined by Elder Willard Richards. Elder Young remained twenty-seven [page 344] days, preaching, baptizing, confirming and counseling. Numbers were added daily to the Church. He then returned to Manchester.

I spent about seven months in Herefordshire, Gloucestershire and Worcestershire. We baptized over eighteen hundred, including all of the "United Brethren" save one. We baptized over two hundred preachers of various denominations in that part of the vineyard. A synod of church ministers became so alarmed for their flocks in that part of the vineyard, they petitioned parliament to adopt measures to stop our preaching. They received for an answer, that if they were as well acquainted with the Bible as their hunting grounds, and were as much interested in the welfare of the souls of men, as the

chasing of the stags and foxes, they would not lose so many of their congregations.

August 18.--I visited London in company with Elders H. [Heber] C. Kimball and G. [George] A. Smith. I labored with them in establishing a church, spending over five months in that populous city.

We visited nearly every part of the city, and all the notable places that we could have access to.

I attended all the general conferences in England, and set sail with my brethren of the Twelve on the ship *Rochester*, April 20, 1841. Arrived in New York May 20th. . . . .

CHAPTER OF ACCIDENTS

(Written at Great Salt Lake City, February 1858.)

[page 359] Varied and diverse are the lives and fortunes of men; while the paths of some are strewn with flowers and ease from the cradle to the grave, with naught to disturb their peace, others are marked victims of varied misfortunes, accidents and dangers. The last-named class is the one in whose ranks I have stood through my infancy, childhood, youth and manhood, up to the present time, so much so, that it has seemed as though some invisible power or fate was watching my footsteps, in order to find some opportunity to take my life from the earth. I can only attribute the continuation of my life to the present time to a merciful God, whose hand has been stretched out, and rescued me from death in the midst of the many dangers and hairbreadth escapes I have passed through, some of which I will here mention.

When three years of age, I fell into a caldron of boiling water, was instantly caught out, but was so badly scalded, that it was nine months before I was considered out of danger.

At five years of age, I fell from the great beam of a barn, striking my face upon the floor, which came near breaking my neck.

Three months afterwards, I broke one of my arms, by falling down stairs. I soon after broke my other arm, by falling out of a high stoop upon a pile of timber.

When six years of age, I came near being killed by a surly bull. My father and I were feeding pumpkins to the cattle, a surly bull drove my cow away from the one she was eating. I took the pumpkin he had left, upon which he pitched at me. My father told me to throw down the pumpkin and run. I ran down a steep hill, and took the pumpkin with me, being determined that the cow should have her rights. The bull pursued. As he was about to overtake me, I stepped into a posthole and fell; the bull leaped over me, after the pumpkin, and tore it to pieces with his horns, [page 360] and would have served me in the same way, had I not fallen.

During the same year, I went into my father's sawmill, with several others. I got upon the head-block to take a ride, while the carriage was running back, not anticipating any danger; my leg was caught between the head-block and the fender-post, and broke both bones of my leg below the knee. I was taken to the house, and lay nine hours before my bones were set, suffering severe pain; but being young, my bones soon knit together, and I was upon my feet again. During my confinement by this lameness, my brother Thompson was also confined in the same room with the typhus fever.

When seven years of age, I was riding on the top of a load of hay, which my uncle, Ozan Woodruff, was driving to the barn; he turned the load over upon me; I was nearly suffocated for the want of air,

1838 LETTER OF WILFORD WOODRUFF[1]

[These letters were recently found by this writer [Robert H. Slover] in Canada among his mother-in-law's papers. She, Norma Woodruff Wood, apparently got the letters from her father, Asahel Hart Woodruff, who apparently got them from his father, President Wilford Woodruff. They were found among other pertinent President Woodruff materials.]

[page 353] Scarborough Maine August 25, 1838

My Dear Brother [Asahel Woodruff],

Yours under date of Terre Haute July 22nd, 1838 is now before me, and believe me Brother Asahel when I say that it hath caused the most peculiar and interesting sensations to vibrate my bosom of any production of your pen that hath fallen before my inspection. It hath brought many tears of joy from the fountain of my soul and filled my mind with hours of pleasing meditations. If you ask the cause of this, I answer because it hath unlocked the secrets of your soul and spread before me the furniture of your mind, which hitherto in a measure was hid from me like gold in its bed concealed from human view. With what deep interest we watch every movement of our friend when we are anxiously wishing and seeking their good especially where eternal life [page 354] is at stake, again what a privilege we enjoy to be permitted to unbosom our feelings to each other in confidence with our pen while separated thousands of miles by hills and dales. I feel thankful for such blessings.

I think I can say in truth that I never attempted to write to you when I had more matters crowding into my mind that I wish to communicate than at this time. I feel that I need the art of comprehending a volume in a page in order to fully pour out my feelings before you. The interest of your letter is so great, it contains such important questions, questions that involve eternal consequences so much so that I cannot do justice to them on a sheet like this. There is many things I would like to say to you both in answer to your letter concerning you and myself and our friends of things past, present, and to come. I have long desired an intimate and unreserved correspondence with you. It is too late in the day to be reserved in our communications, the day is far spent the night is at hand. I believe a correspondence of this kind will be a benefit to us both.

I have just returned to the bosom of my family from my last mission to the Fox Islands and I have something like 10 late letters from my correspondents which I am about answering and as I have just filled a sheet to Sister Eunice I concluded also to direct one to you at this time. The day of trifles with me are past, our youthful days are gone and with them their folly, then let them sleep, and let us like men pass through the urgent events of the last dispensation and fullness of times, which is now rolling upon the earth.

I was edified with your remarks concerning your following me in my ministry (with your mind) as I have traveled through the country. I rejoice that I have got a brother who feels an interest in my welfare while I am the reproach of my enemies and at times the ridicule of my _____. I have endeavored to give you a correct account of my proceedings during my peregrinations until I have at times feared it was dry and uninteresting to you, thinking that you might desire to learn more upon temporal matters than the cause in which I was engaged. While at the same time the interest of temporal and worthy concerns fled (in my mind) before the spiritual things of the kingdom of God like the sable shades of night before the king of day. But I rejoice to learn that this hath not been the case but that you have continued to feel a deep interest in these matters and in my welfare, and as I learn this is the case I shall still continue to give you an account of my travels in the earth

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[1]Wilford Woodruff to Asahel Woodruff, August 25, 1838 in Robert H. Slover, "A Newly Discovered 1838 Wilford Woodruff Letter," BYU Studies 15 (Spring 1975):349-61.

(which have just begun) and inform you of the dealings of God with me and the success I meet with among the nations of the earth.

I design dropping a few remarks here concerning my labors since I wrote you in Farmington. My [page 355] visit was attended with more interest after I wrote than before. I preached several times at father's house to the citizens of Farmington. Some of all classes attended and the Lord enabled me to set the truths of the everlasting gospel before the people and on the first day of July [1838] after setting forth the order of God I was blessed with the glorious privilege of leading our father, mother, and our only sister, aunt Anna Cossett [?], cousin Seth Woodruff and also a methodist class leader into the waters of baptism in Farmington River while solemnity and good order pervaded the congregation. Who can contemplate such a scenery with insensibility or suppose that I could have administered this solemn ordinance of the House of the Lord on this occasion with feelings of an ordinary kind. Had I room and opportunity I should be glad to set before you this whole scenery with all its appendages attached to my last visit with my friends, but as I have not, suffice if to say it was the most interesting visit I ever enjoyed at a fathers house.

After baptism I attended to the ordinance of confirmation or laying on of hands and in the evening I organized this small branch of the Church of Jesus Christ of Latter-day Saints and communed with them. I ordained Brother Dwight Webster (the Methodist class leader) to the office of a priest. Cousin Betsy and Ann Cossett was present at these meetings, Betsy's mind seemed much interested in the same. I truly rejoiced to behold our Sister Eunice independent in maintaining the cause of truth and of God. I had many a pleasant walk with this dear sister while with them. I never before knew what it was to enjoy the unlimited and unreserved embraces of a sisters love. We mingled our joys, tears, sympathies, and prayers together before a throne of grace. I would to God dear brother that you might enjoy the same and even more it is your right, your privilege. But duty called me to take the parting hand with those dear friends. I did it on the morning of the third day of July with a firm belief that time would not erase from my memory the recollection of those days.

Nothing worthy of note transpired while on my journey to Maine excepting while going from Boston to Portland by water the steam boat in which I sailed picked up the wreck of a Spanish Brig and towed her into Portland. She had been wrecked 10 days at sea all her crew was on board, no lives lost. After spending a few days with my family and friends in Scarborough (during which time we were blessed with the birth of a daughter on the 14th of July, mother and babe doing well) I took the parting hand with the [page 356] friends to once more go to the Islands of the Sea.

This mission was not so much to preach the gospel as it was to prepare the Saints to go out of Babylon and stand in Holy Places while judgments work in the earth. And by the assistance of God I accomplished my object in this thing in a good degree notwithstanding the malice and hatred of wicked men and devils. Although my enemies plotted for my destruction in secret chambers, threatened me with tar, feathers, and death, posted off a sheriff at my beds: yet in spite of all their ungodly devices, I was enabled to assist in purchasing about fifteen hundred dollars worth of horses, wagons harness and tents etc. to convey about fifty of the Saints to the land of Zion or City Far West. This labor fell upon me in consequence of those Saints being seamen and unacquainted in such matters.

Thus you see my mission in this generation is diverse from the sectarian priest with their high salaries. It is no small matter to have such a trust required at one's own hands, however. I was enabled to perform the task and return home without molestation from even my worst enemies.

This camp of Saints will leave the town of Camden on the mainland the 10th day of September. Next month, we shall leave father Carter's in Scarborough the 19th day of September. I shall lead this company of which I have been speaking to the Far West, Missouri. I should rejoice to have our sister and parents and other friends in Connecticut go with us to that land yourself not excepted, but I suppose I shall not be thus favored at present, we shall pass through Albany; we shall also pass through Terre Haute, Indiana where you reside and if you are at home I shall calculate to have an interview with you, it will probably be about the last of October

as we shall have about 1500 miles to journey before we reach you. The only aggravation of such a visit might be that the time might be limited to an hour or a night in consequence of the care of the camp upon my Saints. However I will be thankful for even a few hours interview with my brother.

I have so many things resting upon my mind that when I close I may find that I have not touched upon the most important parts of your letter. But as you have manifested such interest in my welfare and the cause in which I am engaged, I feel disposed at the time to lay before you my calling in life and that unreservedly so that you may have a view of the road in which I shall walk in this day and generation.

My dear brother what I have done since I became a member of the Church of Latter-day Saints I have done for myself and not another. I have done it to with my eyes open and not shut. I have done it in knowledge and not ignorance and I know before the living and true God that the cause in [page 357] which I am engaged is eternal truth and the work of God and that it will stand while Babylon falls to rise no more; it is the little stone cut out of the mountain without hands, it is the last covenant that God will make with Israel in pruning His vineyard for the last time and restoring unto them his kingdom. If you ask how I know, I answer by the word and spirit of God, by the open visions of heaven, and the revelations of Jesus Christ, by the power of the Holy Ghost and the gifts and graces of the same that follow the believer. If we have the spirit of Christ and the comforter we may know of the doctrine whether it be of God. If we lack wisdom ask of God and we'll obtain it. I despise the principle of being dependent alone upon the testimony of Adam, Moses, Abram, Daniel, Paul, or Joseph or any other man for my knowledge of a God, and God despises it too. If I am a Saint of God, let me unlock the battles of heaven, and rend the veil of eternity, let me feel after God and see if I cannot find Him when he is not very far from everyone of us, this dear brother is my religion and privilege, and anything short of this is folly. Is God unchangeable, are not his ways equal, then where are our privileges compared with the ancient Saints.

O my soul mourns over the unbelief of man, and the ignorance of the earth. We talk of deception, and truly there is a world of it, and why should there not be, when there is a whole generation worshipping they know not what, whether a God without mouth, eyes, ears, body parts or passions as He does not reveal Himself unto them, but there is no deception with the Saints in any age of the world who worships the living and true God of revelation.

You will say then that my assertions are no testimony to you or at least are not satisfactory evidences of the truth of the work, and probably this is the reason why you say that my admissions are not satisfactory to you not being as explicit as you could wish. I answer I do not wish you to lean upon my testimony alone or any other man's for your knowledge of the work. Yet, if God sends a man in any age of the world by revelation to preach the gospel or deliver a message and any man rejects that testimony he is under condemnation. What is to be done then, I answer let a man go before God for himself and ask the Father in the name of Jesus Christ if these things are not so [page 358] and he may have the witness for himself. And I now say unto you Brother Asahel, never receive the work in which I am engaged because I say it is true. But humble yourself before God and covenant with him with full purpose of heart to walk in the light and truth when he shows it unto you, then ask the Lord in the name of Jesus Christ if these things are not true and he will manifest the truth of it unto you by his spirit, but see that you do not grieve the spirit by rejecting the light when shown you; search the scriptures daily for in them you think you have eternal life and they are they which testify of all our doctrine, and if you receive no testimony or light upon the subject stand where you are until you come before the bar of God. Then you shall know these things are true, thus to your own Master you must stand or fall.

It is one of the greatest desires of my soul that you may see, understand, believe and embrace the work. Brother I am sensible I have not taken a systematic course of citing you to passages of scripture in proof of all our doctrines as I have passed along from time to time but I am willing to do it as far as it is requested. Ask me any questions you please I will endeavor to answer them in meekness and humility for I feel a deep interest in the salvation of your soul and I beg the privilege of enjoying your society in a celestial kingdom.

I said I write to show you the road in which I shall walk in this generation. When I first embraced this work (we profess to be led by revelation) I was ordained a teacher January 2, 1834--and a priest November 5, 1834. June 28, 1835 I was ordained an elder. May 31, 1836, also a member of the Second Seventy. On the 3rd of January 1837, I was also ordained as a member of the First Quorum of the Seventy Elders by revelation.

And I have just received several lengthy letters from the Presidency in Zion in which I am informed there hath been some very interesting and important revelations lately received of the Lord in which I am commanded in person to come immediately to that place via Far West and also to take upon me the bishopric or apostleship of one of the Twelve which have fallen away and that I am to take the parting hand with the Saints in Zion. And to leave this continent in company with the other eleven on the 26th day of April next and to cross the mighty deep to visit other climes to bear the keys of this last kingdom before the kings and princes of the nations of the earth. Thus my brother you see the path spread before me.

I am ready to go, my heart and soul responds amen. I count not my life dear unto myself. Truly the Lord chooses weak things.

Brother Asahel be reconciled to my calling, be not troubled about me. I worship a God of Power, Knowledge, and Revelation. And He is with me by day and night. When I am sick he heals me, when I am cast down He comforts me. When my enemies are upon me [page 359] he tells me of it and shows me the way to escape. He shows me by dreams, visions, and revelations all things that await me. I do not war as those that beat the air. I know in whom I trust. Then dear brother go with us and you will say the half hath not been told you. The Lord hath had his eye upon you from your cradle. His unseen hand has mysteriously guided you from many dangers temporal and spiritual, your afflictions are governed for your good, then strive not against the providence of God. Keep his commandments and you shall one day understand the cause of all. Asahel H. Woodruff, yours in the love of God. Wilford Woodruff.

You will discover from my writings that I am about to go to the west consequently it would be improper for any of my friends to send any more letters to this eastern country to me. I was informed by Sister Eunice that you thought of visiting your friends in Connecticut this fall. Should this be the case I shall probably not see you as I pass through Terre Haute. I should be pleased to have you visit your friends in the east for they would all be happy to see you. I should also esteem it a great favor to have an interview with you but I would not wish you to defer your visit to the east on my account, for I know others wish to see you also. Should it so happen that I should not see you as I go west you will please to direct your next communication to Far West, Caldwell County, Missouri.

I wish you to answer your mind freely and ask me any questions you wish, and it will be with pleasure and cheerfulness that I shall endeavor to answer your every question according to the best of my abilities. I am sensible that there hath many things transpired with us as a people that may appear strange to one at a distance who has heard the report of these things, and not known the circumstances under which they have transpired. I should like to have you give the Book of Mormon and also the Doctrine and Covenants another reading and let it be accompanied with prayer before God that you may have a knowledge of their truths and while perusing those books consider the limited privilege of Joseph Smith, Jr. and then see if it appears rational that he or any other man could be the author of those things without any assistance of God. Again would the Son suffer any man to prosper to bring forth such a book as the Doctrine and Covenants even if he had power to do so and then palm it upon the world for the revelations of God when they were his own make, judge ye.

The 3rd number of the [page 360] Elders Journal is now before the public printed in Missouri. I expect they will come regular and I trust you will obtain them. So as to know something what is going on with us.

I pray the Lord that you may yet see the cause of Jew and Gentile in its true light, and I hope yet before you die you will be an instrument in the hands of God of sounding the glad tidings of salvation to some of the House of Israel in this generation yourself. O what tidings this would be to my soul, far more glorious to me than to

hear that my brother had obtained the riches of China or Peru, or the honors of the east. I cannot yet believe that God hath bestowed upon you the mind you possess for naught and I trust it will yet be employed with all its forcible powers in a cause that will do honor to a Saint. I can't give it up my very soul shrinks at the idea, I am determined to plead with God for this desire of my heart to be granted while hope remains. But my paper is used up and my mind still pressed. The subject is as inexhaustible as the fountains of the Atlantic.

Mrs. Woodruff remembers your complements with gratitude and wishes to be remembered to you and ever share in your love and friendship. Excuses for poor paper and writing will not help you read this sheet.

[To] Asahel H. Woodruff [From] Wilford Woodruff

I am not so weak and unkind as for a moment to harbor the thought that anything in [your] letter is written in unkindness or hardness. Further answer your feelings, speak plainly it is your right and duty so to do, and if I have the Spirit of Christ I shall never be offended at your honest plainness.

I say with yourself God forbid that we should be under the influence of Mormonism if it is not the work of God. I ask none of my friends to engage in it that have not the evidence and witness in and for themselves. I know the work to be of God and true for myself and not another and without this knowledge I never should have desired our father, mother, sister, and other friends to have engaged in it and if those of my friends who have not engaged in it do not find it to be the work of God they will be much troubled to find a work which is of God in this generation. You see brother that I speak plain and pointed myself but bear with me in these things for I speak them all with the best of feelings under the consideration that I am accountable to God for all. I certainly have had a chance to know for myself whether the work be of God or the devil as five years experience with Joseph and the Church in all their councils [page 361] etc. must leave me without dubiety upon my mind. I have much I would like to say to you upon this subject which I must defer until another time as you see I am in close quarters so farewell for the present. W. W.

before the hay was removed.

At eight years old, I was riding in a one-horse wagon with several others, the horse took fright, ran down a steep hill, and turned the wagon over upon us; but again, while in the midst of danger, my life was preserved; none of us were seriously injured.

When nine years old, I climbed into an elm tree to obtain bark. I stepped upon a dry limb, which broke, and I fell about fifteen feet upon my back, which beat the breath out of my body. A cousin ran and told my parents I was dead. Before they arrived at the spot, I came to my senses, and met them.

When twelve years of age, I was drowned in Farmington River, and sunk in thirty feet of water, and after carrying one person to the bottom with me, I was miraculously saved by a young man named Bacon diving to the bottom, and carrying with him a large stone, to hold him down until he obtained my body, not expecting to save me alive. I suffered much in being restored to life.

[page 374] At thirteen years of age, while passing through Farmington meadows, in the depth of winter, the roads were drifted with snow; and in an exceedingly blustering day, I became so chilled and overcome with cold, that I could not travel. I crawled into the hollow of a large apple tree. A man in the distance seeing me go in, hastened to my rescue, realizing my danger more fully than I did. When he arrived at the spot, I had fallen asleep, and was nearly insensible; he had much difficulty in arousing me to a sense of my situation. He procured means to carry me to my father's house, and through a kind Providence, my life was again preserved.

At fourteen years of age, I split my left instep open with an ax, which went nearly through my foot; it was nine months getting well.

At fifteen years of age, I was bitten in my left hand by a mad dog in the last stage of hydrophobia. He dented my hand with his teeth, but did not draw blood, and I was again preserved, through the mercies of God, from an awful death.

At the age of seventeen, I was riding a very ill-tempered horse that I was not acquainted with; and while going down a very steep rocky hill, the horse taking advantage of the ground, suddenly leaped from the road, and ran down the steep, amid the rocks, at full speed, and commenced kicking up, and attempted to throw me over his head upon the rocks; but I lodged upon the top of his head, grasped hold of each ear as with a death grip, expecting every moment to be dashed to pieces against the rocks. While in this position, sitting astride of his neck, with no bridle to guide him but his ears, he plunged down the hill under full speed, until he ran against a rock, and was dashed to the ground. [page 375] I went over both his head and the rocks, about one rod, and struck the ground square on my feet, being the only thing visible that saved my life; for, had I struck upon any other part of my body, it must have killed me instantly; as it was, my bones crushed from under me as though they were reeds. It broke my left leg in two places, and put out both my ankles in a shocking manner, and the horse came near rolling over me in his struggles to get up. My uncle, Titus Woodruff, saw me fall, got assistance, and carried me to his house. I lay from 2 p.m. till 10, without medical aid; then my father arrived, bringing Dr. Swift, of Farmington, with him, who set my bones, boxed up my limbs, and carried me in his carriage eight miles that night to my father's. My sufferings were very great. I had good attention, however, and in eight weeks I was outdoors upon my crutches.

In 1827, while attempting to clear the ice out of a waterwheel, standing upon the wheel with one arm around the shaft, a man hoisted the gate, and let a full head of water upon it. As soon as the water struck the wheel it started, my feet slipped into the wheel, but I immediately plunged head foremost over the rim into about three feet of water, and my weight drew my legs out of the wheel, or I should

have been drawn under a shaft and crushed to death.

In 1831, while having charge of the flouring mill in Collinsville, Connecticut, I was standing inside of a breast wheel, 20 feet in diameter, upon one of the arms near the top, clearing out the ice, when a full head of water was let onto it. The wheel immediately started; but I dropped my ax and leaped through it to the bottom, by the shaft and arms, about twenty feet; as I struck the bottom of the wheel, I was rolled out against a ragged stone wall, with only about two feet clearance between it and the wheel. The wheel caught me and rolled me out into the water below, where I found myself without any bones broken, but with some bruises and much fright.

During the winter of 1831, while in New Hartford, Connecticut, I passed through a severe course of lung fever.

In 1833, the day I was baptized, one of my horses, newly sharp shod, kicked my hat off my head, and had he struck two inches lower, would probably have killed me instantly. In ten minutes afterwards, while driving the same team down a hill, on a sleigh without any box, the bottom boards slipped forward under the roller and caught the ground, turned endwise, and fell on the horses' backs, throwing me between the horses; they ran to the bottom of the hill, dragging me with the lines, head foremost, with the sleigh on top of me, about twenty rods over a smooth snow path; I escaped unharmed, however, in the midst of both dangers.

In 1834, while travelling in Zion's Camp in Missouri, a rifle was accidentally discharged, and the ball passed through three tents, with about twelve men in each, and lodged in a wagon axletree, while a man was standing behind it, and injured no one. It passed within a few inches of my breast, and many others escaped as narrowly as myself.

A few months afterwards a musket, heavily loaded with buckshot, was accidentally snapped within a few feet of me, with the muzzle pointed at my breast; it had a good flint and was well primed, but it missed fire, and my life was again preserved.

In April 1839, in Rochester, Illinois, I was riding upon the running gears of a wagon without a box, sitting upon the forward axletree, when the bolt, fastening the coupling pole, came out, which left the hind wheels; and my weight on the forward bolster and tongue, turned the coupling pole over on to the horses, turning the stakes upside down, and shut me up fast between the bolster and tongue, but in such a manner that my head and shoulders dragged on the ground; my horses took fright, and ran out into an open prairie, and dragged me in this position for about half a mile. I managed to guide them with my left hand, so as to run them into a corner of a high worm fence, where we landed in a pile together. I was considerably bruised, but escaped without any broken bones.

July 23, 1842.--President Joseph Smith [Jr.], sent me from Nauvoo to St. [page 376] Louis to procure a stock of paper. I went down upon a steamboat; was six days on the way, during which time I was severely attacked with bilious fever. The day I made my purchase, the fever was so high I was scarcely sensible of what I was doing. As soon as I made my purchase and got my freight on board, I took my berth, and lay there until I arrived at Nauvoo on the 10th of August. I was confined to my bed forty days, and passed through the most severe fit of sickness I ever endured; my life was despaired of by many of my friends. I was administered to by President [Joseph] Smith [Jr.], and the Twelve; my life was preserved by the power of God. I took a relapse twice after I began to recover; once while in council with the Presidency and Twelve, my strength left me, my breath stopped, and I felt as though I was struck with death.

September 12, 1843.--At five o'clock p.m., I left Boston on the express train for Portland. While passing through Chesterwoods, six miles south of Kennebunk, after dark, and while going at full

speed, we struck one of the rails which some persons had raised by rolling a log under it, and landed in a pile; three cars were filled with passengers, and their lives were saved by having a long train of freight between the passenger cars and the engine; all of them were mashed to pieces; the engineer was killed, some of the passengers had bones broken; I escaped unhurt.

[page 391] On the 5th of October, 1846, while with the camp of Israel building up Winter Quarters, on the west side of the Missouri River, (then Indian country) I passed through one of the most painful and serious misfortunes of my life. I took my axe and went two and a half miles on to the bluffs to cut some shingle timber to cover my cabin; I was accompanied by two men. While the third tree was falling, which was an oak, over two feet in diameter, I stepped behind it some ten feet, and also to one side the same distance, where I thought I would be entirely out of danger; but when the tree fell, there being a crook in the body of it, which struck a knoll on the ground, the whole body shot endways back of the stump and bounded, and the butt of the tree struck me on the breast and knocked me several feet into the air against a standing oak, and the falling tree followed me in its bound and caught me against the standing tree, and I came down between them; before reaching the earth, however, I was liberated from them, and struck the ground upon my feet in a badly bruised condition. My left thigh, the whole length of it, and my hip and left arm were much bruised; my breast bone and three ribs on my left side were broken; my lungs, vitals and left side were also bruised in a shocking manner. After the accident I sat upon a log until Mr. John Garrison went a quarter of a mile to get my horse. Notwithstanding I was so badly hurt, I mounted my horse, and rode two and a half miles over a very rough road, dismounting twice in consequence of miry places, my breast and vitals were so badly torn to pieces, that at each step of the horse the pain went through me like an arrow. I continued on horseback until I arrived at Turkey Creek, on the north side of Winter Quarters. I then became exhausted, and was taken off my horse [page 392] and carried to my wagon in a chair. I was met in the street by Presidents Brigham Young, H. [Heber] C. Kimball and W. [Willard] Richards and others, who assisted in carrying me to my family. Before laying me upon my bed, the Presidency laid hands upon me, rebuked my suffering and distress in the name of the Lord, and said I should live and not die. I was then laid upon my bed in my wagon, and as the Apostles prophesied upon my head, so it came to pass. I employed no physician on this occasion, but was administered to by the elders of Israel and nursed by my wife. I lay upon my bed unable to move until my breastbone began to knit together, which commenced on the ninth day. I began to walk about in twenty days; in thirty days from the time I was hurt I again commenced to do hard labor.

July 5th, 1848.--While on a mission to the Eastern States, I drove my carriage, containing myself and family into the dooryard of Brother James Williams in Iowa, to camp for the night. I tied my mules to a large oak tree several rods from the carriage. As we were about to lay down in the carriage for the night, I was strongly impressed to go and move my mules from the oak tree, and also to move my carriage. I followed the dictates of the spirit, and removed my mules to a small hickory grove, also moved my carriage several rods, and retired to rest. In a short time a heavy rainstorm came on, which broke the tree near the ground, and laid it prostrate where my carriage had stood. As it was, the top struck the hind end of the carriage; the tree was two feet in diameter. Thus, by obeying the whisperings of the Spirit, myself and family were preserved.

On the 21st day of April, 1856, while assisting to remove an ox that had died from poison and had been skinned, I inoculated my arm with poison and mortification ensued. The poison worked through my system for seven days before it showed itself outwardly. On the 28th my arm began to swell, was in great pain and showed signs of mortification. I showed it to President [Brigham] Young, who advised me to cleanse my stomach immediately, and put on onion poultices, and anything that would draw the poison from my system into my arm, which counsel I immediately put in execution. The 29th was another trying day to my life; the poison had so thoroughly penetrated my whole system, that my strength left me; I could not stand, I was led to my bed, my bowels and stomach ceased to act, my speech was like that of a drunken man. President [Brigham] Young called, in company with Dr.

Sprague, and laid hands upon me, and rebuked the disease and the power of the destroyer which had seized my body, and promised me in the name of the Lord, that I should not die but live to finish my work which was appointed me upon the earth. I soon began to recover. The poison and mortification left my system and centered in my arm, and was drawn from my arm through the aid of charcoal poultices, moistened with a strong decoction of wormwood, ragweed and wild sage; the dead flesh was removed from my arm with instruments and lunar caustic, and in a few days I was well again.

I have occupied considerable space in referring to those peculiar circumstances which have attended me during life, and to sum the matter up it stands thus:--I have broken both legs--one in two places--both arms, my breastbone and three ribs, and had both ankles dislocated. I have been drowned, frozen, scalded and bit by a mad dog--have been in two waterwheels under full head of water--have passed through several severe fits of sickness, and encountered poison in its worst forms--have landed in a pile of railroad ruins--have barely been missed by the passing bullets, and have passed through a score of other hairbreadth escapes.

It has appeared miraculous to me, that with all the injuries and broken bones which I have had, I have not a lame limb, but have been enabled to endure the hardest labor, exposures and journeys--have often walked forty, fifty, and on one occasion, sixty miles in a day. The protection and mercy of God has been over me, and my life thus far has been preserved; for which blessings I feel to render the gratitude of my heart to my Heavenly Father, praying that the remainder of my days may be spent in his service and in the building up of his kingdom.

CHAPTER OF ACCIDENTS[1]

[page 359] Varied and diverse are the lives and fortunes of men; while the paths of some are strewn with flowers and ease from the cradle to the grave, with naught to disturb their peace, others are marked victims of varied misfortunes, accidents and dangers. The last-named class is the one in whose ranks I have stood through my infancy, childhood, youth and manhood, up to the present time, so much so, that it has seemed as though some invisible power or fate was watching my footsteps, in order to find some opportunity to take my life from the earth. I can only attribute the continuation of my life to the present time to a merciful God, whose hand has been stretched out, and rescued me from death in the midst of the many dangers and hairbreadth escapes I have passed through, some of which I will here mention.

When three years of age, I fell into a caldron of boiling water, was instantly caught out, but was so badly scalded, that it was nine months before I was considered out of danger.

At five years of age, I fell from the great beam of a barn, striking my face upon the floor, which came near breaking my neck.

Three months afterwards, I broke one of my arms, by falling down stairs. I soon after broke my other arm, by falling out of a high stoop upon a pile of timber.

When six years of age, I came near being killed by a surly bull. My father and I were feeding pumpkins to the cattle, a surly bull drove my cow away from the one she was eating. I took the pumpkin he had left, upon which he pitched at me. My father told me to throw down the pumpkin and run. I ran down a steep hill, and took the pumpkin with me, being determined that the cow should have her rights. The bull pursued. As he was about to overtake me, I stepped into a posthole and fell; the bull leaped over me, after the pumpkin, and tore it to pieces with his horns, [page 360] and would have served me in the same way, had I not fallen.

During the same year, I went into my father's sawmill, with several others. I got upon the head-block to take a ride, while the carriage was running back, not anticipating any danger; my leg was caught between the head-block and the fender-post, and broke both bones of my leg below the knee. I was taken to the house, and lay nine hours before my bones were set, suffering severe pain; but being young, my bones soon knit together, and I was upon my feet again. During my confinement by this lameness, my brother Thompson was also confined in the same room with the typhus fever.

When seven years of age, I was riding on the top of a load of hay, which my uncle, Ozan Woodruff, was driving to the barn; he turned the load over upon me; I was nearly suffocated for the want of air, before the hay was removed.

At eight years old, I was riding in a one-horse wagon with several others, the horse took fright, ran down a steep hill, and turned the wagon over upon us; but again, while in the midst of danger, my life was preserved; none of us were seriously injured.

When nine years old, I climbed into an elm tree to obtain bark. I stepped upon a dry limb, which broke, and I fell about fifteen feet upon my back, which beat the breath out of my body. A cousin ran and told my parents I was dead. Before they arrived at the spot, I came to my senses, and met them.

When twelve years of age, I was drowned in Farmington River, and sunk in thirty feet of water, and after carrying one person to the bottom with me, I was miraculously saved by a young man named Bacon diving to the bottom, and carrying with him a large stone, to hold him down until he obtained my body, not expecting to save me alive. I suffered much in being restored to life.

[1]Wilford Woodruff, "History of Wilford Woodruff," Millennial Star 27 (1865). Written in 1858.

[page 374] At thirteen years of age, while passing through Farmington meadows, in the depth of winter, the roads were drifted with snow; and in an exceedingly blustering day, I became so chilled and overcome with cold, that I could not travel. I crawled into the hollow of a large apple tree. A man in the distance seeing me go in, hastened to my rescue, realizing my danger more fully than I did. When he arrived at the spot, I had fallen asleep, and was nearly insensible; he had much difficulty in arousing me to a sense of my situation. He procured means to carry me to my father's house, and through a kind Providence, my life was again preserved.

At fourteen years of age, I split my left instep open with an ax, which went nearly through my foot; it was nine months getting well.

At fifteen years of age, I was bitten in my left hand by a mad dog in the last stage of hydrophobia. He dented my hand with his teeth, but did not draw blood, and I was again preserved, through the mercies of God, from an awful death.

At the age of seventeen, I was riding a very ill-tempered horse that I was not acquainted with; and while going down a very steep rocky hill, the horse taking advantage of the ground, suddenly leaped from the road, and ran down the steep, amid the rocks, at full speed, and commenced kicking up, and attempted to throw me over his head upon the rocks; but I lodged upon the top of his head, grasped hold of each ear as with a death grip, expecting every moment to be dashed to pieces against the rocks. While in this position, sitting astride of his neck, with no bridle to guide him but his ears, he plunged down the hill under full speed, until he ran against a rock, and was dashed to the ground. [page 375] I went over both his head and the rocks, about one rod, and struck the ground square on my feet, being the only thing visible that saved my life; for, had I struck upon any other part of my body, it must have killed me instantly; as it was, my bones crushed from under me as though they were reeds. It broke my left leg in two places, and put out both my ankles in a shocking manner, and the horse came near rolling over me in his struggles to get up. My uncle, Titus Woodruff, saw me fall, got assistance, and carried me to his house. I lay from 2 p.m. till 10, without medical aid; then my father arrived, bringing Dr. Swift, of Farmington, with him, who set my bones, boxed up my limbs, and carried me in his carriage eight miles that night to my father's. My sufferings were very great. I had good attention, however, and in eight weeks I was outdoors upon my crutches.

In 1827, while attempting to clear the ice out of a waterwheel, standing upon the wheel with one arm around the shaft, a man hoisted the gate, and let a full head of water upon it. As soon as the water struck the wheel it started, my feet slipped into the wheel, but I immediately plunged head foremost over the rim into about three feet of water, and my weight drew my legs out of the wheel, or I should have been drawn under a shaft and crushed to death.

In 1831, while having charge of the flouring mill in Collinsville, Connecticut, I was standing inside of a breast wheel, 20 feet in diameter, upon one of the arms near the top, clearing out the ice, when a full head of water was let onto it. The wheel immediately started; but I dropped my ax and leaped through it to the bottom, by the shaft and arms, about twenty feet; as I struck the bottom of the wheel, I was rolled out against a ragged stone wall, with only about two feet clearance between it and the wheel. The wheel caught me and rolled me out into the water below, where I found myself without any bones broken, but with some bruises and much fright.

During the winter of 1831, while in New Hartford, Connecticut, I passed through a severe course of lung fever.

In 1833, the day I was baptized, one of my horses, newly sharp shod, kicked my hat off my head, and had he struck two inches lower, would probably have killed me instantly. In ten minutes afterwards, while driving the same team down a hill, on a sleigh without any box, the bottom boards slipped forward under the roller and caught the ground, turned endwise, and fell on the horses' backs, throwing me between the horses; they ran to the bottom of the hill, dragging me with the lines, head foremost, with the sleigh on top

of me, about twenty rods over a smooth snow path; I escaped unharmed, however, in the midst of both dangers.

In 1834, while travelling in Zion's Camp in Missouri, a rifle was accidentally discharged, and the ball passed through three tents, with about twelve men in each, and lodged in a wagon axletree, while a man was standing behind it, and injured no one. It passed within a few inches of my breast, and many others escaped as narrowly as myself.

A few months afterwards a musket, heavily loaded with buckshot, was accidentally snapped within a few feet of me, with the muzzle pointed at my breast; it had a good flint and was well primed, but it missed fire, and my life was again preserved.

In April 1839, in Rochester, Illinois, I was riding upon the running gears of a wagon without a box, sitting upon the forward axletree, when the bolt, fastening the coupling pole, came out, which left the hind wheels; and my weight on the forward bolster and tongue, turned the coupling pole over on to the horses, turning the stakes upside down, and shut me up fast between the bolster and tongue, but in such a manner that my head and shoulders dragged on the ground; my horses took fright, and ran out into an open prairie, and dragged me in this position for about half a mile. I managed to guide them with my left hand, so as to run them into a corner of a high worm fence, where we landed in a pile together. I was considerably bruised, but escaped without any broken bones.

July 23, 1842.--President Joseph Smith [Jr.], sent me from Nauvoo to St. [page 376] Louis to procure a stock of paper. I went down upon a steamboat; was six days on the way, during which time I was severely attacked with bilious fever. The day I made my purchase, the fever was so high I was scarcely sensible of what I was doing. As soon as I made my purchase and got my freight on board, I took my berth, and lay there until I arrived at Nauvoo on the 10th of August. I was confined to my bed forty days, and passed through the most severe fit of sickness I ever endured; my life was despaired of by many of my friends. I was administered to by President [Joseph] Smith [Jr.], and the Twelve; my life was preserved by the power of God. I took a relapse twice after I began to recover; once while in council with the Presidency and Twelve, my strength left me, my breath stopped, and I felt as though I was struck with death.

September 12, 1843.--At five o'clock p.m., I left Boston on the express train for Portland. While passing through Chesterwoods, six miles south of Kennebunk, after dark, and while going at full speed, we struck one of the rails which some persons had raised by rolling a log under it, and landed in a pile; three cars were filled with passengers, and their lives were saved by having a long train of freight between the passenger cars and the engine; all of them were mashed to pieces; the engineer was killed, some of the passengers had bones broken; I escaped unhurt.

[page 391] On the 5th of October, 1846, while with the camp of Israel building up Winter Quarters, on the west side of the Missouri River, (then Indian country) I passed through one of the most painful and serious misfortunes of my life. I took my axe and went two and a half miles on to the bluffs to cut some shingle timber to cover my cabin; I was accompanied by two men. While the third tree was falling, which was an oak, over two feet in diameter, I stepped behind it some ten feet, and also to one side the same distance, where I thought I would be entirely out of danger; but when the tree fell, there being a crook in the body of it, which struck a knoll on the ground, the whole body shot endways back of the stump and bounded, and the butt of the tree struck me on the breast and knocked me several feet into the air against a standing oak, and the falling tree followed me in its bound and caught me against the standing tree, and I came down between them; before reaching the earth, however, I was liberated from them, and struck the ground upon my feet in a badly bruised condition. My left thigh, the whole length of it, and my hip and left arm were much bruised; my breast bone and three ribs on my left side were broken; my lungs, vitals and left side were also bruised in a shocking manner. After the accident I sat upon a log until Mr. John Garrison went a quarter of a mile to get my horse. Notwithstanding I was so badly hurt, I mounted my horse, and rode two and a half miles over a very rough road, dismounting twice in

consequence of miry places, my breast and vitals were so badly torn to pieces, that at each step of the horse the pain went through me like an arrow. I continued on horseback until I arrived at Turkey Creek, on the north side of Winter Quarters. I then became exhausted, and was taken off my horse [page 392] and carried to my wagon in a chair. I was met in the street by Presidents Brigham Young, H. [Heber] C. Kimball and W. [Willard] Richards and others, who assisted in carrying me to my family. Before laying me upon my bed, the Presidency laid hands upon me, rebuked my suffering and distress in the name of the Lord, and said I should live and not die. I was then laid upon my bed in my wagon, and as the Apostles prophesied upon my head, so it came to pass. I employed no physician on this occasion, but was administered to by the elders of Israel and nursed by my wife. I lay upon my bed unable to move until my breastbone began to knit together, which commenced on the ninth day. I began to walk about in twenty days; in thirty days from the time I was hurt I again commenced to do hard labor.

July 5th, 1848.--While on a mission to the Eastern States, I drove my carriage, containing myself and family into the dooryard of Brother James Williams in Iowa, to camp for the night. I tied my mules to a large oak tree several rods from the carriage. As we were about to lay down in the carriage for the night, I was strongly impressed to go and move my mules from the oak tree, and also to move my carriage. I followed the dictates of the spirit, and removed my mules to a small hickory grove, also moved my carriage several rods, and retired to rest. In a short time a heavy rainstorm came on, which broke the tree near the ground, and laid it prostrate where my carriage had stood. As it was, the top struck the hind end of the carriage; the tree was two feet in diameter. Thus, by obeying the whisperings of the Spirit, myself and family were preserved.

On the 21st day of April, 1856, while assisting to remove an ox that had died from poison and had been skinned, I inoculated my arm with poison and mortification ensued. The poison worked through my system for seven days before it showed itself outwardly. On the 28th my arm began to swell, was in great pain and showed signs of mortification. I showed it to President [Brigham] Young, who advised me to cleanse my stomach immediately, and put on onion poultices, and anything that would draw the poison from my system into my arm, which counsel I immediately put in execution. The 29th was another trying day to my life; the poison had so thoroughly penetrated my whole system, that my strength left me; I could not stand, I was led to my bed, my bowels and stomach ceased to act, my speech was like that of a drunken man. President [Brigham] Young called, in company with Dr. Sprague, and laid hands upon me, and rebuked the disease and the power of the destroyer which had seized my body, and promised me in the name of the Lord, that I should not die but live to finish my work which was appointed me upon the earth. I soon began to recover. The poison and mortification left my system and centered in my arm, and was drawn from my arm through the aid of charcoal poultices, moistened with a strong decoction of wormwood, ragweed and wild sage; the dead flesh was removed from my arm with instruments and lunar caustic, and in a few days I was well again.

I have occupied considerable space in referring to those peculiar circumstances which have attended me during life, and to sum the matter up it stands thus:--I have broken both legs--one in two places--both arms, my breastbone and three ribs, and had both ankles dislocated. I have been drowned, frozen, scalded and bit by a mad dog--have been in two waterwheels under full head of water--have passed through several severe fits of sickness, and encountered poison in its worst forms--have landed in a pile of railroad ruins--have barely been missed by the passing bullets, and have passed through a score of other hairbreadth escapes.

It has appeared miraculous to me, that with all the injuries and broken bones which I have had, I have not a lame limb, but have been enabled to endure the hardest labor, exposures and journeys--have often walked forty, fifty, and on one occasion, sixty miles in a day. The protection and mercy of God has been over me, and my life thus far has been preserved; for which blessings I feel to render the gratitude of my heart to my Heavenly Father, praying that the remainder of my days may be spent in his service and in the building up of his kingdom.

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WIVES OF WILFORD WOODRUFF.

NAME	WHEN BORN	WHERE BORN	WHEN DIED	WHERE DIED	FATHER'S NAME	MOTHER'S MAIDEN NAME	WHEN MARRIED
Phoebe Whittemore Carter Woodruff	March 8, 1807	At Scarboro, Maine	Nov. 10, 1885	Salt Lake City, Utah	Ezra Carter	Sarah Fabyan	April 13, 1837
Mary Ann Jackson Woodruff	Feb. 18, 1818	Liverpool, England	Oct. 25, 1894	do	William Jackson	Elizabeth Lloyd	April 15, 1846
Emma Smith Woodruff	March 1, 1838	Adam-Ondi-Ahman. Daviess Co., Mo.			Samuel Smith	Martisha Smoot	March 13, 1853
Sarah Brown Woodruff	Jan. 1, 1834	Henderson, Jefferson Co., New York	May 9, 1909	Smithfield, Utah	Henry Brown	Rhoda North	March 13, 1853
Sarah Delight Stocking Woodruff	July 26, 1838	Canton, Hartford Co Conn.	May 28, 1907	South Cottonwood, Utah	John Jay Stocking	Catharine Emilie Ensign	July 31, 1857

WIVES OF WILFORD WOODRUFF

1800 1810 1820 1830 1840 1850 1860 1870 1880 1890 1900

WILFORD WOODRUFF YEARS 1807-1898

PHOEBE CARTER 1807-1885.

MARY ANN JACKSON 1818-1894

EMMA SMITH 1838-1912

SARAH BROWN 1834-1909

SARAH DELIGHT STOCKING 1838-1906

YEARS OF EARTHLY MARRIAGE

PHOEBE 1837-1885, her death

Mary* is Mary Ann Jackson,
married 1846-57

MARY*

EMMA SMITH 1853-1898,widow

SARAH BROWN 1853-1898, wid

SARAH STOCKING

Sarah Stocking is Sarah Delight Stocking,
married from 1857-1898, widow

Mary Ann Jackson was divorced from Wilford Woodruff, All other wives were married for time and eternity and were faithful unto death.

MATURE CHILDREN OF WILFORD WOODRUFF

1840 1850 1860 1870 1880 1890 1900 1910 1920 1930 1940

WILFORD JR. 1840-1921

PHOEBE AMILIA 1842-1919

SUSAN CORNELIA 1843-1897

BEULAH AUGUSTA 1851-1905

JAMES JACKSON 1847-1927

EMMA MINILLA 1860-1905

ASAHEL HART 1863-1939

CLARA MARTISHA 1868-1927

A. OWEN 1872-04

WINIFRED BLANCHE 1876-1954

MARY ALICE 79-16

DAVID PATTEN 1854-1937

B. YOUNG 57-77

PHOEBE ARABELLA 1859-1939

SYLVIA MELVINA 1862-1940

NEWTON 1863-1960

MARY 1867-1903

MARION 1861-1946

EMELINE 1863-1915

ENSIGN 1865-1954

JOHN JAY 1873-1964

JULIA DELIGHT STOCKING 1878-1954