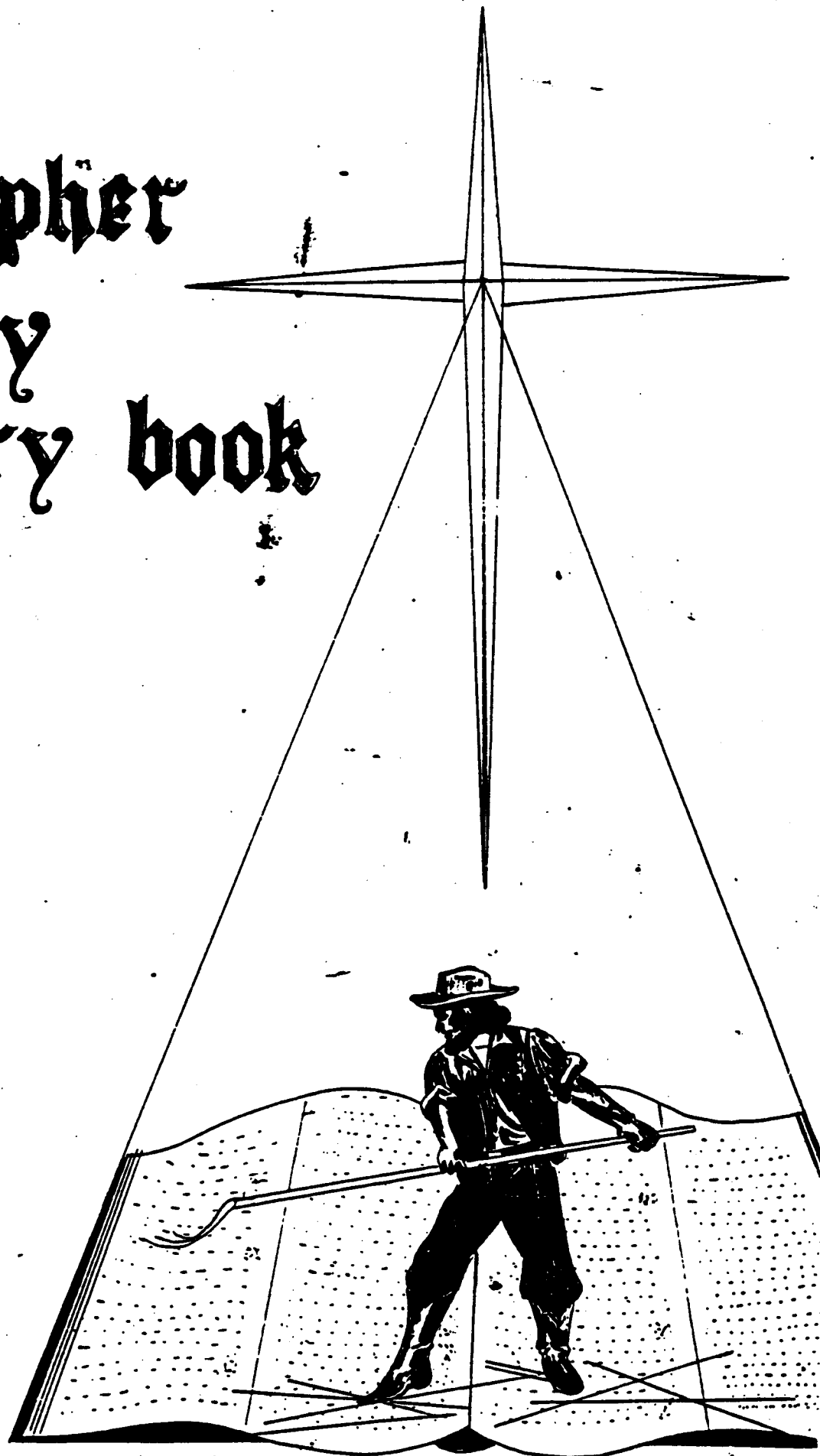


Pulsipher Family history book



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ZERAH PULSIPHER

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COVER EXPLANATION

I have always been deeply affected by the story told on page 16 of Zerah Pulsipher's history of his testimony of the truthfulness of the gospel and the Book of Morman. I thought something, calling our attention to his vision, would make a fitting drawing for our cover.

Try to imagine this as Zerah in his younger days when he received this great manifestation and testimony to which he stood steadfast and true to his last days.

FOREWORD

I hope the histories in this book will tend to bring those of the Pulsipher ancestry closer together in fine unity and to a greater knowledge of their outstanding heritage.

I have always appreciated my husband's staunch line of ancestry but it was not until 1951 that I first started to collect records and histories on his Pulsipher line. Like many of you, I went to Adah Mackleprang Wood (Mary Ann) who has spent almost a life time at this work. She and her husband were very gracious and helpful to me. I have worked in close contact with her ever since. We are indeed deeply indebted to her for her untiring efforts in research. To my knowledge, it is largely through her work that many of the deceased relatives have had the privilege of accepting the gospel, through temple work.

Melvin Harmon (Mary Ann) told me of a fine man by the name of Kenneth Cropper of the William line. We met, compared records and decided it was high time the Pulsipher families get together and perfect a family organization. We needed to become acquainted with one another. There are many of you who feel the same way and the three past reunions have been a means to this end, and very successful.

It has been a joy to me as your historian, to correspond with so many of you interested people. I couldn't begin to mention everyone who has been willing to send in histories and family group records to make this a worthwhile book. I regret that more genealogical data can't be included, but I feel it might offend some to have part of the families mentioned and not others. (I have had only partial support on this project or all could be included.)

I know many of you, however, have very complete family records of your own. I have had the privilege of seeing, besides Adah's and Kenneth's records, those of LaVar Winson (Mary Ann) of Logandale, Nevada, and Rose Burgess (Almira) of Sparks, Nevada. I would like to commend Mrs. Emily T. Cramer (John) of Ucon, Idaho, who sent in 78 sheets to complete the family of her mother, Sarah Elzina Pulsipher Tyler.

To all of you who have sent in even one group sheet and to those who have sent in many, I extend my sincere thanks. To those of you who haven't please send them in now, so that all the records of the descendants of Zerah, from the first to the last, can be kept in one large book.

Let us all try harder to attend the family reunions. It is very encouraging to your organization officers to see you there mingling together.

I have enjoyed collecting the histories and information for this book. This need only be a start and should be a stimulus to the families who have only brief histories to search for more detailed accounts of your particular progenitor.

I would ask, unless you are able and willing to do better yourselves, that you withhold your criticism of those who have arranged the facts and assembled the materials for these pages. It is gratifying to me to have so many fine histories to offer and I'm sure you will appreciate the same.

If there are pages missing, due to negligent assembling (it's a big job) please let me know. Also correct in your own book the minor errors.

Sincerely,

Nora Hall Lund

NORA HALL LUND
Your Historian



MR. AND MRS. TERRY LUND
Paragonah, Utah

Compilers of the
PULSIPHER, TERRY, LUND AND HALL
FAMILY HISTORY BOOKS

THE EARLY PULSIPHER FAMILY HISTORY

Research and Arranging
by
Adah Mackleprang Wood

Much of the history about the early ancestors of the Pulsipher family has been obtained from the history of Gloucester, Massachusetts, the town records of Ipswich, Massachusetts. David Pulsipher who was formerly an embossing clerk in the Secretary of State's office in Boston; James A. Pulsipher of Auburn, Maine, the official publication intitled "Massachusetts Soldiers and Sailors in the War of the Revolution," Volume 12; the excellent paper by Charles Louis Pulsipher of Auburn, New York; William Henry Pulsipher's manuscript of the Pulsipher genealogy; the Poland, Maine, town records, "History of Poland," published in 1890, a careful study of the Pulsipher family by the writer's sister, Mrs. Camille M. Tilton; and many other sources.

Every authority consulted agrees that Benedict or Benedictus, the first of the name in America, was the founder of the family in this country who settled in Ipswich, Massachusetts, in or before 1659. At a court held in Ipswich, September 24, 1678, Benedict Pulsephar, as he spelled his name, deposed that he had been in the town of Ipswich nineteen years. No record that the writer has examined gives the exact date of Benedict Pulsipher's arrival in this country. Perhaps he upon arrival, went immediately to Ipswich. If so, he must have reached that place in 1659. According to Savage's Genealogical Dictionary, Benedict was known to be in New England in 1662. If Benedict, or Benedictus arrived in America in 1659, he was here one year before Charles II was beheaded at Whitehall, England, January 30, 1648, ten years before Benedict came to this country. I am at pains to mention this, because it has been claimed by some that Benedict changed his name when he reached America from Pulford, a well-known English family name, to Pulsephar, according to his spelling, in order to escape the emissaries of Charles II, whom it was thought Benedict feared, as Benedict was a Puritan in England and was perhaps connected with Cromwell's army that was responsible for the beheading of Charles I..

History of Newton, Massachusetts, says that Benedict bought land in Ipswich in 1655. So, if he bought land in Massachusetts in 1655, he must have come soon after Charles I was beheaded.

There existed in ancient times in Florence, Italy, a family bearing the name of Pulci (pronounced Pulchee), undoubtedly derived from the Latin word "pulcher" meaning beautiful. This family included merchants, artisans, and sailors, as well as literary men, of the latter of whom the famous Lugigi Pulci was the most renowned example.

During the great spread of Florentine commerce, a member of this family, at about the time of the Norman conquest, either for commercial reasons or because attracted as other learned men of foreign

birth were by the brilliant court of William, settled in England.

Bearing in mind the Latin meaning of the Florentine name of Pulci, our ancestor being especially distinguished for good looks, his friends and acquaintances called him Pulci-vir -- "handsome man". The middle syllable of his name was speedily Anglicized, methathosis took place respecting the "vir" for euphony, and so in due course of time the name "Pulcifer", or "Pulsipher" (handsome man) was handed down as a very euphonious and descriptive family name.

The same authority says:

"If we assume that the name is of Anglo-Saxon origin, then it could readily be derived from the Anglo-Saxon verb 'pullian' from which our verb 'pull' or 'pulls' is derived, and from the obsolete Anglo-Saxon preposition or adverb 'infere', which means 'together'."

They have also been known as patriotic citizens. It has been said that fifteen Pulsifers served in the war of the Revolution, but prior to that time Benedict (2) Pulsifer Junior, served in Captain Abraham Tilton's Company which took part in the expedition of Quebec in 1690. Several Pulsiphers served in the War of 1812 and the Mexican War, and a large number served in the War of the Rebellion.

THE LINE OF DESCENT FROM BENEDICT

Benedict Pulsifer had settled in Ipswich, Massachusetts, according to his own statement, by 1659. He was probably married a year or two before coming to this country. He very likely brought his wife and infant son, Benedict II, or Junior. We have no record of the birth of the son or of another son, John, but Elizabeth's birth in 1669 is recorded in the town records of Ipswich. His first wife, of whose maiden name we are ignorant, died at Ipswich July 16, 1673. His son, Mr. William Henry Pulsifer, says, "We're of little help or comfort to his family." Evidently, John moved to Gloucester, where he became a respected member of the family. There he probably supplemented his income as a farmer by occasionally building or helping to build houses for his neighbors. He is styled in one document "Yeoman" and in another "mason". In the "History of Gloucester", J. J. Babson - 1860, page 130, appears the following:

"John Pulcifer, or Pulsever, settled about 1680, according to tradition near a spot still occupied by one of his descendants on the old road leading to Coffin's Beach (Gloucester). In 1688 he had a piece of land "given to the house where he then lived."

Benedict, Jr., proved to be a "roving blade", according to Mr. William Henry Pulsifer. "We hear," says Mr. Pulsifer, "of a Benedict Pulsepher engaged in an Indian fight in Maine in 1688. This was probably Benedict, Jr. Cotton Mather refers to the incident in his 'Magnalia Christi Americana' London 1702, Book VII, page 63. Benedict, Jr., probably never married. In 1690 he engaged in Sir William Philip's expedition to Quebec as a member of Captain Abraham Tilton's Company, and it is quite possible that he was killed or taken prisoner in the unfortunate attempt to capture that Canadian stronghold."

"A Compendious History of New England" by Morse and Parrish, page 246, makes a confirmatory reference to this episode.

After the death of his first wife, July 16, 1673, Benedict, Senior, married in the succeeding February, Susana A. Waters of Salem, Massachusetts, who was the fifth daughter of Richard and Joyce Waters. She was born at Salem, Massachusetts, February 1, 1649. "Benedict Pulsephar, Senior, brought his young wife to Ipswich immediately after his marriage and entered upon what might be termed the second period of his career." The records show that his young wife was rather vain. She liked to adorn herself. "She, among others, braved the laws in 1675 by appearing in the meeting house with a silk hood and scarf. She and the others were arrested, tried, and fined ten shillings each for yielding to their vanity."

Benedict Pulsifer was a man of some means. He was also "a man of considerable education in a period when educated Englishmen were rare.

Late in 1663, or early in 1664, he bought a dwelling house with outhouse, orchard, gardens, etc. of Moses Pingry of Ipswich, Massachusetts, which property Pingry had acquired in 1652 of Richard

Scofield, who came to New England in 1635. This estate was situated on the north of the "Tom River". It's site is now occupied by a factory. The original deed to this property was either lost or "casually" burned, and on February 7, 1667, Pingry made a supplementary deed of the property which he gave Benedict Pulsipher. Benedict was then styled a "planter".

He added to his estate in 1664. In the same year, 1664, the town of Ipswich granted him a share (No. 55) in the town lands on Plumb Island, Castle Neck, and Hogg Island. He continued to reside at Ipswich, pursuing his occupation as planter or farmer for many years.

The records show the children of Benedict and Susan Pulsipher to be as follows: Richard, born May 31, 1675; William, born December 12, 1676; Susannah, born September 5, 1678; Joseph, born November 13, 1680; Benjamin, born May 19, 1683; David (ours), born September 27, 1685; Jonathan, born September 25, 1687, and Johanna, born September 25, 1687, twins; Susanna, born about 1689, (the other one died young); Elizabeth, born in 1690; Margaret, born February 14, 1693.

THE DIRECT PULSIPHER LINE CONTINUED

David, the sixth child of Benedict, is the one we are especially concerned about, and his wife Susanna. Their children were all born in Boston, namely: David (ours), born May 7, 1708; Susanna, born November 19, 1710; Margaret, born July 6, 1712; Joseph, born December 27, 1713; Elizabeth, born February 11, 1717, and Abigail, born November 27, 1720.

This David was a sailor of Boston. His wife, Susanna, was licensed to sell strong drinks in Boston in 1727, according to the "Boston Selectmen's Minutes, 1716 to 1736." So, if this is our David, born 1708, and Susanna was his mother, he would only be 19 years old when his mother sold strong drinks.

Probably that accounts for him going into Connecticut. Record show that he was a resident of Pomfret Windham County, Connecticut. He married in Pomfret, October 2, 1740. Elizabeth Stoel (Stowell), daughter of David Stowell and Patience Herrington, born August 21, 1719, in Newton, Massachusetts.

Their children born in Pomfret were: (Information from Pro. Ct. Record 9): Mary Pulsipher, born June 29, 1744, married John Harwood and died in 1786; Ester Pulsipher, born March 13, 1747; John Pulsipher*, born July 8, 1749, and married Elizabeth Dutton; David Pulsipher, born October 6, 1751, died November 6, 1754; Elizabeth Pulsipher, born June 12, 1754, married Captain John H. Fuller; David Pulsipher, born September 29, 1756, died January 14, 1835; Ebenezer Pulsipher, born in 1758, first wife Priscilla Russell, second wife, Unity Reed.

David and Elizabeth moved to Ware River, Massachusetts, then in 1766 to Rockingham, Windham County, Vermont. The history of Rockingham states that he came "with wife" Elizabeth and five children. He settled on the Meadows opposite South Charleson, New Hampshire, and later moved to Rockingham village. He built the first log cabin "Inn" in the town, located on the site of the dwelling now standing next, west of the old church. Town meetings were held in his home, also church meetings previous to the building of the first meeting or "town" house.

When the first church was organized in October, 1773, David and Elizabeth Pulsipher were among the first nineteen members and later David joined with others in presenting the town with the land which, for a century and a third, has been occupied by the old meeting house and the burying ground adjoining.

Directly after the battle of Lexington, tidings of the event were sent to Rockingham, as well as all surrounding towns and David with his son John*, joined a band of Patriots gathered on both sides of the Connecticut River, and the morning of April 21, 1775, they were assigned to Captain John Marcy's Company in Colonel James Reed's Regiment which took an active part in the battle of Bunker Hill. It was believed that David was killed at this battle as he

never returned home and his fate was never known. He may have died of disease in the war. His wife and family remained in the old log cabin several years keeping it as a Public Tavern.

After the first church, organized in 1773, was discontinued in 1839, the Record Book as well as the Communion Service, the table cloth and one napkin were preserved by members of the Pulsipher family to whom much credit is given for their faithful care.

John Pulsipher, (the father of Zerah) was born July 8, 1749. Married in Rockingham, Elizabeth Dutton, who was born December 18, 1751, in Lunenburg, Massachusetts. She was the daughter of Thomas Dutton and his first wife, Mary Hill. She was a descendant of the Thomas Dutton and his wife, Susanna, who settled in Reading, Massachusetts, and were the fourth great-grand parents of our "Beloved Prophet, Joseph Smith". This same Dutton family are said to be the family of Duttons who came to Chester, England, in 1066 with William The Conqueror.

Elizabeth joined the Church of Jesus Christ of Latter Day Saints in 1832. She was then living with her son, Zerah, and his family, her husband having died some years previous. He died in the Revolutionary War, with his father at the Battle of Bunker Hill. He was one of the founders of the first Baptist Church in Rockingham, Vermont, in 1789.

John Pulsipher, a grandson of John and Elizabeth, states in his history of his own life, that his grandmother, Elizabeth, died on December 2, 1838, of persecutions in a land of liberty.

A LITTLE ABOUT THE LIFE OF GREAT GRANDPA, ZERAH PULSIPHER

For the Reunion, June 15, 1952
By Nora Lund, Wife of Terry Lund

It is a nice crowd we have here today,
We are all related to the Pulsiphers, some way.
We are grateful to Kenneth for starting this thing,
May our meeting together, much happiness bring.

Let's think of Grandpa Zerah, born in Vermont State,
In 1789, we know the exact date.
John and Elizabeth were his parents, by name,
We're proud of these people, our ancestors, the same.

His boyhood was busy, as all boys should be,
He married Polly Randell but she soon died, you see.
With his wife, Mary Brown, he found lots of pleasure,
The large family she bore him was a joy beyond measure.

There was Mary Ann, who died when a baby,
Almira and Nelson, Mariah and Sarah
John, Charles, Mary Ann and Will,
Eliza Jane and Fedelia, now that filled the bill.

Our Grandpa was religious, a Minister was he,
When he heard the true gospel he was able to see.
He read the "Gold Bible" with a heart full of prayer,
Then an Angel came to him, its truths to declare.

They gathered with the Saints in Nauvoo, Illinois,
Here they experienced much suffering, along with few joys.
He was an ardent worker, the gosepel to teach,
He went on a mission, many hearts he did reach.

He found Wilford Woodruff, already and waiting,
He was baptized by Zerah without hesitating.
Zerah was a leader, a pillar of strength,
He was a 1st President of 70's and labored at length.

When mob persecutions they could no longer endure,
They were led westward, to a desert, for sure.
On reaching the Valley of the Great Salt Lake,
They vowed good hard work, would it a paradisi: make.

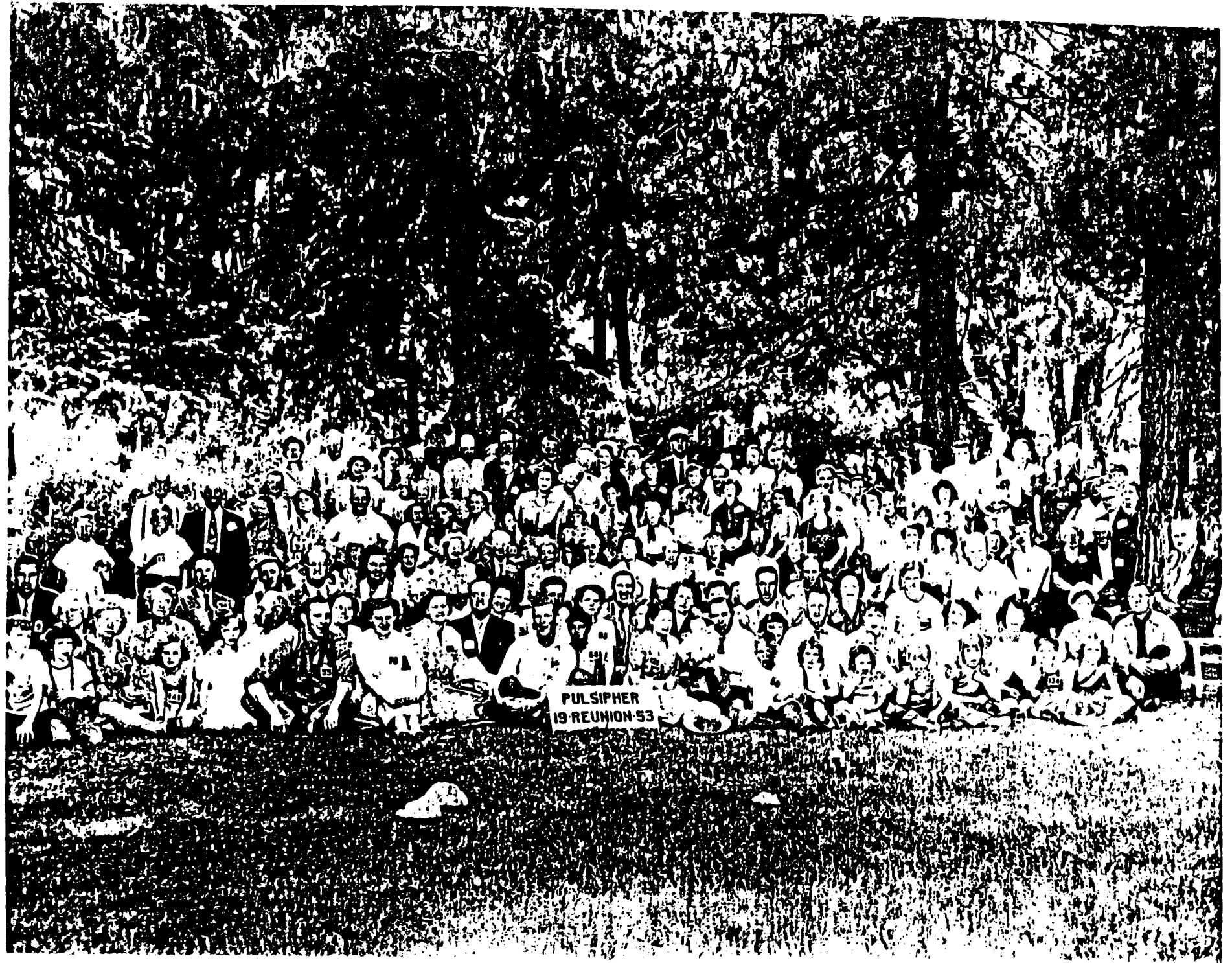
Acting on council for Mary he had news,
He took for his wife, a young girl, Martha Hughes.
He had a fine family, of this we are sure,
He gave each a blessing and kept them secure.

The Saints started flocking to Salt Lake by the score,
For places to put them, Brigham had to find more.
He sent scouts out, all the land to survey,
Down in Dixie he thought raising cotton would pay.

So the Pulsiphers he called and Thomas S. Terry,
William Burgess and John Alger, the bunch was quite merry.
They came to St. George, but went to Shoal Creek to settle.
The Church needed someone to look after the cattle.

They called their town Hebron, like the hard ground of old,
Here they had many experiences which will never be told.
January of 1872, dawned so pretty and white,
It was then Grandpa Pulsipher's spirit took flight.

And now his descendents have met here today,
To organize this family and our deep respects pay.
To honor our ancestors, so noble and brave,
Let's work with our might our dead ones to save.



IN MY MEMORY THERE'S A PICTURE

By Emma Burgess Owen
(Written for the Pulsipher Reunion, 1954)

Awake ye descendants of our
Courageous and noble pioneers;
Have we lived up to their expectations
Down through these hundred years?

In my memory there's a picture very faint I know
Of a dear old white haired grandpa, bent and feeble
but full of smiles.
And a dear little grandma like a lily, sweet and frail
Who would know they had gone through such hardships
and that trek of so many miles

Then we look at all these cities
Midst the mountains tall and grand;
And to think it was all a desert
When those dear ones began to till the land.

Now we have beauty in the springtime,
Then beauty in the fall.
Marvelous beauty in the summertime,
But our majestic winters are more beautiful than all.

Born with such a noble birthright
How can we fail or go astray?
With the gospel light shining on us
We will always think to pray.

Now lets keep alive the memory,
Of their sacrifice and love.
And I think they will be waiting for us
In their mansions up above.

— Emma Burgess Owen

MARY ANN PULSIPHER
Born
30 May 1816
Rockingham Vermont
Died
6 July 1816
Rockingham Vermont

ZERA PULSIPHER
&
MARY BROWN
FAMILY

NELSON PULSIPHER
BORN
28 Mar. 1820
Rockingham Vermont
Died
7 May 1824
Rockingham Vermont



ALMIRA PULSIPHER

B. 24 June 1789. D. 1 Jan. 1878

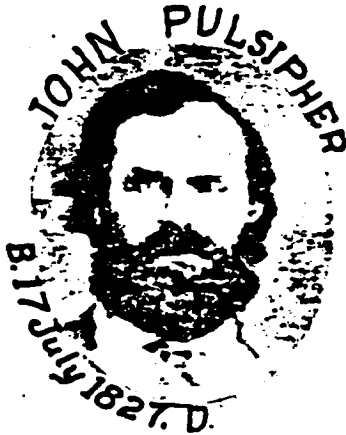
MARIAH PULSIPHER

B. 17 Mar. 1822. D. 1892

B. 8 Sept. 1817. D. 8 Mar. 1868



B. 22 Nov. 1824. D.



B. 17 July 1827. D.



B. 20 Apr. 1830. D. 20 Nov. 1915



B. 20 Nov. 1835. D. 17 Aug. 1913



B. 21 Jan. 1838. D. 9 Dec. 1881

FIDELA PULSIPHER
Born
13 Oct. 1842
NAUVOO ILLINOIS
Died
8 Jan. 1846
Nauvoo Illinois



B. 26 July 1840. D. 5 May 19

Arrangement of Pictures by Melvin T. Harmon,
G. Grand Son

HISTORY OF ZERAH PULSIPHER

As Written by Himself

(Found in an old trunk where he kept his papers.)
(Sentence construction and punctuation left as he wrote it)

I was born June 24, 1759, the name of my parents were John and Elizabeth Pulsipher, my grandfather whose name was David Pulsipher was supposed to be a decendant from Ireland. I have not much knowledge of his ancestors. He brought up a family in Connecticut, New England. In the year 1769 he came to a new state called Vermont, went up the Connecticut River to Bellows Falls. Went five miles back to a place afterwards called Rockingham, an entire wilderness country, where seldom a blow had been struck by a white man. There he selected and obtained 500 acres of land and proficed or predicted things that would take place in years to come, which was a site for a meeting house, burying ground back of it and a town site where water power was erected.

He cleared some land, built a "Public House" or "Tavern". He helped establish a settlement and converted the wilderness into a fruitful field. This is where I was born. But when the Revolutionary War commenced my father was very young and being away from home one day he heard that the British Army had destroyed some Military stores at Concord, New Hampshire, and being fired with indignation he sought for a recruiting officer and enlisted for one campaign. When he returned home and informed his father of the circumstances, the old gentleman told him that he was too young and that he would enlist and go with him. Accordingly he did, and they both went to Boston, Massachusetts. In the memorable Battle of Bunker Hill, the 17th of June 1775, there they stood side by side and fought with about 13 Americans against 3000 of the British for about two hours. When the enemy, after firing Charleston and wending around under the smoke, had nearly surrounded that wing of their own army, when they saw but a small gap to retreat through which was then continually plowing the ground with balls from the shipping. But while they were going out my grandfather saw one of our men wounded and crawling away on his hands and knees. In the meantime a British soldier ran him through with a bayonet, being filled with indignation at such rank breach of the laws of all civilized nations he immediately stopped, amid scenes of death and cannage, loaded his gun and shot that man down before he left the ground and then obtained a safe retreat. I speak of this to let my posterity know that our ancestors were clothed with that steady unshaken determination in time of the most immanent dangers that are incident to human life.

In a few weeks after this my grandfather died with cramp rheumatism in his breast, (no doubt heart ailment). My father served his time out and returned home and attended to the cares of a family, married Elizabeth Dutton and raised a family of seven sons and three daughters.

My oldest brother's name was Oliver, who raised a large family in the state of New York on Lake Ontario. The second was David, who raised a family, living with my father in Vermont, where he died. John also married, but had no children. Solomon married

and died in the war of 1812, with England - without child. I am the next, have raised a large family. Elijah has raised a family. Arunah the seventh has a family. My oldest sister Elizabeth married and raised a family by a man named Lloyd (Lori) E. Archer. Polly, my second sister, married a man by the name of Dexter Newton, raised a family in the state of New Hampshire. My sister Sybbei, married a man by the name of Abram Newbury and lives in the state of Iowa.

My father was absolute in his family government, kind and affectionate to all his friends. His common practice was to make a feast once in a year and invite some of the poorest people that were in the town and seemed to take pleasure in their company. I lived with him twenty-five years and never knew him to turn a beggar away empty. He lived to the age of seventy-eight and my mother to eighty-six.

But to return to my own history — when I was but a child I frequently had serious reflections but never prayed. When I was a small boy my father was taken sick for some time I was not much concerned, 'til I heard some of the neighbors say that Mr. Pulsipher must die. This put me to thinking that if my father should die that a large family of small children would be left without a head to the open winter subject to many disasters that wer incident to human life. I could not bear the thought. An impression immediately came to me that I must go to the barn and there pray for his recovery. I turned and ran as fast as I could and when I got there I was about to bow down when something informed me that if I did I should die there and never return, which scared me so that I turned and ran back as fast as my legs would carry me. But my Father in Heaven took the will for the deed and restored my father to health.

Nothing of important nature happened for a number of years till I think I was about fourteen or fifteen years of age. When one evening as I was sitting by the fire-side in my father's kitchen alone, a sudden influence over-powered my mind to such an extent that I lost sight of everything on earth for some time, I never knew how long. Suffice it to say, that it was necessary that more preparation should be made before I should be willing to pass the Vale of Death. Though I could not be reconciled to souls left in Hell fire to all Eternity as I had been taught by the Sectarians, still there were some things among the Sects that appeared reasonable, I have often heard my father say that the signs of Christ's second coming was often seen and that he would come before many years should pass away. And if he did not live to see it, likely his children would.

However, when I was about twenty-one I married a very agreeable companion, lived with her about one year when she died leaving one child which we named Harriet. After the death of my wife (Polly or Mary Randell) I had some anxiety about her state and condition, consequently in answer to my desires in a few weeks she came to me in vision and appearing natural looked pleasant as she ever did and sat by my side and assisted me in singing a hymn - beginning thus: "That glorious day is drawing nigh when Zions Light Shall Shine." This she did with a seeming composure. This vision took away all the anxiety of my mind concerning her in as much as she seemed to enjoy herself well. This hymn which she introduced and sang with me applied to the great work of the Last Dispensation of the Fullness of Times. This

transpired about ten years before Joseph Smith had discovered the first Revelation of the work of the last days. My mind became calm as respecting her condition in the spirit world.

In the year 1814 I hired a farm at Bellevue Falls on the Connecticut River and being alone gave my brother John the privilege to work it with me. In the fall of that season there were the most extraordinary Northern Lights that I had ever saw. It was the cause of many speculative notions among the people but my father said it was the signs of the last days and of Christ's second coming. I regarded my father's remarks as specimens of good sense.

I soon wound up my business in that country and went to Pennsylvania, in Susquehanna County. A new country where there were much good timber. I built a mill, cleared a farm and married a wife by the name of Mary Brown. A very agreeable companion by whom I have a large family of kind children. I stayed in that country about eight years and labored very hard rafting on the Susquehanna River, and many times my life was much exposed but I stayed in that country about eight years and removed to Oneadago County in the state of New York. I then lost my only son by the fall of a tree which caused much grief to me in that place.

I had many agreeable friends and good society there. I bought a farm and built a mill. I also built a meeting house for the Baptist Church which I was then associated with. In the summer of 1831 I heard a Minister say than an ancient record or Golden Bible in Manchester near Palmyra which remark struck me like a shock of electricity at the same time thought it might be something that would give light to my mind upon principles that I had been thinking of for years and many times I had remarked that if the pure church with its gifts and graces was not on the earth, if so I had not found it. But I should be happy enough to find it in my day.

I embraced it accordingly in the fall of 1831 there was a Book of Mormon brought into town I succeeded in getting it I directly read it through twice gave it a thorough investigation and believed it was true and the winter following Jerod Carter came that way from a mission to Vermont or Lake George. As soon as he came into town I, with two Methodist Preachers went to see him after a reasonable introduction I questioned him upon the principles of the ancient gospel with all its gifts belonging to it. I asked him if he believed it, he answered in the affirmative. I asked him if he had ever laid hands on the sick and they had recovered. Yes, he said, he had in many instances.

He preached the following evening to a crowded congregation, held up the Book of Mormon and declared it to be a revelation from God. I could not gain-say anything he had said, he sat down and gave liberty for remarks, the congregation seemed to be in a maze not knowing what to think of what they had heard. I arose and said to the congregation that we had been hearing strange things and if true they were of the utmost importance to us. If not true it was one of the greatest impositions and as the preacher had said that he had got his knowledge from heaven and was nothing but a man and I the same, that I had just as good a right to obtain that blessing as he, therefore I was determined to have that knowledge for myself which I considered it my

privilege, from that time I made it a matter of fervent prayer.

I think about the seventh day as I was thrashing in my barn with doors shut, all at once there seemed to be a ray of light from heaven which caused me to stop work for a short time, but soon began it again. Then in a few minutes another light came over my head which caused me to look up. I thought I saw the Angels with the Book of Mormon in their hands in the attitude of showing it to me and saying "this is the great revelation of the last days in which all things spoken of by the prophets must be fulfilled." The vision was so open and plain that I began to rejoice exceedingly so that I walked the length of my barn crying "Glory Hal-la-lu-ya to the God and the Lamb forever."

For some time it seemed a little difficult to keep my mind in a proper state of reasonable order, I was so filled with the joys of heaven. But when my mind became calm I called the church together, (note: he was their minister) and informed them of what I had seen. I told them of my determination to join the Church of Latter Day Saints, which I did and a large body of my church went with me. I was ordained to the office of an Elder and went to preaching with considerable success at home and abroad. I had the privilege of baptizing Wilford Woodruff on the 31st of December, 1833, at Richland, New York.

At length there came one or two Elders there with enthusiastic spirits which led the church into diversion which caused me a journey of 325 miles to get council to settle the difficulty. I remained in that part preaching in regions around and had the privilege of baptizing many into the kingdom till the spring of 1835, in which I gathered up the remnants of that church and went to Kirtland. There I assisted in the building of the Temple; in the winter of 1836 I received my first endowment in that house, with about 300 Elders.

I labored to support my family and in the fall of 1837, I went to Canada on a mission, raised a branch of 29 members. I returned January 29, 1838, to Kirtland. I was ordained to the Council of First Presidency of Seventies. (Note: I took a mission south of Susquanahaunah and Delaware Rivers, preached considerable, established a branch with some persecution. One day I stopped my carriage at the hitching post before a large house, where I saw a number of women looking out the window. They were entire strangers too, as I had never seen them before. One woman met me at the door, called me brother, and said she had a vision she saw a Mormon Elder drive up to the yard, observe the horse and carriage and person, and as soon as she saw me she knew I was the one. We called a meeting and I preached there that night.)

The season following there arose a great persecution, the Saints were able to escape in the best manner they could. Joseph was carried away in a box nailed on an ox sled to save his life. Old father Joseph was taken out of a window in the night and sent away horseback. After the most of the saints were gone to Missouri I remained in Kirtland with about four of the First Presidents of Seventies. We continued to hold our meetings in the Temple. Accordingly while we were at a meeting one Sunday, we took a notion to put our property together and remove in that way and when we had made that calculation we felt a great flow of the spirit of God, not withstanding