

Episode 7

Legacy

GADFIELD ELM CHAPEL

[BEGIN MUSIC]

NATHAN WRIGHT: One of the most remarkable aspects of The Church of Jesus Christ of Latter-day Saints is its unique history. Throughout the world great stories from faithful Church members have only added to that history. This program shares some of these incredible stories of faith, perseverance, hope and inspiration. You are listening to Legacy. I'm your host, Nathan Wright.

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NATHAN WRIGHT: A small stone chapel in the rural countryside of England stands today as a monument to the restored gospel of Jesus Christ. Through the missionary efforts of Wilford Woodruff, Brigham Young, Willard Richards, and others, fifteen hundred people joined The Church of Jesus Christ of Latter-day Saints in the small towns and villages around the Gadfield Elm Chapel. In studio, joining us today is Emily Utt. Emily has worked for the Church History Department for four years, most of her time is spent researching and writing for Church-owned historic site exhibits. These sites help missionaries and visitors find stronger connection with our sacred past. She has degrees in religion and history from Case Western Reserve University and is currently enrolled in Goucher College studying historic preservation. Emily, Thank you very much for being here.

EMILY UTT: Thank you.

NATHAN WRIGHT: Tell us, what is the Gadfield Elm Chapel?

EMILY UTT: I had the same question when I started researching when I was given this project a few years ago. I had never heard of the Gadfield Elm Chapel and I hadn't really heard much about the mission of the twelve to England. But as I have studied it and been given more information it has become one of my favorite Church history stories. And for me it has become a great example of what a member referral can do for the Church. So let me explain what I mean by that, there was a group of people living in rural England, farmers and day laborers and shoe makers, just very common everyday people who were searching for truth, who were seeking to know more about Jesus Christ, and had formed a small church about 600 people and they met together every week. They had preaching meetings, they had fellowship meetings and after about six years they realized they needed more, and fortunately at about that same time the missionaries for The Church of Jesus Christ of Latter-day Saints showed up and within a few months about fifteen hundred people had joined the Church. So it was a fantastic conversion effort for these people.

Now how the missionaries got there is a very interesting story as well. The missionaries were actually apostles from The Church Jesus Christ of Latter-day Saints that had been sent to England in 1840 by Joseph Smith to enlarge the Church. The Church was struggling. There was a lot of apostasy going on in Missouri and in Nauvoo and the Church needed strength and instead of turning inward the Church turned outward and sent missionaries to England. One of these, Wilford Woodruff, went to an area called the Staffordshire Potteries, it is a couple hours north of the Gadfield Elm Chapel, and started preaching. And shortly after he arrived there he met a man named William Benbow who had just joined the Church, who was all fired up with the news of the restoration. Wilford Woodruff and William Benbow spent hours late at night talking about the gospel, and in one of those conversations William told Wilford about his brother, John, who lived a couple hours south in Herefordshire. Then one morning Wilford Woodruff got up to preach, actually on his birthday, and the Spirit told him while he was in that preaching meeting that he needed to go south and start preaching to the people there. So after the meeting he had another visit with William Benbow and William agreed to accompany him south and there William showed him where his brother lived, they arrived. Two days after Wilford Woodruff arrived in the south of England, he baptized John Benbow, his wife, Jane, and four of their friends, and that opened the door to other people. John Benbow was the leader of this little group of people called the United Brethren that I was talking about a little earlier and so John was able to introduce Wilford Woodruff to all of his neighbors and all of his friends and started this member conversion process, this member referral process. John Benbow introduced him to his neighbor, his neighbor was baptized, then his neighbor introduced him to his neighbor and it went on and on and on and on.

One of the other most influential baptisms was a man named Thomas Kington who was superintendent of this group of people, the United Brethren, and John Benbow introduced Wilford Woodruff to Thomas Kington. Thomas Kington, of course, was a little reluctant to join the Church. He was superintendent of his own religious group and Wilford Woodruff told them to go home and pray about it. And he said if you get an answer that you need to that you should join, you will join the Church. Thomas Kington reluctantly agreed, went home and prayed, and came back and told Wilford Woodruff he would be baptized. And Wilford Woodruff recorded in his journal the day that Thomas Kington was baptized that "glory hallelujah, the work of God rolls on." So he, Wilford Woodruff knew that this Thomas Kington would be very influential.

NATHAN WRIGHT: I think those of us who have heard of this story of the fifteen hundred people baptized by Wilford Woodruff and others, think of it as a huge group en masse, you know, coming together saying we believe and everybody's baptized at the same time. But your reference to current member missionary work and the principle of line upon line is really what took place here.

EMILY UTT: Yes, it took months, Wilford Woodruff arrived in March and those fifteen hundred baptisms took place in the space of about a year. So everyday Wilford Woodruff is baptizing about 10 to 15 people, but he still had to convert and preach one by one.

There are stories of individual people. There was a man named William Williams, for example, who was a member of this United Brethren group, who had been hearing

rumors of the Mormons for months and didn't want to hear what they had to say because all of his friends were being baptized and he fought against it. And then reluctantly one day he went to a meeting just to hear what they were saying so maybe give him a little more ammunition to fight the Mormons. And he went to that meeting and was converted. And within two days he was baptizing his other friends. I mean, it's an individual process, it's a wonderful story.

NATHAN WRIGHT: Why don't you give us a little background on the United Brethren, how they came to be, what they believed, and what prepared them for this happening.

EMILY UTT: The United Brethren were primitive Methodist, it was a break off of the Methodist Church. There's a lot of break-offs in England about the same time. And this group of primitive Methodist in about 1832 were dissatisfied with the preachings of primitive Methodism. They felt it had become too formal and that they had lost their place in the Church. And so led by Thomas Kington, they broke off and between 1832 and 1840 about 600 people joined the Church. It was a very small group of people, about 600 people like I just said, and they were all just lay members of the Church. There were no paid ministers. The people would be assigned to preaching locations so if you showed up at your home on Sunday morning at ten o'clock you knew the preacher would be there and those preachers would rotate through different homes every week. There were about 52 preachers in the United Brethren Group.

NATHAN WRIGHT: When you say the Church in this context you are referring to the United Brethren Church.

EMILY UTT: Yes.

NATHAN WRIGHT: So there is a circuit of lay ministers going from home to home preaching in this congregation of 600 people.

EMILY UTT: And they were all preaching in homes, there was only one chapel that was owned by the group. That was the Gadfield Elm Chapel which they built in 1836.

NATHAN WRIGHT: Specifically for the United Brethren Church.

EMILY UTT: Exactly. And an interesting thing that has actually helped us as researchers is that in British law at the time, every non-church of England or religious meeting place had to be registered before it could be used as a preaching place. And the United Brethren registered their 52 meeting places with the local diocese, with the Church of England. And so when Mormon missionaries came into town and started preaching, they had immediate access to 52 preaching locations in different towns. So it immediately spread the missionary efforts for the Church because they already had set preaching places, they even had set preaching times. Mormon missionaries were able to take those meeting schedules and instead of the United Brethren preachers showing up at your home at ten o'clock it would be a Mormon preacher showing up at ten o'clock on Sunday morning. It made it a lot easier for us to preach.

NATHAN WRIGHT: So the missionaries came but there was one event through Wilford Woodruff that actually got the missionaries to this area. Can you tell us about Wilford Woodruff and his vision basically?

EMILY UTT: Yes, actually I'll read, it let me find it for you. So Wilford Woodruff was preaching in a town called Hanley and on his birthday he stood up to preach after having many discussions with William Benbow and this is what he said, "It being Sunday I preach twice through the day to a large assembly in the city hall of the town of Hanley and administered the sacrament unto the Saints. In the evening again met with the large assembly of the Saints and strangers and while singing the first hymn, the Spirit of the Lord rested upon me and the voice of God said to me, 'This is the last meeting that you will hold with this people for many days.'" Wilford Woodruff was very astonished at this because he was having great success in Hanley. Apparently he baptized about 30 people, had meetings every day, appointments every day, people were waiting to talk to him. "When I arose and spoke to the people, I told them it was the last meeting I should hold with them for many days. There was much astonished as I was. At the close of the meeting four persons came forward for baptism. We went down to the water and I baptized them. In the morning I went in secret before the Lord and asked Him what His will was concerning me. The answer I got was that I should go to the south for the Lord had a great work for me to perform there as many souls were waiting for the word of the Lord."

NATHAN WRIGHT: So it seems, you know, in that context success with 30 people would have been quite good for a missionary. And so he must have thought well, maybe 60 - 100 people.

EMILY UTT: For most missionaries today 30 people getting baptized in the space of a few months would be a phenomenal missionary success. And this type of baptism record that he would have in Herefordshire was unprecedented. Most people were not joining the Church in those kinds of numbers and so he had no way to expect that he would arrive there and suddenly be overwhelmed with the number of baptisms. People were finding him wanting to be baptized.

NATHAN WRIGHT: So once this overwhelming success started what did he do?

EMILY UTT: He was still a little overwhelmed, yeah. Within a month he had baptized 110 people in this area, but the problem was that he was the only person who had authority to baptize and to confirm members of the Church and he saw that this immense growth was going to continue. So he wrote a letter to his friend, Willard Richards, who was an apostle who was preaching in another part of England begging him to come and to help him baptize. There just wasn't enough priesthood in the area to make it happen. So in this letter to Willard Richards, which is great, let me just read a little bit of that to you. He says, "I want you to come immediately and be a coworker with me in the vineyard here. I cannot do the work alone. I am called to baptize four or five times a day. I want no better man than yourself to commit and labor with me here and help me keep this mighty harvest. If you have nothing on but rags come, I want your person, come and God shall bless you with health and strength." So it took some time for Willard Richards to arrive. He didn't arrive in the area until April 29 about six weeks after Wilford Woodruff arrived. But Willard Richards arrived and he started preaching and baptizing and he baptized about 100 people himself in the next couple of months. And then Brigham Young came about the same time and again baptized a couple hundred people by himself in the next couple of months. It's just everyone who became a missionary was baptizing in that area.

NATHAN WRIGHT: What beliefs did this group of the United Brethren have that actually prepared them for the restored gospel? What were some of their practices that Wilford Woodruff and others found as they came upon this group of people?

EMILY UTT: They believed in the power of prayer. They believed that God was speaking to them and that God had a Church prepared for them, a Church with authority. There was a convert named William Williams, who said that his prayer every day before his baptism was that the Lord would lead him in the right way. He didn't know what that right way was but he was searching for it. I think that the biggest thing that this group had was a group of people that were seeking to do God's will, whatever that was. We don't know much about their religious practice because they don't really have many records that have survived, but we do know that they were seeking. And there was another example of a preacher who, on their..., they really never had set sermons, they were just supposed to go out and preach and as they were walking to a meeting one friend turned to another and said, "What are you going to preach today?" And the friend responded, "I don't know, I have said everything that I can say" and then said, "I hope the Lord will send us light." And shortly after that was when Wilford Woodruff came. Wilford Woodruff said of this group, "That this body of United Brethren were searching for light and truth, but had gone as far as they could and were continually calling upon the Lord to open the way before them and send them light and knowledge that they might know the true way to be saved."

NATHAN WRIGHT: As a group can you describe what kind of people they were?

EMILY UTT: They were, the United Brethren were common everyday people. They had women preachers in their group which was an interesting thing that was happening in primitive Methodism that I imagine it was difficult for some people when they joined the Church. Let me find a page that describes this. The majority of the United Brethren converts as well as other converts, not all of the converts from this area were United Brethren, but they were all neighbors and friends. And the majority of them were laborers and farmers; they were shoemakers and butchers, basket makers, carpenters, bricklayers. Almost one third of the United Brethren converts to the Church were young people, between the ages of 20 and 30 and almost another third were between the ages 30 and 40. And most of them were single people or recently married couples. About 60 percent of these converts were women as well. So it is a very interesting group of people in general that didn't really fit the mold of other converts to the Church.

NATHAN WRIGHT: Once they became members, this group wanted to help out a lot evidently and actually helped fund some necessary things that happened in England. What was that?

EMILY UTT: They did, especially, John Benbow was the wealthiest convert from this area and Thomas Kington had some money, so between those two and a few other people they donated a thousand pounds to the Church which was quite a considerable sum of money. And with that thousand pounds Brigham Young and the other apostles printed a new edition of the Book of Mormon, because the British Saints craved the Book of Mormon. They only had a few copies available to them that the apostles had brought from the United States and they wanted to read the Book of Mormon. And they printed, I think, a thousand copies, no five thousand yes, they printed five thousand copies of the Book of Mormon while in

England. That thousand pounds also paid for the production of a Church hymnal. Many these people could not read, but they could sing. And it's easier to memorize words of hymns than it is to memorize scriptures. And so they wanted hymns that matched the doctrine of their new church and so their thousand pounds helped pay for a new hymnal that Parley P. Pratt put together. Parley P. Pratt actually wrote about 50 hymns for this hymnal while he was in England, so there's a great legacy of Mormon hymn writing that came out of this mission as well. That thousand pounds also help pay for the printing of the *Millennial Star*, which was the Church's periodical in the British Isles that ran until the 1970's. It was started off as a way for missionaries to communicate doctrine to the members of the Church, so they printed extracts from the Book of Mormon and letters from Joseph Smith and letters from other missionaries and that was a major publishing effort that continued on for well over a hundred years. Thomas Kington and John Benbow, as well as others, also gave some of their own personal money to help people that wanted to immigrate to the U.S. but could not afford to on their own. There are some records that say John Benbow personally paid for 40 people to travel the United States and gather with the Saints in Nauvoo which would have been some personal sacrifice on his own part.

NATHAN WRIGHT: This idea of printing a specific hymnal seems interesting. There had to have been other hymnals that they used beforehand. Why such an importance on this new hymnal?

EMILY UTT: There were other hymnals but they were for other churches. And the Latter-day Saints had a belief in Joseph Smith as a prophet and they had a belief in the gathering of Israel and in the Book of Mormon and they wanted their music to reflect their beliefs and a lot of these other Protestant hymnals didn't have the same doctrine in them that the Latter-day Saint hymnals did. So it's really a continuation of Emma Smith's efforts to print a hymnal in Kirkland and in this hymnal you used a lot of Emma Smith's hymns. There's about 70 hymns from Emma's hymnal that ended up in this what we call the Manchester Hymnal that was printed in England.

NATHAN WRIGHT: Were there any hymns in there that we would recognize that they used?

EMILY UTT: There were, there's about 20, well about 45 hymns from the Manchester Hymnal that is still in the hymnal we use today and about 25 from Emma's hymnal that are in our hymnal today. Just a few that we know, "Adam-ondi-Ahman" was in that hymnal, "How Firm a Foundation", "I Know That My Redeemer Lives", "Now Let Us Rejoice", "Guide Us, O Thou Great Jehovah", and "The Spirit of God" were all in this hymnal. As well as a hymn that was not in Emma's hymnal but became very popular in the modern hymnal is "A Poor Wayfaring Man of Grief". That was in the Manchester hymnal printed by Parley P. Pratt and Brigham Young.

NATHAN WRIGHT: It gives us a little more ownership of this group of people knowing they sing the same hymns as we do today. So these people converted. Many of them started leaving. What became of the Gadfield Elm Chapel?

EMILY UTT: Most members of the Church that emigrated did so in about 1840 and 1841 and if you have 1500 members and half of them move to the United States and the other half have left the Church by then, you don't need a chapel anymore. And so we think, we are not

exactly positive, but the chapel was sold in about 1842, perhaps to help offset the cost of people moving to the United States and then as a Church we forgot about it. It fell into disrepair, it became a barn, there was a family that squatted at the chapel for about 20 years and it started falling apart and we even forgot where it was. Wilford Woodruff and others didn't leave any descriptions of the chapel they said we preached at the Gadfield Elm Chapel and that's all they ever said about it. And so it took some time for members of the Church in England to remember where it was. And eventually some members did and in 1994 the chapel came up for auction and a group of local Church members who had come to love the chapel because of the story it told about the Church in their country bought it and took it apart stone by stone because it was falling over. You could touch a wall and the entire wall would move and they took it apart and rebuilt it and reopened it for tours. And in 2000, Elder Jeffrey R. Holland of the quorum of the twelve whose ancestors were United Brethren converts went to England and dedicated the chapel as a place for members of the Church or for anyone to come to learn more about this missionary effort and these amazing converts. But the Church did not own the chapel. It was a locally funded, locally run enterprise. And in 2004, President Gordon B. Hinckley was in England and he has a great love for the British Saints and the British Church and the British story and he was given the Gadfield Elm Chapel as a Church Historic site. And so since 2004 the Church has owned it again for the first time in 160 years and the Church has now reopened it as a Church site and missionaries are now stationed at the chapel and there are exhibits there that so visitors when they come to the chapel can learn a more about this missionary effort, about the converts, and just experience for themselves, what it would have meant to be a member of the Church in this area. It changes you when you visit a Church Historic site. I can read, I can sit at my desk and read the stories and read their journals but until you get in the countryside and walk the streets that Wilford Woodruff walked and stand in the places that they preached, you don't really understand what these people's lives were about. The chapel is still very rural. The first time I went there I got lost trying to find it. It's down a dirt road off the beaten path and there's still, it's still farm country. There was a tractor plowing a field as I was in the chapel for the first time. It is still a feel of what it was like for Wilford Woodruff to be in that area, it's a lovely, quiet, little spot to visit.

NATHAN WRIGHT: Will you describe where the Gadfield Elm Chapel is in case someone actually is in England and wants to visit this place?

EMILY UTT: Absolutely. The Gadfield Elm Chapel can be a little difficult to find without a map. The Gadfield Elm area is on the border of three different counties: Herefordshire, Worcestershire, and Gloucestershire. Which is, that area is about 100 miles northwest of London and about 30 miles from the border with Wales. It's a very rural area. The Gadfield Elm Chapel is about 15 miles south of the village of Ledbury. So if you can find Ledbury on a map you should be able to find Gadfield Elm. The farm where John Benbow lived called Hill Farm has a historical marker at the pond where about 40 people were baptized and that pond is about 15 miles north of the village of Ledbury. So if you can find and Ledbury in Herefordshire, you should be able to find Gadfield Elm Chapel.

NATHAN WRIGHT: And try to tell me you didn't practice all those names.

EMILY UTT: I had to practice those names a lot.

[BOTH LAUGHING]

EMILY UTT: The people in England get a little upset if you mispronounce the names of their counties.

NATHAN WRIGHT: Very good. There is a very large almost panoramic painting by Al Rounds on the main floor of the Church Office Building. Could you describe that painting and what it represents to this story?

EMILY UTT: Yes, I think you are describing a painting of the Herefordshire Beacon, is that the one? Yes. The Herefordshire Beacon is one of the local landmarks in this part of England. It started off as a Roman fort and it has all kinds of great battlements on it and local residents will hike to the top of the Herefordshire Beacon and the other hills in this area just to be in nature. Wilford Woodruff, Willard Richards, and Brigham Young when in England visited Beacon several times just as a place to get away from the busyness of their missionary efforts. They were busy all the time baptizing and there were moments when they needed to step back a little bit. So one day, I think it was in April in 1840, they climbed the Herefordshire Beacon as a group to discuss the missionary efforts that were going on and to figure out what they needed to do and it was at that meeting on top of Herefordshire Beacon where they decided to print the Book of Mormon and to print the hymnal, to start printing the *Millennial Star*. So it has Church significance that most residents in the area are not aware of. So now Al Rounds has done a painting of that event that shows the entire landscape of this rural countryside with three apostles standing on top of this hill praying about the needs of the members in this area.

NATHAN WRIGHT: It is a beautiful painting.

EMILY UTT: It is a beautiful painting.

NATHAN WRIGHT: If you would give us a brief description of Church Historic Sites programs, the three types of historic sites that exists and what the Church does with each type?

EMILY UTT: The Church has a very special interest in our history. Our history tied so much to who we are as a people that we feel it is very important to keep those sacred places alive. So the Church manages many different types of sites. We manage what we call restored structures, so that would be a place like Joseph Smith's home in Manchester, New York where he was living when received the gold plates and started translating the Book of Mormon or a place like the Sacred Grove where we need the exact building to tell the story. So the Church owns those kinds of sites all over the country. The Gadfield Elm Chapel is an example of one of those sites. We also own Church historic landmarks. So structures that are architecturally significant or doctrinally that is significant. So places like the Salt Lake Temple and the Salt Lake Tabernacle are managed by the Church in a way they help maintain their historic integrity but still keep them in use. The other type of building we own and help manage are Visitor's Centers, because there are some places where we don't have the building anymore, but the story is so important. So people who visit the Mormon Trail Center in Winter Quarters, Nebraska, can get a sense of our pioneer past even though there is no actual structure there. So we have exhibits and missionaries are there to help explain that story. What was the other part of your question?

NATHAN WRIGHT: And also, I think monuments is part of that.

EMILY UTT: Yes, also the Church owns a lot of historic markers and historic monuments. So for example, the Joseph Smith birthplace site in Sharon, Vermont there is no structure, there is no building there, but in the early 20th century Joseph F. Smith went and put up a marker commemorating Joseph Smith's birth. And now you can visit that marker that stands 39 1/2 feet tall to commemorate the life of the Prophet Joseph Smith and it's a wonderful reminder of who Joseph was. And you have sites like that all over the Church and that part of our program is still growing a lot as we become a more international church we have more sites that we need to mark and take care of.

NATHAN WRIGHT: With replicas built such as in Vermont and in Palmyra, etc. Ok, thank you. So you probably mentioned that Gadfield Elm is the first historic site outside of the U.S. and it seems rather odd to me that it took so long for the Church to actually get it.

EMILY UTT: It did, the Church moves very slowly on acquiring historic sites. Unfortunately we could probably be faster at that, because we do know of these sites that are very important to the Church. The Gadfield Elm Chapel is, I think we acquired it first because it has a connection to the 19th century Church. It was an ambitious project for us to take it on, because we work with the United States history. Most people in our department are not very well versed international Church issues and so the Gadfield Elm Chapel was a good chance for us to expand our vision and we're hopeful that what has happened for the Gadfield Elm Chapel may be replicated in other countries; we may be able to take the things we've learned working with the international Church and enlarge that to help tell other international stories. There are hundreds of stories probably similar to this in other countries that we just don't know about and that we would love to know about and we need members of the Church to be championing those causes. The Gadfield Elm Chapel came to us because local members of the Church loved this story and told it so often; Church leadership in Utah had to pay attention to it. And there is probably stories like that that we need to be paying attention to but we just don't know about them yet, but we want to.

NATHAN WRIGHT: With such a significant number of people coming through this Gadfield Elm story, surely there are Church leaders, great apostles, other people that came through this great of people, but you have something else to say.

EMILY UTT: Yes, you would expect that out of this many converts there would be a lot of famous Church names, but what I love about this conversion story is that there are no famous Church names. Unless you are a descendant of these people, odds are that you have never heard of any of their names. These were the common everyday members of the Church and what they brought to the Church was strength and commitment and faith. They didn't bring leadership and they didn't bring money, but they came with a desire to serve and to build the kingdom and that is their significant story. They came to Nauvoo and established farms and just went to work. And then they came to Utah and were sent out and they settled Northern Utah and Southern Utah and they were eventually sent to Mexico and they just went where ever Church leadership wanted them to go and never made a big name for themselves, but remained strong and faithful throughout their lives.

NATHAN WRIGHT: There may, let's see, you said that in some of your previous presentations that you don't know all the people, all these original 1500 people and have a desire to know a few more.

EMILY UTT: Yes, we have, we know that there were between 1000 and 1500 converts in this area. We've done extensive research trying to find out who they were. Unfortunately most missionaries didn't keep good journals in the 1840's and there was no official Church membership system. Now when a person is baptized you have forms to fill out and they are sent to Church Headquarters and we keep track of them. In the 1840's that didn't exist. So the only people we have are Wilford Woodruff who kept track of about 350 baptisms in his own journal the people that he had baptized and then about 350 other names. So out of the 1500 converts I have names for about 700 people which means I need the names of 700 other people and there are members of the Church today whose ancestors are United Brethren and there are people living in England whose ancestors were United Brethren. We don't know who they are and we would love to know who they are so we can include their story in the story of this site.

NATHAN WRIGHT: So you specifically would like to hear from people if their ancestors came from this United Brethren group.

EMILY UTT: Absolutely.

NATHAN WRIGHT: We don't normally do this but I'll bet if you gave your e-mail address out and if there is someone associated with that they would love to talk to you.

EMILY UTT: Absolutely. If you have an ancestor that was United Brethren or that joined the Church in England in 1840 or 1841, please contact me. I would love to hear from you. My e-mail address is utte@ldschurch.org

NATHAN WRIGHT: So in conclusion, tell us why this means so much to church members or why it should mean so much.

EMILY UTT: I think this story should mean something to church members because these people that were baptized are just like them. These are regular members of the Church that were seeking to do the right thing and that when they found the truth they followed it. And I think it's a great example for us today that we should be seeking for truth in our own lives and that when we find that truth, we should be willing to follow it no matter what that means. And that we shouldn't be looking to become an apostle or a stake president that if we seek to do the Lord's will that He will open the way for us. It's also, for me, a great example of what the impact that a powerful missionary can have. That if a missionary follows the spirit and also seeks to do the Lord's will he can also, he or she can accomplish things that they wouldn't normally think they could do. Wilford Woodruff didn't expect to baptize 1000 people, but because he was following the Spirit and doing his best as a missionary the Lord opened the way for him to accomplish a great, I think that's a great lesson for us today to follow.

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NATHAN WRIGHT: Thank you. We've been visiting with Emily Utt, employee of the Church History Department, researcher and writer for Church and historic site exhibits. Thank you very much Emily for being with us.

EMILY UTT: Thank you.

NATHAN WRIGHT: You've been listening to Legacy. I'm Nathan Wright.

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