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the railway company caused him considerable anxiety. On Oct. 3, 1869, just as he had arrived at Ogden from his home in Logan, he died suddenly while doctoring a sick horse. His body was conveyed to Logan, where the funeral took place the following Sunday (Sept. 5th).

MISCELLANEOUS.

RUSSELL, (ISAAC,) one of the first Latter-day Saint missionaries to Great Britain, was born April 13, 1807, in Windy Hall, Cumberland Co., England. His father's name was Wm. Russell, and the family genealogy can be traced through Normandy back to Oluf, the so-called "sharp-eyed" king of Nerike, a province of Sweden. Isaac Russell, who was the youngest of thirteen children, emigrated to America, together with his parents, being then but a boy ten years of age. They settled in Upper Canada. Shortly after their arrival there Russell apprenticed himself to a cabinet-maker, with whom he served seven years. At Scarborough he became acquainted with Miss Mary Walton, whom he subsequently married in Toronto, June 25, 1829. In his younger days he exhibited much intelligence, and an unusual degree of fondness for literature, frequently being discovered by his parents in the perusal of books, when perhaps his labors were looked for elsewhere. Subsequently he allied himself to the Methodist Church, becoming a class-leader, and his integrity won for him the respect and confidence of all his associates. In 1836 he first heard the fullness of the Gospel preached, and was baptized in the spring of that year in Charlton settlement, eight miles north of Toronto, by Apostle Parley P. Pratt, who had just introduced "Mormonism" into the province. After listening to Elder Pratt's first sermon, Isaac Russell suddenly arose to his feet, exclaiming: "This is the Gospel that I wish to live and die by." Soon after his ordination to the office of an Elder, he was sent out to preach the Gospel in the adjacent country, baptizing quite a number of friends and acquaintances. He also contributed liberally of his means towards the spreading of the Gospel. On one occasion he donated \$100 to Parley P. Pratt, when the latter returned to Kirtland. Soon afterwards he sold his farm, and removed with his family to Kirtland, Ohio, in the spring of 1837. There he purchased another farm of 160 acres. In connection with Heber C. Kimball, Orson Hyde and others he was called to open the door of the Gospel in England. Leaving his family in the care of his brother-in-law, Brother John Dawson, he left Kirtland on June 13, 1837, crossing the Atlantic in the ship *Garrick*,

and landing in Liverpool July 20th. Not long after their arrival the well-known but remarkable effort of the adversary to retard the progress of their mission was exhibited: but through faith, prayers and administrations the Elders gained the victory. While on this mission, Elder Russell's time was constantly occupied in preaching, baptizing and building up branches. In the county of Cumberland alone he was instrumental in bringing some sixty souls into the Church. Once he was offered a large salary if he would accept a position as preacher in the Episcopal Church, which he promptly refused, preferring to teach the truth without purse or scrip. After a successful mission Elders Kimball, Hyde and Russell sailed from Liverpool April 20, 1838, and, after 22½ days' sailing, during which time considerable rough weather was experienced, they landed in New York May 12th. From there they continued to Kirtland, where they arrived on the 22nd of May, having been absent about eleven months. Preparations were shortly afterwards made to remove to Missouri, where Russell, together with Jacob Scott and families, arrived in the latter part of September, having traveled on land and water a distance of eighteen hundred miles. At the time the moh-militia, ordered out by Gov. Boggs, marched on Far West, he was at De Witt, Carroll Co., whither he had been sent by the Prophet Joseph to assist a company of Canadian Saints, who were attacked by a mob. This fact probably accounts for his not being taken prisoner with the Prophet and others. On the night of April 26, 1839, when the secret conference was held by members of the Twelve at Far West, upwards of thirty persons were excommunicated from the Church without a hearing, Isaac Russell being one of the number. Theodore Turley, who had also been present on that occasion, called on Brother Russell afterwards and informed him what had occurred and bade him good bye. Turley subsequently, in Utah, related to Russell's sons, Samuel and George, that he was present at the conference near Quincy, Ill., where Joseph was informed of the proceedings at Far West, and that the Prophet there arose with tears in his eyes, and, referring to Isaac Russell, said that he felt to bless him and

that he should be blessed. It is a fact worth recording that Brother Russell never took sides with the enemy either in word or deed. On the occasion of an election in Far West, after the Saints had been driven away, he took his stand in the public square, addressed a large assembly of Missourians on the principles of the Gospel and spoke fearlessly of judgments that would eventually overtake them, in consequence of their persecution of the Saints. He was, some time after this, taken by the mob in connection with Wm. Dawson, a present resident of Lehi, Utah, and given the choice between vacating the place and being shot. Refusing to leave, they then threatened to whip him, and was about to execute the threat, when Mr. Mann, one of the mobbers interfered, swearing that he would kill the first man who laid a hand upon him. He then ordered Russell and his companion to return home, whence he accompanied them and guarded them through the night. The mob frequently ordered Russell to call out all his children, and place them in a row, to be shot, but the six children still live in full faith and fellowship in the mountain vales. He was once taken by the mob, and marched at the point of firearms to a place in Far West, where a mock trial was being held. There he was sold for six months, on the ridiculous charge of being a vagrant, to one John Ragland, of Daviess County. Together with his family, excepting his eldest son, he served out this term to within a few weeks, being finally let off because of his good behavior. The mobbers adopted this plan merely for the purpose of getting him away from his possessions that they might have full sway. After his liberation from this unjust servitude, he removed with his family to Richmond, Ray Co., where he worked at his trade as a carpenter for about one year. Then he rented a farm in connection with his brother-in-law, John Dawson, some three miles east of Richmond, where he finally died Sept. 25, 1844, leaving a wife, who has since died, and six children, who still reside in Utah and Arizona. Just before he breathed his last, he remarked to his wife that he had the promise from the Lord that his children should never lack for bread, a prediction that has been fulfilled in all instances. A county road, which was afterwards surveyed, ran directly over his grave, leaving it in the center. His daughter Sarah, of Salt Lake City, Utah, visited the spot about ten

years ago, and found the grave unmolested; the teams all having driven on either side of it. She also renewed the paling around the grave. Some years previous to his death a somewhat remarkable case of healing occurred under the hands of Isaac Russell to Mathew Walton, who was restored to health almost immediately. On one occasion he was thrown into Richmond Jail for alleged contempt of court, by the notorious Judge Austin A. King, but was bailed out the following day. His upright, straight-forward life obtained for him the love of all associates who truly knew him. A short time before his death, he remarked to his nephew that great good would yet result from "Mormonism"; and before leaving England he said in a sermon that what he then taught was the Gospel of truth, no matter what might afterwards become of him. Heber C. Kimball, in presence of the writer of this sketch, said that Isaac Russell was the finest speaker he had ever heard.

GEO. W. RUSSELL.

SMITH, (CHLOE,) a young woman, who was miraculously healed under the administration of the Prophet Joseph Smith. She, being an early member of the Church, was lying very low with a lingering fever, in the summer of 1831, with a family who occupied one of the houses on the farm of Isaac Morley, in Kirtland, Ohio. Many members of the Church had visited and prayed with her, but all to no effect; she seemed at the point of death, but would not consent to have a physician. This greatly enraged her relatives, who had cast her out because she belonged to the Church, and who, together with many of the people of the neighborhood, were greatly stirred up to anger, saying, "These wicked deceivers will let her lie and die without a physician, because of their superstitions; and if they do, we will prosecute them for so doing." These were daily watching for her last breath, with many threats. Under these circumstances, Joseph Smith and Parley P. Pratt, with several other Elders, called to see her. She was so low that no one had been allowed for some days previous to speak above a whisper in her presence, and even the door of the log dwelling was muffled with cloths to prevent a noise. The Elders kneeled down and prayed vocally all around, each in turn; after which President Smith arose, went to the bed-side, took her by the hand, and said unto her with a loud voice, "In the name of Jesus Christ arise and walk!" She immediately arose, was dressed by a woman in attendance, when she walked to a chair before the fire, and was seated and joined in singing a hymn. The house was thronged with people in a few moments, and the young lady arose and shook hands with them as they came in; and from that minute she was perfectly restored to health.

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