

THE KINSMAN

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Vol. III

Judging from the echo we hear, the Reunion at Snowflake was enjoyed by all who attended. Make your plans to attend the Temple of your choice December 2 and do a good turn for our dead kindred, it is a worthy cause. If you have no names of your own to do, go anyway, take a missionary name.

Don C. Smith,
President

Norman E. Farr and family, also La Mar Farr and family are residing in Mesa. Norman has employment as Laboratory Technician at the South Side Clinic. La Mar has enrolled in Tempe College to study Agriculture.

D. Alden Smith and family have returned home to Mesa. Alden has employment with Motorola Research of Phoenix.

Glen S. Smith, son of Wick and Blanche of Globe and Joye Larson, daughter of Milas and Katie Larson of Phoenix were married in the Mesa Temple the first of September, they are both attending BYU.

Herman L. Thomas, son-in-law of Aunt Julia Ballard is associate teacher in Agriculture at Tempe College.

Esther has a new granddaughter born September 13 to Phil and Molly. Ardath Shumway is one of the lucky guys you read about. He completed his school in Idaho and came to Mesa, the first day he arrived he got a job as Pharmacist at Everybody's Drug and the next day he found a house to live in.

Josephine Udall, a graduate of BYU is teaching school in Solomonville, Ariz.

Boyer Jarvis, grandson of Susie and Heber finished his Master's at Tempe and is teaching English in the local High School.

THE LIFE of MARY AIKENS SMITH
by
Ida S. Hendrickson
Continued from August Issue

Jesse wrote in his journal that his earliest recollections were associated with traveling covered wagons, exposure and suffering. As they traveled westward from Ohio to Missouri, they were met at the borders of Missouri by a man bearing the 'exterminating order' issued by Governor Boggs. This paper said in effect that all Mormons in Far West Missouri must leave the State and those on the road must turn back on pain of death. Consequently the Smith family spent the winter of 1838-9 on the banks of the Missouri where they endured unspeakable hardship, living mainly on

hulled or boiled corn. Mary's six year old son John took sick and died. Then the following summer her husband Silas died of quick consumption just as they were anticipating moving into the beautiful City of Commerce, where they hoped to find a haven of peace and plenty among friends and relatives. It seemed that ill fate dogged the very footsteps of Mary Aiken--In the fall of the same year as the family were preparing to move to Nauvoo, her son Silas, residing in Pittsfield, fell from a roof and broke his thigh. Mary was forced to return to teaching to sustain herself and boys. In the springtime of the same year, she scalded her foot so badly that she couldn't keep house and teach too, so they broke up housekeeping and moved in with a kind and generous brother named Chandler Rogers. Soon after that, they moved into Nauvoo and lived for two months in the same house that was occupied by Hyrum Smith and his family. During this time of sorrow and hardship, the Prophet Joseph took a kindly interest in the welfare of the widow of his cousin. Then came the dreadful blow that forced all of the Saints to leave their homes and journey west. The story has been handed down through the family, that as they were crossing the Mississippi River, one of the mobsters said to another, "Let's drown those two brats." The other mobster said, "Oh, let them go along with their mother, they are harmless." The first man refrained from throwing them into the river but he was heard to grumble, "Oh nits make lice and those boys will make more Mormons".

The two boys helped their widowed mother to cross the plains. Silas drove the ox team and Jesse drove the cattle. They traveled in Parley's Company and arrived in Salt Lake September 25, 1847. Here the family endured the same heartbreaking experiences with crops failing and crickets, as did the rest of the Saints and then when they seemed to be getting on top, and seemed to be making a good start at farming, Mary's youngest son Jesse who was just 17 years old was set apart as an elder and sent to settle Southern Utah. We can only make a feeble guess at feelings of Mary Smith as she carried the word to her son Jesse, that Brigham Young wished them to move to Iron County, far away in Southern Utah.

The life of Mary Aikens Smith has been comparatively unsung in the annals of men, but this widowed pioneer mother, exhibited strength of character, courage and stamina enough to place her high in the ranks of the great women of the world.

She no doubt felt that she was richly repaid for

her untiring efforts and struggles as she saw her two strong sons grow to early maturity and as mere youngsters take their places among the leading men of both Church and government. Both Jesse and Silas became highly honored stake presidents, as well as being elected to high positions in civic life.

President Joseph F. Smith once said of her son Jesse, that he was one of the most widely read and best informed men of his time. This distinction he owes to a Mother who wasn't content to let her mind become dull from idleness. Besides her vocation of teaching school to support the family, she was obliged to take in sewing to make ends meet. During the long evenings while she sewed, she had Jesse read to her. In his later life, when once asked which College he attended, replied, "I received most of my education at my Mother's knee." Thus she encouraged and helped to satisfy his unquenchable thirst for learning.

Another laurel in the already glittering crown of this great lady was her ability to love and get along so well with her daughter-in-law Emma West Smith, whom she helped capture for her boy who on account of his mere eighteen years had not been able to muster the courage to enter matrimony. John L. Smith a mature and successful man had come to Parowan to woo one of the daughters of Margaret Cooper West. Emma was the one that he had his heart set on and had even appointed the date of the marriage. Emma's discerning Mother had noticed that the youth Jesse was the one who had really won her heart, so she slipped over to Mary's house and informed her that although Emma had reluctantly consented to marry John L. Smith her heart belonged to young Jesse. Mary confided to Sister West that she thought Jesse was interested in Emma. So with this scheming behind the scenes, the two young people were brought together. They were married by George A. Smith on the very day that John L. had set for his and Emma's wedding.

In Parowan Mary Aikens was at last able to settle down in a little adobe home of her own and pursue a normal life for the rest of her days. Incidentally, the little adobe house still stands in Parowan. She spent her time teaching, sewing and aiding her sons Jesse and Silas with their families. Silas had established his home in Paragoona a short distance from Parowan. She spent part of her time there with him.

Her great love and wisdom were a constant inspiration to her sons and their families. Her earthly life drew to a close on April 27 1877. The only mention of her passing from this life that Jesse wrote in his journal was this; "April 27th 1877. Mother died at 7:00 P.M. The funeral took place. Reverently my brother and I buried our last surviving parent."

THE KINSMAN

A monthly publication of the Jesse N. Smith family for the fostering of goodwill among its members; for the recognition of family and individual responsibility for each other; for honoring a noble lineage; and a little chit chat.

George A. Smith, Editor, Rt 2 Box 261 A, Mesa, Arizona

JOURNAL OF
JESSE NATHANIEL SMITH
Cont'd

Left word for them if they should come that we would travel along on account of our stock. As this was the last place where there was a store, I bought a pint of alcohol of W.D. Johnson, but it was so much diluted with water that it was powerless for good or evil. Wednesday, reached Navajo Wells. Thursday December 12, 1878 Filled our kegs. Camped on the Buckskin mountains; no water, good feed and wood about $1\frac{1}{2}$ miles. Friday - A light snow last night. Reached House Rock Springs. Very little feed. Saturday - Some of the animals strayed; did not move camp. Sunday Dec. 15. Late in getting off. We took along wood and water. Traveled about 6 miles. No one coming to join us, we concluded to make a more complete organization, which was effected by choosing me for captain; Joseph Fish, Chaplain, and John R. Hulet, Historian. Monday Nooned at Jacob's pools. C.P. Listen with his wife and her little son overtook us and joined our company. Traveled about 12 miles, very heavy sand. Replenished our kegs at the Pools. Tuesday - Nooned at Soap Creek, on the bad lands. Camped on Badger Creed. Wednesday - Reached the bank of the Colorado. Camped among the grand old towering cliffs which line the river, or through which the river runs in a crooked fissure averaging perhaps 3000 feet in depth. Went to the Pahreah and saw Bro. Johnson, the ferryman. Thursday - In crossing the Pahreah my leaders broke a single tree. Bought one to replace it of Widow Emma Lee. The ferryman was very careful. He could take one old boat, a wagon and four horses at a load. The most of the men helped the ferryman. He charged \$1 for each wagon and 25¢ for each team animal. We swam the loose stock. It took us all day to get across. The river was about 240 yards wide and 18 feet deep. Friday - Met Bishop J. H. Richards of St. Joseph. Bro. Snow having sent a request for our company to stop here and work the road, I sent him a pencil note by Bro. Richard to say that for lack of feed for our stock, and lack of tools and powder we could not do so to any advantage. Crossed the Lee hill without any serious accident and reached Navajo Springs at a late hour. Saturday - Lay in camp. There was scarcely enough water for our stock. Sunday Dec. 22, 1878 Reached Bitter Springs. On the way one of Lohi West's wagon wheels broke down. I went back to ascertain the cause of delay. Sent back a wagon to help bring him into camp. Monday - Lay by for repairs. Used a brake bar for spoke timber. Bro. James Ellsworth who overtook us put in six new spokes and we set the tire. The wheel was well repaired. The water very poor; not enough for the stock. Tuesday - Nooned at Limestone Tanks, but there was no water in them. Camped near the divide about 16 miles. Wednesday Dec. 25. Commenced snowing about 7 a.m. Camped in the canyon. Traveled about 8 miles. J. H. James came along on his way to Utah. Sent postal cards by him. Thursday - reached Willow Springs, 16 miles. Friday - Late start. Reached the Moencoppy wash; 10 miles. Saturday - Reached the Little Colorado river with its scattering growth of scrubby cottonwoods. The stream was low and sometimes we understood it altogether failed as a running stream, though water could always be found in holes in its quicksand bed. Sunday Dec. 29. Drove about 8 miles. Camped on the river bank. It snowed a little. Monday, did not move camp. Tuesday, reached Black Falls. Wednesday Jan. 1, 1879. Reached Grand Falls. Thursday - Crossed the river at the ford 5 miles farther on. The banks were very icy and difficult; all doubled teams. Traveled 5 miles farther and camped. Friday - Traveled 15 miles. Camped on the river bottom. Teams tired. Saturday, camped about 1 mile below Brigham City. Sunday Jan. 5 Attended the meeting at Brigham City. C. P. Liston spoke. I followed. Went over to Sunset and attended evening meeting, where I spoke. Monday - My horses gone. Bro. Fish and I started to hunt them before breakfast and on foot. Struck their tracks about 4 miles from camp. Tracked them about 16 miles farther. Found them near Sunset Pass. Caught them and rode back to camp, arriving about 8 p.m. Tuesday, Snowing and blowind. Did not move camp. Wednesday - Drove over to Sunset where we all took dinner at the big table. Smith D. Rogers and my daughter Eliza's infant being very sick, they with some others of the company stopped. The rest of us moved out about 2 miles. Thursday - A terrible windstorm and bitterly cold. Traveled in the p.m. about 8 miles. Saturday - Heard that Bro. Roger's baby died last night. With Jos. Fish and S.S. Smith, jr. went back and attended the funeral. The Sunset people were very kind. Camped all together again. Sunday Jan. 12. Reached a point on the river bottom about $1\frac{1}{2}$ miles below St. Joseph. Monday - Reached the Leroux Wash about 3 miles below Baradoes. Tuesday - Camped at the peak about a mile below Woodruff. Went up and called on Bro. L. H. Hatch who called a little meeting, spoke. Wednesday - Recrossed the Little Colorado about 4 miles above Woodruff, slippery and bad. Camped among the hills 5 or 6 miles farther. Thursday, January 16, 1879. Reached Snowflake. Were welcomed by Bros. Hunt and Flake. There were about half a dozen log houses in the place besides one adobe house with a flat roof. Bro. Hunt kindly allowed us to use a room of his house for the time being. Monday - With Bros. L.H. Hatch, Jacob Hamblin and some others I started over to St. Johns with a view to purchasing a place for a home, and also acting on behalf of the little company from Parowan. Camped for the night at the Tanks, 21 miles east. Tuesday - Halted at Concho, 10 miles, a Mexican village on a little creek fed by springs. I was informed the place could be had for \$800 in stock, including everything of any value on the creek. Was very favorably impressed with the place. Went on to St. Johns 15 miles farther arriving

at dark. Camped in the edge of the little town. Wednesday Jan. 22. The town comprised a small collection of adobe houses in the Mexican style, flat roofs, earth floors with but few glass windows. The water was of very poor quality. The settlers seemed low in the scale of intelligence. There seemed to be a plenty of farming land. Morris Barth came to our camp as did also Apodace the Mexican Justice, also Milligan the first white settler on the Little Colorado river. Called at Sol Barth's place, the man who had charge of the place to sell it, as reported, but he had gone away, evidently expecting us to follow him up or else wait his return. As I did not like the place I did not feel to do either, so we started back, some of the party going on to Round Valley. Camped at Concho and bought some of the finest onions I ever saw. Returning to Snowflake we conferred with the brethren from Parowan and concluded to join Bro. Flake in his purchase of the Stinson ranch for \$11,000 in cattle, to share pro rata with him and draw for the farming land. Our farming land would thus cost us \$8 per acre and our town lots \$18 each. I selected 4 town lots, 1 block, in the southwest corner of the town plot. Assisted to lay off a road to the forest on the Mogollon mountains 18 miles distant, and commenced getting logs for a two roomed log house, assisted by Jos. Fish. After obtaining our lots we moved out upon them. After our land had been rudely surveyed and plotted we drewed for it. There was no fence and the water ditch which led to the field had been nearly destroyed by the floods. The town lots were each 12 x 12 rods, 4 on a block and with streets 6 rods wide. We each received 20 acres of farming land. I covered my house with shingles made by Bro. Fish, the first I had seen in the county. This part of Yavapai County was erected into a county by the late legislature upon a petition gotten up by Bros. E.W. East and Thomas Greer; this move done unadvisedly and without consulting with our leading brethren, as I understood.

Extremely busy getting our crops planted and protected with a fence. We obtained seed wheat at St. Johns. My nephew John A. Smith returned to Utah on horseback alone, without one extra animal. I was able to do considerable work, much more than was common for me. The brethren at Sunset and St. Joseph kindly furnished us a quantity of lumber at their saw mill 125 miles distant, and although a long distance for us to haul it, still it was a great accommodation to such as would have been unable to buy. I received about 1500 feet. It had been decided to hold our first quarterly conference on Saturday, June 28th at Snowflake. Notices had been sent out accordingly. Elders Wilford Woodruff, Lot Smith and George Lake came from the Little Colorado Stake and a tolerably good representation from the different localities of ours, the Eastern Arizona Stake.

Among other things Pres. Woodruff said, "We were ordained to the Priesthood before we were born as was Job. We have but a little time to labor here. When we go hence we shall meet our record and read our history in the great library of the Celestial Kingdom of our God."

Bishop John Hunt reported the Snowflake Ward; Bishop Oscar Mann the Forest Dale; and Elder James C. Owens the Frisco Branch; and Elder Luther C. Burnham the Savoia Branch. There were reported 664 souls in the stake. I was sustained as president of the stake, and besides the authorities already named, Jacob Hamblin was sustained as Presiding Elder for Round Valley Branch and Joseph Fish for stake recorder. The following brethren were sustained as missionaries to the Lamanites; Luther C. Burnham, Ernst A. Tietjen, Ammon M. Tenney, Jacob Hamblin, Llewellyn Harris Ebenezer Thayne, Peter J. Christofferson and Bateman H. Wilhelm; and as home missions, Lorenzo H. Hatch, John Oakley, Orson Cluff, James Deans, Joseph Cardon, Noah Brimhall, Smith D. Rogers, Jesse H. Perkins, A.V. Greer and Joseph Cluff.

Pres. Woodruff further said, "It matters not where we are. We are all on missions. It is our calling to build up the Kingdom of God. The evil spirits are ever busy trying to destroy the Kingdom of God, but the Church has grown from the time of its organization to the present. It has never gone backwards, and there is no power to stay the hand of the Lord. All His purposes will be fulfilled." Said we should live close to the law of God, be prayerful in all our labors, over our families and fields. Knowledge and the Priesthood is all we will take with us when we die. We will have to have mere temples. We have got to redeem the dead. We should be prepared for the coming of the Son of Man."

In speaking I said I hoped the Lord would open the way for us to make some impression upon the native races. When the Supreme Court sentenced George Reynolds the government sentenced every Latter-day Saint who has the love of God in him. The sacrament was administered. Pres. Woodruff said this nation would go like the Jaredites went. He pronounced the benediction. Adjourned for three months.

A few days afterwards I joined teams with Bishop Hunt and started on a trip through the stake. Held meeting at Round Valley at which some outsiders were present. This is the most fertile valley that any of our stake occupy, but all the productive parts are in the hands of outsiders and when I came first to look over I felt melancholly, feeling that it had been a land of violence. From Round Valley we went by way of Coyote Spring 8 miles to the Salt Lake, 27 miles farther across the territorial line into New Mexico. Here was a small fresh water spring very acceptable to our animals, where we filled our kegs. The lake lies in a depression, and was evidently once the crater of a volcano. The water is shallow, the bottom covered with a layer of mud. On the mud the salt forms in crystals. Two brethren from St. Joseph were here getting salt which they scraped up and carried out to the shore,

where it was spread out to dry. From here we started north across a waterless upland for 60 miles to the Zuni river. We could see clouds and showers in the distance, but no rain fell where we were. Camping just before dark in a little canyon and taking the animals out on the mesa to hobble them, to our joy we found plenty of good sweet water in the hollows of the rocks, supplied by the rainfall. We reached the Zuni river about 5 miles below the Zuni village of Ojo Pescado. Here the Indians were farming quite extensively. Ten miles farther east brought us to our little settlement of Savoia, with a few families in this secluded but romantic little valley near the great continental divide. There is but little water and the brethren had not been successful in the attempt to save it in a reservoir. Here grand pine forests stand out in their dark evergreen on every hand. The brethren make their living freighting for Fort Wingate 25 miles north. When at home they whipsaw a little lumber. We were entertained by Bros. Burnham and Tietjen. We held meeting and sustained by vote Luther C. Burnham as Presiding Elder. Went over to Little Savoia about 4 miles south and held meeting at the Tenney ranch, inhabited by Nathan C. Tenney and his two sons, A.M. and Samuel, with their families. The senior was absent on a mission. Held meeting, two or three Navajos present. Savoia is situated at the head of the Zuni river and must be at a high altitude. This river has this peculiarity not unusual with the rivers in this country. It is only at rare intervals that there is any water in the river. 15 miles below Ojo Pescado we came to the principal village of the Zunis, built in and upon a circular hill, situated on a wind swept plain. They have burrowed into the hillside to make the lower and outer row of dwellings but these have no openings excepting through their flat roofs which are also the dooryards of the next tier of houses following up the hill. There are holes for doors in the second tier of rooms and so on up the hill for three or four tiers of rooms, communication being kept up by means of ladders from bottom to top. There is a lane about 14 feet wide which leads into the village in a winding way from the north side. There is a ruin of an ancient Catholic Church in the middle of the village. It is said that all the tribe, some 4000 persons, gather here to winter. The place is scantily supplied with poor water from wells outside the village. The place is noisome and filthy. A free school for the young Indians is maintained by Presbyterians, who have a school building nearly buried in drift sand just north of the village. We called to ask the favor of drawing some water from their well which was surlily granted. The Indians appear to raise sufficient grain for their support and wool for blankets and for knitting stockings, indeed we saw men knitting while herding sheep, a rare example of industry among Lamanites. They had a few rude carts with oxen to draw them and some asses hobbled out on the naked plain. These with their sheep and their industrious habits constituted their means of support. They were the first of the village Indians I had ever seen. They were no doubt unmitigated pagans though they generally profess the Catholic faith and a few of them had been baptized by our Elders. It was here that so many were healed of the smallpox through the laying on of hands by Llewellyn Harris winter before last. Passing the Indians fields of corn and crossing the territorial line we came to some springs where is a splendid sheep ranch kept by one Dan Duboise. A little farther on we came to a Mexican ranch and still farther on to a place where A.M. Tenney was having a well dug which was afterwards called Windmill ranch. We came to the Little Colorado about 12 miles below St. Johns and about 8 miles farther down after crossing the river we came to Greer's ranch, passing Hunt's and Lopez's ranches. Remained overnight at Bro. Thomas Greer's.

Wednesday July 23. We continued down the river some 10 or 12 miles farther, where we turned off for Snowflake, but as the road was dim we missed it and traveled some miles without a track. We reached home late as we were anxious to be present at the celebration the following day. Thursday - July 24. We had a celebration at which I officiated as orator of the day. Friday - Joseph Fish, my nephew S.S. Smigh, jr., and K. W. Dotson started for Utah. Bro. Woodruff visited us the forepart of August. On the 10th he preached on the fulfillment of prophecy and the judgment that would shortly overtake the wicked. He visited the village Indians in company with Bro. A.M. Tenney. Saturday, September 27. Our quarterly conference commenced in Snowflake at 10 a.m. Present besides our local authorities Apostle W. Woodruff, also Pres. Lot Smith of the Little Colorado Stake and Elders J. Bushman and A.S. Gibbons. The Bishops and Elders in charge verbally reported their wards and districts showing general contentment and prosperity as sufficient grain had been produced to sustain the Saints in the stake until another harvest. Pres. Woodruff spoke of his recent visit to the village Indians of New Mexico. There were 32,000 of them and he considered them a very superior race of Lamanites. Pres. Lot Smith urged the importance of our laboring with these children of Israel. I said there was nothing to be compared with that greatest gift of God, eternal life, and we should hold ourselves in readiness to undergo anything for the sake of the gospel and under no circumstances to compromise a holy principle for the sake of keeping out of trouble. Pres. Woodruff urged the Saints to faithfulness and to never give up a true principle for the sake of worldly honor.

Sunday Sept. 28. The authorities were unanimously sustained by vote. Lorenzo H. Hatch and Oscar Mann were unanimously sustained by vote, as counselors to the president of the stake. Bro. Gibbons said he had spent 25 years as a missionary among the Lamanites much to his satisfaction. Sacrament was administered. Pres. Lot Smith referred to the blessings of God upon this land since the Saints settled here. Adjourned for three months.

At a priesthood meeting Apostle W. Woodruff spoke of the advantages to be derived from having a Board of Trade; by consent of the meeting he nominated for such board Jesse N. Smith, John Hunt and Peter J. Christofferson, who were sustained by vote. He also spoke of the advantages derived through having a cooperative store. I nominated A.J. Stratton, Joseph Fish and John Kartchner a committee to level a ditch to get the water out on our townsite. Bishop Hunt nominated A.J. Stratton, A.H. Branch and A.Z. Palmer a committee to take charge of building a school house, all sustained. J.R. Hulet acted as recorder pro tem.

I harvested my crop which was good, though the amount I had was not large; built a bin and threshed my wheat, amounting to nearly two hundred bushels. Bro. Woodruff during a visit about the time I threshed my wheat positively forbade me signing any paper as surety for the payment of money.

I arranged as well as I could for the comfort of my family here and taking my team started for Utah in company with John R. Hulet. At St. Joseph we were joined by Henry Despaine on horseback. I took on his bedding and provisions. At Sunset I saw Bro. Woodruff. Lot Smith was very kind to me as he had previously been in lording me breadstuffs. We soon overtook a family named Haws on their way to Provo and with them a young man, a son of Moses Cluff. At Willow Creek or Springs we were joined by A.S. Gibbons and family. At Bitter Springs we met Moses Cluff and family. At the ferry we overtook an old man named Taylor on his way to Cache Valley. He also joined us. Tuesday Oct. 21. We met Joseph Fish and family on their way to Snowflake. Friday Oct. 24. Reached Parowan and found the family all well and overjoyed to meet me.

Near Panguitch there occurred an amusing incident. A man mistook me for my brother Silas and asked if I was soon going to start for the San Juan river and I said no. He said it was so reported and I ought to be as good as my word. I then explained to him his mistake in the man.

I made arrangements to move the balance of my family to Arizona in the spring. I sold my town and field property to John and William Bentley for \$2700, they to let me have what teams and stock they could before I started in the spring and their note for the balance. As I had been elected a Representative to the Legislature I asked Bro. Snow if I should not resign in consideration of my move to Arizona, but he strongly advised me to serve.

I received a letter from a young woman at Cedar City asking the privilege to become a member of my family. I went to Cedar City and called on Bishop Hunt after first receiving the sanction of my family. The Bishop assured me the girl's character was good. I called on the family and explained the circumstances to the mother of the girl. The father was out with the sheep herd. The mother objected to me on two grounds: first, I was poor, and second, I was going to Arizona, but the girl still expressed her preference for me. It was arranged that the girl should go home with me and get acquainted with my family, but when I called in the morning she asked me to give her back her letter as her mother was so much opposed to the arrangement. Thus ended the matter.

I learned from the stake record of the quarterly conference held in Snowflake Dec. 27, 1879. Apostle W. Woodruff, Pres. Lot Smith and Bishop George Lake were present besides the largest part of the local authorities. The statistical report showed the number of souls to be 748. Pres. Woodruff made some prophetic remarks. He said, "Those who meet together often the Lord loveth." Said the history of this Church would a million of years hence be as interesting as any other part of this world's history. It is just as important for us to perform our duties now as it was when Joseph Smith was on the earth. God will hold us accountable for what we do while in the flesh. This work will still go on, no matter who lives or dies. No man or set of men will stop it. We all have power to do what the Lord requires of us. All mankind will meet their record the other side of the veil. We have not come here to get cattle, but to do a greater work. We should work for the Kingdom of God, and for no one else. We do not realize the changes that are at our doors. There will be a change in Zion. If we were united we would have so much power that none could withstand us. We shall soon pass away and we should prepare ourselves for the future. Zion will lengthen her cords and strengthen her stakes until she will cover all of the North and South America. There are none of our sins but cost us ten times as much as they are worth. Our probation in the flesh is as important to us any other period, either before or after. Our government will do no more than the Lord permits them to do. They will not be able to stop the Lord's work, but they are trying to pass laws for our destruction. Spoke of the last great battle of the Jaredites and also of the Nephites and of the great number of the slain. The judgments of the Lord will be poured in these days upon the nations. There will be a great change. There will be no United States in the year 1890." He also advised the brethren not to take any steps politically or otherwise that would affect the interests of the people without first having counsel on the matter. Further said no person has a right to preach what he does not practice. Advised all young men to let liquor alone. We have young men in the Church who drink, smoke and whoring. Some of the heirs of Pres. Young are going to hell. We are nothing but what God has made us, and we must give Him the glory. Other brethren made good remarks. There was but little if any change in the local ministry.

To be continued.