

THE
KINSMAN

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Vol. III

One of our reporters went to the home of the oldest living child, Silas D. Smith to get a story from him for this issue. He was not in so the reporter did the next best, got a story from his wife, Ellen J.L. Smith.

This fine couple of young old folks have seen and made a lot of history. They form a link between the pioneer days of Utah and Arizona and the present. They can give us younger people many valuable lessons on how to meet and solve the problems of life.

Aunt Ellen was born in Santaquin, Utah, and lived there until she was ten at which time her family was called to help build new settlements in Arizona. The Larsons lived at Snowflake for five years then the parents with their two remaining unmarried children, James and Ellen moved to Pima, Arizona. Ellen was taught to work. At the age of 12 she could card wool, spin the yarn and knit stockings and other articles of clothing; she could also operate her mother's loom and weave cloth of intricate patterns. She was eager for knowledge and an ardent reader. Outstanding characteristics are initiative, industry, resourcefulness, versatility and progressiveness. She says that early in life she resolved not to spend time and energy reading novels. She has read the standard works of the Church and all of the Church magazines. She recommends that all Church members give themselves that same educational foundation.

Her school teachers in Snowflake were Annie Hunt, Ida Hunt, William Leslie and Jesse N. Smith, jr. The last named, she says, was the best teacher she had. After moving to Pima she finished the 8th grade and the teacher told her she should attend the B.Y.A. at Provo. She complained to her parents for leaving Santaquin and taking her so far away from schools and colleges. Her mother made this prophetic answer: "My girl you will never lose anything because of your parents having obeyed counsel." While she never attended college she has been referred to on numerous occasions as a "teacher", a "college woman", the smartest woman in San Juan County etc."

To help meet the family budget she has entered new and untried fields of activity and made a success of them. Here are some of them: milliner, merchant, apiarist, photographer, artist, poet and homesteader. It was she who filed on the homestead near Monticello and insisted on planting an orchard there. When it came into bearing it was the only "dry land" orchard in the state and the ranch was designated by the U.S.A. as the "Outstanding dry farm in the state of Utah."

She told us of her first date with Silas. One Friday evening he came to her home all spruced up and timidly asked, "Sister Larson, can Ellen go to the dance with me tonight." Ellen who was in the room spoke to her mother in Swedish saying, "Tell him no, I don't want to go to the dance with him." Mother Larson replied, "Oh, yes, Ellen will go to the dance with you." So their romance got started.

At about this time Uncle John A. West started a dancing school in Snowflake and Silas induced Ellen to be his partner. Silas soon learned the "steps" and overcome his awkwardness. Then his best girl no longer hesitated to go out with him. Ellen had many suitors and several "proposals" before she was sixteen. She looked the field over and decided in favor of Silas but with the proviso that she wouldn't get married until she was eighteen. They were married in the St. George Temple shortly before she was twenty. On the return trip by team and wagon she knit two pairs of wool socks for her husband. Present day brides could hardly match that.

A thumbnail sketch of the lives and times of 45 devoted but generally not well known Latter-day Saints is the new Sunday School text for the Gospel Doctrine class next year. A chapter on Jesse N. Smith is included in this text.

Clarence and Esther Shumway had their family of 8 living children and their grand children together on Thanksgiving day. It was a real reunion and the only occasion when they have all been together since 1933.

Samuel and Lula spent Thanksgiving day in Phoenix with their daughter Lula. Samuel observed a birthday, November 21.

Lorraine and Hyrum Broadbent are in Mesa for the winter doing Temple work. Lorraine observed her birthday November 28.

David Randall youngest son of Howard and Ethel has reported to Salt Lake Mission home before leaving on his Mission to Mexico.

June and Hyrum are spending their vacation in the Valley of the Sun. A week before they left Salt Lake their youngest daughter, June S. Harker and two children from Shelly, Idaho visited them. Virgil drove them to Mesa in Marvin's new Studebaker then he returned to BYU. They report the birth of their 24th grandchild, Ronald McKay Smith born November 10 to Oliver and Barbara. Oliver is on Sabbatical leave from the BYU attending Iowa City University where he is working for a doctorate in Journalism. Hyrum and June's 25th grand child, a girl was born to Lois and George Whitaker November 30.

Silas D. has prepared a "ready reference" of the birthdays of the family for your convenience, as follows:

JANUARY Third Emma S. West, 1st wife (Aunt Emmie) 1836-1910. Fourteenth. Augusta M. Outzen 4th wife (Aunt Augusta) 1854-1932. Twenty-third Josephine #2 1855-1894. First Rachel #34 1889-1940

FEBRUARY Thirteenth. Adelaide #3 1857-1927. Twentythird. Eliza #5 1859-1927 Second Sarah E. (Sadie). #8 1866-1892. Twentyfirst Sariah #15 1873-1923

MARCH Twentyssecond Daphne #4 1847-1937 Seventh Ruth #28 1894. Nineteenth Lehi #36 1891-1918

APRIL Sixth Emma Larson (Aunt Em) 5th wife 1863-1943. Eighth Saphronia #38 1892. Third Natalia #40 1894

MAY Sixteenth Jesse N. jr. #7 1861-1912. Tenth Priscilla #20 1877. Seventh George #39 1893, Twentyssecond Margaret F. West 2nd wife 1838-1864

JUNE Tenth John Walter #12 1871-1936. Twentyfourth Lucy #23 1880.

JULY Fourteenth Dena #14 1872-1940. Eleventh Agnes Maud #17 1874-1879. Seventeenth Martha #21 1877-1931. Twentyninth Wikens #42 1899.

AUGUST Twelfth Seraphine #1 1853-1909. Sixteenth Bashie #11 1870-1946. Sixth Anna #27 1883-1910. First Elias #35 1889. Thirteenth Leah #37 1891

SEPTEMBER Sixth Joseph W. #6 1859-1944. Ninth Silas D. #9 1867. Fifteenth Susan #10 1868. Twentieth Ellen Mauretta #13 1871-1872. Eighth Editha #22 1878-1931. Twentysixth Don Carlos #30 1886. Sixth Margaret #25 1882.

OCTOBER Twentieth Julia #19 1875. Twentythird Rebecca #31 1886. Twentysixth Esther #32 1887. Twentysfifth Myrtle. First Foss #44 1905.

NOVEMBER Twentyfirst Samuel F. #16 1873. Twentys seventh Robert C. #18 1874-1920 Nineteenth Caroline #29 1884-1924. Twentyninth Lorana #33 1888.

DECEMBER Second Jesse N. Smith 1834-1906. Seventeenth Janet M. Johnson 3rd wife (Aunt Janet) 1848-1933. Fifth Asahel H. #24 1880-1947. Fifteenth Hyrum #26 1882 Twentysfifth Millie #41 1897-1931.

The present editor and publishing company are happy to announce that a new editor and staff will take over the Kinsman the first of January 1950.

THE KINSMAN

A monthly publication of the Jesse N. Smith family for the fostering of good will 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, Mesa, Arizona

JOURNAL OF
JESSE NATHANIEL SMITH

He agreed to go and I gave him a letter of introduction to Samuel C. Davis & Co. Returned to Snowflake with Bros. Hunt and Fish via Thomas L. Greer's, who was very sick. Slept in a cave in the rocks by the Little Colorado river to avoid the rain, but did not like our quarters.

I had moved my wife Emma with Sadie and her two youngest boys down to Brigham City on the railroad where they opened a boarding house for the hands in the office in the rooms formerly occupied by the Brigham City order. The summer rains were unusually plentiful and the river very high, so much so that the Little Colorado could not be forded.

Early in August I received a letter from C.E. Cooley informing me that a serious outbreak of the Apaches had occurred and that the troops in Fort Apache dare not move beyond their lines. The Indian rumors becoming so alarming that I determined to proceed to Snowflake on horseback. Thomas C. West and George Adams volunteered to accompany me. The water was so high we did not try to cross but traveled up the south west side of the river. We crossed the Chevellons Fork with difficulty. Ascertained that the St. Joseph dam had gone out with the flood. The ground was so muddy and slippery that we made slow progress. We were a little over 24 hours on the way, reckoned 75 miles by the road. Found all well, no excitement existing. The troops had captured an Indian prophet, and some Indian scouts in the employ of the government had mutinied and attempted his rescue. In the melee that ensued the prophet and his wife were killed as also were Capt. Hentig and 6 soldiers. A number of the mutinied scouts took to the mountains and all efforts to capture them proved unavailing. I returned to Brigham City where John W. Young treated me with much contempt because he had not been chosen a director of the ACMI when the truth was I had not made a nomination or suggestion as to who should constitute the board of directors. I moved my folks home to Snowflake.

Saturday, September 24. Quarterly conference held at Snowflake. After preliminaries I said, "We have evidence that this land has been densely peopled. It will be blessed to us according to our faithfulness. We should lay a foundation in the beginning that the blessings formerly enjoyed may return upon the land. We are as much pioneers in the moral world as much as in the settling of the country. We are occupying a great many small places. Our settlements extend for hundreds for hundreds of miles. When the Saints were driven out of Far West, Mo., Gen. Clark advised them never again to assemble under Bishops and Presidents. We have not heeded that advice for we have a Bishop in every settlement. But we will join our neighbors in every laudable undertaking, like building schoolhouses, keeping up schools, and according to all the full liberty of conscience that we claim for ourselves."

The Indian excitement had caused a number to move in from the outlying ranches. Pres. Erastus Snow had lately come from Utah, first heard of the Indian troubles upon his arrival at Sunset, felt that this trouble would soon blow over. The Lord over rules in these matters. We should trust in Him and keep our powder dry. The best way to preserve peace is to be prepared for war. Felt that the Lord would preserve His Saints to do the work that is required at their hands. L.H. Hatch said it is the right of every man to preside in his family as the head. A son has a right to receive the counsels of his father as long as that father has the spirit of the Gospel. The Lord is able to build His kingdom and if we hearken we will be numbered among the first laborers therein. We have plenty of facilities here with which to build up settlements. Bishop Udall said God's power alone can preserve us in the truth. We are pioneering the way for a mighty host. The spirit of contention clings to some of our settlements and it appears that it will continue to the next generation. Oscar Mann said it was better to live in forts than to live in fear. E. Snow said we here were isolated from Utah, and from nearly all the world. Wherever the Saints plant their feet trade and traffic follows, for we are a progressive people. If God gives us wives and children it is the beginning of our kingdoms. We should imitate our Father and be fathers to those that He has given us. The duties of the Elders are plain if they will only open their eyes to see them; it is their duty to educate the people and teach them to be righteous, just and holy. We are forming associations to endure forever. The man who understands these privileges would not exchange them for all the wealth of all the Indies. Still, how many turn away to all manner of wickedness, and cormorants follow along to prey upon the people. Let your eyes be open and do not permit wolves in sheep's clothing to enter in and devour the flock. In laying the foundation of new settlements build of good materials. Do not encourage the wicked to dwell with you. Learn to discern the difference between the sheep and the goats. The Elders are watchmen to keep off the wolves. We should be more strict about recommends. Be careful about those who never did belong to the Church. We are nearly as bad as the Indians about our dancing; where we have enough exercise we do not need so much dancing. Let Bishops see that corrupt men and women do not mingle with the people in their amusements and drag down honest persons to shame and degradation.

Again spoke in p.m. on importing goods and machinery. Wished all who could to work on the railroad. Myself and Bro. Jesse N. Smith have done the best we could for the people. Bro. John W. Young has many good qualities but his business

training has been on too large a scale for the majority of the Saints; thought that his heart was better than his head. Myself and Bro. Smith have not controlled the business. Bro. Young has promised to see that the brethren get their pay for their work on the road. Did not want the brethren to fool away their time checks for they will all be paid. It was difficult for John W. to be just before he was generous. What I say I say because I wish good to him and to Israel. Wished the Saints to continue their watchfulness and not let their powder get wet; did not think the Indian scare was over. Wished the people to cooperate in their business as much as possible and strive to overcome selfishness. Wished the leading Elders to feed the flock of Christ. This was their duty and it was required at their hands. We should learn our lessons well that we may avoid the rocks on which others have split. The Elder who has done great works and then returned to his sins, his sins, his good works shall not be remembered in his favor. Let no man think that his past good acts will carry him into the Kingdom of Heaven. Let no woman trust to her husband to save her unless she tries to save herself. When we seek for the spirit and it does not come we should fear and tremble. Let all be humble and prayerful. Bishops and Elders will you lay aside childishness: Be not over exacting of your leaders, but you have a right to expect your leaders to be as righteous as you are. Be kind and charitable. Seek for the spirit of your calling rather than the letter. Seek for the spirit of discernment. Seek to make use of the elements around you. Fence your lots and keep your wives and children from the hogs and cattle. Seek as much as possible to locate upon government land and not upon railroad land. These mountains may become the rendezvous of doubtful characters. Do not give such characters any footing in your midst. There is an Indian Mission in this country. Bro. A.M. Tenney has resigned the presidency of that mission, and we feel to accept his resignation. The Lord will guide us and be our leader if we will seek Him. Some feel to go ahead and do something without waiting to be told. Such shall become leaders because they are led by God, and if any seek not to obtain the spirit of their callings they will lose their positions and others will fill their places. Left his peace and blessing with the people. I said it is not advisable for the people to return at present to the outlying places, but be watchful and vigilant. Desired the brethren of Bush Valley to concentrate at Nutrioso, the brethren in Round Valley to continue fortifying at Omer and Amity and that the brethren at Reidhead carry out the plan given for that place, and if Bro. Whipple can gather around him ten or twelve good men they can locate above Reidhead but they should not take their families there until more peaceable times. Wished the brethren at the little saw mill to be properly organized for defense and those at Woodruff to partake of the same spirit.

Monday, September 26, 1881. James Lewis was ordained and set apart as a High Councilor for this stake of Zion by Erastus Snow to fill the vacancy occasioned by the death of Thomas L. Greer. Some more building of a temporary character was done for the ACMI at Holbrook, and some more goods were received from John W. Young which were credited to various individuals in payment of accounts that he owed them. Charles Jarvis and Joseph Fish went in as clerks in the store. Wells Fargo & Co. opened an express office in the store building and appointed Joseph Fish their agent.

I returned to Brigham City with Bro. E. Snow who as agent for the Church sold to William J. Flake the old steam saw mill owned by the Church and used by the Sunset Order. I signed the note as surety for the payment of \$2000, at Bro. Snow's express request. There was a party getting ready to go to Utah from Snowflake. I made arrangements before leaving home for my son Joseph W., who with his wife was going to Parowan on a visit, to bring my team along, and a young woman named Emma Larson, daughter of my nearest neighbor, Bro. Mons Larson. I joined the party at Sunset. They did not cross but went down on the northeast side of the Little Colorado river. We had a very pleasant and successful journey, arriving at St. George without especial incident. Atof Larson and I put up at Bro. Snow's hotel for a few days. I also visited Marius Ensign and family at Santa Clara, and Bro. J.W. Crosby and family in St. George.

Friday, October 28. Emma Larson was sealed to me in the temple by Pres. J. D.T. McAllister, also receiving the same day her second anointing.

Stayed overnight at Christiania West's in Washington. Stayed overnight at Henry Lunt's in Cedar City. At Parowan stayed at my daughter's Hannah D. Dalton; also received hospitalities at William H. Dame's, Edward Dalton's and William C. Mitchell's. With my son Joseph W. started on the return journey. Stayed overnight at my brother's in Paragonah, though, he was not at home. Stayed overnight at my brother's daughter's, Mary Eleanor Owens in Panguitch. The weather was cold and stormy. Were kindly entertained by Bro. Charles Pulsipher in Sink Valley. Stayed overnight at Joel H. Johnson's in Johnson. Reached home safely. Found my new log house partially finished, thanks to the exertions of Bro. Fish and others. While at Parowan Pres. Taylor and party came in from the north. At an interview with Pres. Taylor I was told that I need not stay any longer on the railroad than I wished to do. This permission to quit that work was very welcome as my situation on the road was very far from being a pleasant one.

Sunday, Nov. 27. At Snowflake I gave an account of my recent journey, also of the public teachings of Pres. Taylor and party that I heard in Parowan. Spoke upon the evils of dancing. Some did not realize that it was not a part of our religion, while rest and recreation are necessary; believed that as a Church we had

lost more than we had gained by dancing, especially has the round dance been termed "the dance of death." Notwithstanding the partial permit of Pres. Taylor I felt to use my influence against round dancing in this stake of Zion.

Sunday Dec. 4. Joseph Lillywhite was ordained a High Priest and set apart as first counselor to Bishop Owens in the Woodruff Ward.

In company with Bros. L.H.Hatch and J. Hunt I visited the Saints in the south part of the Taylor Ward. We held meeting at Bro. Staley's and stayed overnight at Bro.E.Ellsworth's. The following evening we held meeting at Bro.William Follett's on the Corduroy Creek and concluded to go on to Camp Apache. We stayed overnight at Bro. Follett's Arrived at Camp Apache. The post trader, Mr.Lacy,treated us very coolly although our vote elected him to the legislature. We went down to the adjutants office where meeting the officer of the day I handed him my letter of introduction to Gen. Carr the commandant, from Mr. C.E.Cooley. The officer ushered us into the general's office, who welcomed us right cordially to such hospitalities as he could furnish. I afterwards learned that he had sent me an invitation to visit him by Bro.Llewellyn Harris, though I did not find that out until some time afterwards. He defended his action in arresting the Indian prophet which led to the outbreak of the scouts, the scrimmage and the death of the prophet which followed. We had a very lively debate with the general on the subject of plural marriage. He promised to send us warning of any threatened outbreak of the Indians, and we left next morning well pleased with our visit.

Upon our return we visited Forest Dale, supposed by some to be upon the White Mountain Indian Reservation and claimed by others not to be upon it. One thing was evident, the Indians had farmed there quite extensively, and the place was well adapted to raise corn without irrigation. A number of the brethren had gathered in there though it was probable the Indians would return there in the spring.

Wednesday Dec. 14. We held meeting there in the evening. I counseled the brethren to fully satisfy the Indians for their land claims when they returned in the spring and also to help them cultivate their patches, and treat them kindly and deal honestly with them. Referred to the 49th chapter of Genesis. Asked the people to use their influence against round dancing and against excessive dancing. Also warned them against covetousness.

Thursday Dec. 15. Meeting was held in Bro. Staley's house in Showlow. I spoke of the advisability of dividing the Taylor Ward; the new ward to comprise all the Saints from, but not including Sherwoods Mill on the east, including the forks of the road and Forest Dale, to but not including Reidhead's on the north, to be called Forest Dale Ward, with William Ellsworth as Presiding Elder who would also be authorized to receive tithing. I said that such things should be done in the name of the Lord and by the consent of the people. We should not mingle with outsiders but preserve ourselves pure and unspotted from the world. Bro. Hatch counseled the Saints to be humble and prayerful and to cultivate the spirit of the Lord. Bro. Hunt spoke of our duty to uphold those that are over us in our faith and prayers. Elders E. Ellsworth, H. Hansen, William Crookston, William Haws and Thomas Adair spoke endorsing the organization and the remarks that had been made.

Sunday Dec. 18. At a meeting held in Snowflake I spoke on the subject of dancing. Reprehended the practice of swinging around in a wanton manner and more times than the figure or the music required. Musicians in the Church who played for round dancing were accessory thereto. Recommended parties to attend dancing schools and learn how to deport themselves properly. Similar remarks were made by Bishops Hunt and Udall and Bro. John A. West.

Saturday Dec. 24. Quarterly conference was held in Snowflake in the Relief Society Hall. I made the opening prayer and dedicated the hall. I stated that Pres. Taylor did not wish to call the Saints to live in particular localities, but let them choose their own location, and then let them report themselves to the local authorities. Elder N.C.Tenney made a report of his late mission to Minnesota. Apostle B.Young said we are not called upon to fight physical battles. We should have a constant love of the truth of the work. It is of no use for sinners to think they are safe because they are with the Saints. We condone so many faults among the Elders that it gives us a bad name among our neighbors. We should make a combined effort to honor the servants of God and to ostracise from our midst those who are all the time at war with their Bishops and Presidents. We cannot have the wicked join us in our amusements. I said the reason the world heap continually upon us is because they view us from a wrong standpoint. They have dismissed the Lord from their hearts and erected an altar of their own. In waging this warfare we must always be at the post of duty. Considering the uncertainties of life we cannot afford to live one day without being on terms of peace with God and with our fellow man. In this life we must walk by faith. So long as men do not sin against the light that is within them that light will not mislead them. William Ellsworth was set apart for his duties as Presiding Elder of the Forest Dale Ward. Apostle B. Young spoke of the evil of affiliating with our enemies. When we concede to them one point they will want us to give up another, so if we yield up one right they will claim another until nothing will be left to us. We should not allow those in our dancing parties who are not worthy to associate with our families. I stated that I had counseled the Saints in the south part of the Taylor Ward not to live in exposed places. The Church both as settlements and as families must be led by inspiration.

1882 Saturday January 28. The railroad company moved the telegraph office down to Barado's ranch, which place they named Holbrook. They soon after took up the side track at the old place. This left the AGMI out in the cold. John W. Young having quarreled with F.W. Smith, the superintendent of the A. & P. railroad, the latter seemed to extend his enmity to the whole Church, and as he had a controlling interest in the lots of the new town of Holbrook, he would neither sell nor rent any ground to us for our store. As the next best move we located the store at Woodruff and erected some temporary building there for its accommodation.

The latter part of February I attended a quarterly conference of the Little Colorado Stake in St. Joseph. We made some arrangements in the Snowflake and Taylor Wards to take the water out just below Bro. Shumway's grist mill for the better accommodation of the two wards. Bro. Fish leveled the proposed ditch. I helped him.

Friday March 24. The sisters held a conference of the Relief Societies of the stake in the new meeting house in St. Johns. I attended.

Saturday March 25. The quarterly conference convened at the same place. I made the opening prayer and dedicated the new meeting house. Bishop Udall referred to the fact that we still import flour, not producing enough for home consumption. Bishop S.E. Johnson said, when we look at the parable of the ten virgins we must conclude that about half of this people will be found wanting. The Saints were cast out of Missouri and out of Illinois but it was not for polygamy, it was for new revelation. It is not polygamy that they are trying to destroy now but it is the truth. Jacob Hamblin referred to the time that the Prophet Joseph rolled off the burden of the kingdom from his shoulders onto those of the Twelve. Said that the times indicate that this is a good time to live our religion. The Lord created this world for His own glory and that men might here work out their exaltation. The Prophet Joseph said in relation to this subject, "The first part of Genesis should read, 'In the beginning the head of the Gods brought forth the wisest in all his realms to consider the formation of this earth whereon his sons might get exaltation.'" The Prophet said February 14th, 1835, that 56 years would wind up. 9 years more will make that 56 years. Many of the Saints do not know the voice of the true shepherd. Pres. Young said, "This Church will go into Sonora before it goes to Jackson County. It will only be a matter of time till Salt Lake City will be under Gentile rule." We must keep the Kingdom of God foremost in all our transactions. Pres. Hatch said we wished to make steady progress for ourselves. Spoke in favor of home manufacture. A grist mill was much needed at this place. There was one in operation now in the Taylor Ward.

At 4 p.m. a council was held wherein a difference between Bishop D.K. Udall and his first counselor James Richey was talked over.

At a Preisthood meeting I recommended the organizing of a coop-stock herd for the benefit of the stake. The home missionaries would be under the especial care of President L.H. Hatch. Pres. Hatch said Satan has great power to tempt mankind. When counsel is given we have a right to judge whether it proceeds from a right source or not. The Lord told Joseph that he could not bring forth the Book of Mormon to get gain. No man could have accomplished this without the power of God. If we sustain the authorities that are over us the Lord will not permit them to lead us astray. It is almost as much as a man's life is worth to declare that Joseph Smith was a prophet. Many who had opportunities of being acquainted with the Prophet and even of being witnesses of the truth of the Book of Mormon, yet they went astray. The sin will rest upon those who reject the truth. We should not live by bread alone. We have set out for eternal life. If we fail to instruct our children the Lord will require it at our hands. If we keep the spirit of God we will never apostatize. If we have power to do good it is the gift of the Father. I said the Christian world are wrong when they pretend to baptize infants and afterwards try to hold them accountable for covenants made by others in their behalf when they are too young to know anything about what is being done in their behalf. Luther made a similar mistake when he declared that the bread wine of the sacrament was the actual body and blood of Christ. While we owe Luther much for his labors we should not adopt his errors. The world try to ascribe wickedness to us, and feel much embittered against us. The Elders go forth willingly as missionaries to the world. Very few refuse, though it is one of the greatest trials that they ever have to undergo. Do not think that many of the brethren will have to give up their lives as martyrs or suffer from the law. Judge from the spirit of the brethren that there is something close at our doors that will try us. There are two opposing powers, one of Christ, the other of the devil. This Church does not depend upon numbers. It is necessary for us all to have trials but it is not necessary that we give way to them. The time of trial is when we hear no voice or whispering of the good spirit. There will not be a time when we can be permitted to lay off the armor of righteousness and indulge in wickedness. We must learn that the ways of God are not as man's ways. The greatest mistakes that men make are made by following the traditions of men and supposing that they emanate from God. Let us take the admonition of scripture and build upon the rock of revelation, and though the storms may come in the form of legal prosecution or false brethren, still our house will stand. The Redeemer will make intercession in our behalf, His grace will be upon us and we shall have his testimony. Thirty years ago some may have been good Saints that by degrees have become hardened.

To be continued.