

at reaching a conclusion; but when he arrives at it he stays, and when he feels convinced he is right, one might as well undertake to move the base of the twin peaks, as he.

In 1835, E. D. Woolley, L. D. Barnes and E. F. Davis carried the Gospel to the section of country where Jacob was living, the first named Elder being the first he heard preach its principles. This was in Uchland township, Chester County, Pa. He was attracted by the preaching, and felt that it contained all the force of truth; but, in accordance with his organism, he must test it before accepting. He studied the doctrine closely, and in one year he was able to make up his mind in reference to his personal position in relation to it, and was baptized into the Church in 1840, being fully convinced that Joseph Smith was all he claimed to be. He was shortly after ordained a Priest.

Brother Weiler emigrated to Nauvoo in 1841, being the only member of his family who embraced the Gospel. On arriving at his destination, he began working at ordinary labor and continued in that line, with his proverbial industry, except when interrupted by the operations of persecuting mobs. He endured the hardships and trials incidental to the life of the Saints in Nauvoo, and was ever ready at the call of duty, to stand guard and help to defend the best interests of the maltreated and abused community, with whom he had identified himself.

In February, 1845, he was ordained an Elder. When the Saints were driven from their homes by mob rule, in 1846, he went with them to Winter Quarters, where he was set apart as Counselor to Edward Hunter, who was Bishop of the First Ward at that place. The following year (1847), he started with the Pioneers, under President Brigham Young, and endured all the hardships connected with that unparalleled journey. He was one of those who entered the valley of the Salt Lake, ahead of the main body of the company, reaching here on the 22nd of July, 1847.

He had left his family behind at Winter Quarters, with the expectation and understanding that they would follow. As they did not arrive, he started out in the fall of 1847, to escort them to their new home, and went 270 miles east without meeting them. He then returned to the valley, feeling greatly disappointed at not having the pleasure of having those near him, whom it was his office to foster,

cherish and protect. They arrived, however, in the course of time, and his soul was satisfied.

He entered upon his favorite pursuit of agriculture, that being in fact the main if not almost the sole employment of the settlers in that early time. Having arrived in a state of poverty, bordering on destitution, he had a hard struggle; but his indefatigable industry, prudence, economy, combined with his unusual ability as a farmer, gradually lifted him into comfortable circumstances. So marked has been his achievement, that he is known as one of the most capable and successful farmers in Utah.

In the winter of 1847-8, when the local ecclesiastical organizations were established, Brother Weiler was set apart as Counselor to Christopher Williams, then Bishop of the Third Ward. In 1855 he was called and ordained Bishop of the Third Ward, a position he has officiated in ever since.

One peculiarity that has characterized Bishop Weiler's course, throughout, has been his imperturbable condition under the most trying difficulties. When struggling with poverty, no one ever heard him give utterance to a murmur. He has been true to every trust imposed in him, and acknowledges the hand of Divine Providence has been over him, showering blessings upon his head, in some shape or another, during his whole life. He has reached a ripe age, and, throughout his days, has had more than the usual measure of solid enjoyment. To use his own words, he has had "a real good time."

JOHN YOUNG SMITH

is a native of Thorn, Renfrewshire, Scotland. He is the son of Alexander and Elizabeth (Young) Smith, and was born October 28th, 1833. He learned the trade of harness maker, and was also a coal miner when a young man. His parents were members of the established church of Scotland, Presbyterian, at the time the Gospel was carried to the family, and he, though not of a specially devout turn of mind, was a communicant of that denomination.

His attention was first directed to the Gospel, through associating with some of his fellow miners, who had embraced it. At first he jested with them about their new religion, but he was at length struck with the marked effect which it appeared to have in influencing their course of life. He was in the habit of eating

in company with a number of them; and their uniform custom of returning thanks to God for their food, and asking His blessing upon it, deeply impressed him.

Largely by the influence of the example of some of his associates, who had become Latter-day Saints, Brother Smith, while still a young man, was led to give much serious reflection to the principles of the Gospel, and, becoming convinced of their truth and Divine authenticity, he embraced them. His uniting with a branch of the Church, and devoting serious attention to the subject of religion, was regarded by many of his friends as a remarkable course for him to pursue; for, as above intimated, he had not previously manifested a very marked bent in the direction of spirituality. What was more in line with his previous disposition, however, was a custom he sometimes indulged in, of defending his new faith in a practical and even physical manner, when he found himself beset with persecutors. For a time after he joined the Church, it seemed to fall to his lot to meet the brunt of the persecution which the handful of Saints where he resided, were subjected. He was frequently assailed by tormentors, who would apply vile or profane epithets to him, and heap abuse upon him. Sometimes, on such occasions, the limits of his patience would be reached, and he would resort to fistic arguments in answer to his abusers. As he possessed a powerful physique, and a coolness and bravery which knew no trepidation, no matter what the odds against him, his physical logic usually prevailed and brought him peace.

The subject of this sketch was baptized January 29, 1852, and was, April 15, 1856, ordained a Teacher in the Johnstone Branch of the Glasgow Conference. He often accompanied and aided the Elders in holding outdoor meetings and distributing tracts, etc. His father had been baptized in 1850, and in 1859 the family emigrated to Utah. In the spring of 1860 Brother Smith located in Franklin, now in Idaho, but then in Utah, of which place he was one of the first settlers. He returned to this city in a few months, however. On June 20, 1860, he was ordained an Elder, and in that year or soon after became a member of the Third Ward. He was ordained a Seventy in 1863, and on December 23, 1877, he was ordained a High Priest and set apart as First Counselor to Bishop