

ever it presents itself, until the Latter-day Saints, comprehending the justice of the system which our Father has established (which seeks to guard sacredly the liberties of every member of the Church), shall keep themselves within the purview of the discharge of their duties, and that the day will soon pass by when any of us, having misunderstandings with our brethren, shall seek to exercise what influence and power we may have to their hurt or injury.

I do not know, my brethren and sisters, but that this is enough for me to say upon this subject. It is a subject, however, that should be considered, and considered wisely and well in every branch of the Church of Christ. We should frown down, under every circumstance and in every place, this tendency which has been awakened in neighborhoods to an alarming extent, in some places dividing wards in two and creating a condition of things that no man who holds the priesthood of the Son of God should encourage. During the past year the nations of the world, including our own nation, have passed through an experience fraught, I trust, with eventual good to the human family. We have at least learned this—that no matter how wisely or prudently men may build, it takes but a few moments to unsettle the conditions that surround them and change in a great measure the whole bent of their lives. This Gospel has been preached now sixty-four years among the children of men. We have been sent into the world to say unto them, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Our Father in heaven has revealed to us that the creations of man shall fall in pieces when the touch of Deity rests down upon them; and that nothing shall be able to withstand the fierceness of His wrath, only that which is builded upon the rock of eternal truth. We have seen the world it its great financial concerns shaken to its very center; and distress, suspicion and fear engendered in the breasts of the strong ones, who had regarded themselves as possessing the influence and power to wield and control the destinies almost of the human race. We have anticipated, in the growth and development of the system that our Father has revealed, and which we preach to the world as the Gospel of Christ, that there would come a time, after the witness had been borne to all lands and climes, when the world would be in confusion, when suspicion, doubt and fear would find place in the hearts of men and they would look abroad to see where they could go or how they could act to avert the calamities that were pressing upon them which foreboded the destruction of the systems they had established and an overturning of that which man had built. The day may not have yet arrived when this will occur in its fulness; but the experience of the past year has borne its witness in stronger language and with more force and power than the voices of the elders of the Church have been able to do among the children of men, that when the time shall arrive to accomplish His designs in the regeneration and the humbling of His children, it lies within His power to accomplish that purpose and bring them to His feet, their pride broken, and they willing to acknowledge His hand and bow to His wish. In the time that has

gone by it was the view entertained by the Latter-day Saints—in fact, it was part and parcel of their faith,—that it was their duty to make every effort within their power to put themselves in a condition of independence, that when these storms should come and the winds should break with fierceness upon our brethren and sisters who refused the faith we had espoused, and they should long to know whence to flee, there would be a people so established and so fixed in the principles of right and of proper government to whom they could go and in whose companionship and association they could be freed from their unsettled surroundings. I trust that the Gospel which we have embraced has written itself so thoroughly upon our minds and has become so established in our hearts that we can see and sense fully the gravity of the responsibility that attaches to us, and, so far as lies in our power seek by every means we have to enhance every temporal interest of the people, providing for their wants and necessities, and giving to them the employment by and through which they can obtain that which will sustain them and the households that our Father has placed under their watchcare. To my mind, we are unworthy of the confidence and esteem of our Father in heaven if we fail in seeking to the best of our ability to advance every temporal interest and to establish everything wherein it is possible to bring independence to ourselves as well as to those not of our faith who may reside within our borders and be interested in the upbuilding and development of that which is around us.

My brethren and sisters, I look over this congregation and I wonder how many hats worn by the men have been made within the confines of our own Territory. I look around and see the heads of my sisters bedecked with hats and bonnets and the question arises in my mind, how many of them are the workmanship of their own hands, or go to create employment for our brethren and sisters? I might go on and name a hundred things that are necessary for the comfort and well-being of man, which it is possible for us to provide for ourselves; and before we can reach that condition of independence that the Lord expects us to reach, we will not only be making our hats and bonnets, but everything that is necessary to the clothing and adornment of men and women and the beautifying of Zion will be brought into being by the industrious and earnest hands of those reared within this commonwealth.

That we may learn the truth; that we may appreciate the principles which have been taught unto us, bearing upon the observance of those requirements which rest upon us in seeking to preserve peace and harmony, and in making the proper provision for those who lack the ability to care for themselves; that the sons and daughters of our heavenly Father may be a united family, blessing each other and all with whom they come in contact, is my prayer, in the name of Jesus. Amen.

Written for this Paper.

JOHN LYMAN SMITH.

ST. GEORGE, Washington Co., Utah,
June 9, 1894.

Though at a late hour I desire to place a few items at your disposal. John Smith, my father, was born in

Daryfield, N. H., July 16, 1781. Clarissa Lyman, my mother, was born in Lebanon, N. H., June 27th, 1790. They were married Sept. 1st, 1815. Their children were: George Albert, born June 26th, 1817; Caroline, born June 6th, 1820, and myself, John Lyman, born Nov. 17th, 1828; all at the town of Potsdam, St. Lawrence Co., N. Y.

My father was baptized on the 9th of Jan., 1832, and was ordained an Elder. Mother was baptized one year previously. After spending considerable time preaching, and baptizing some, father disposed of his farm in St. Lawrence Co., N. Y., and in May, 1833, removed to Kirtland, Geauga Co., Ohio. He labored in and around that place under the direction of the Prophet Joseph, taking several preaching excursions, and upon the Temple.

I was baptized by my father on the 17th of Nov., 1836, in the Chagrin river, at Kirtland, Geauga Co., Ohio. Our clothes were frozen upon returning home. At this age I had read all the small histories of men and countries I could get, generally being first in my class. Out of school hours I carried many a pail of water for the workmen on the Kirtland Temple walls; and when school was opened inside the building I attended a class taught by my cousin Elias Smith. In 1838 my father moved to Daviess County, Missouri, where we assisted in building Adam-ondi-Ahman. Our house, built of logs, was located in a point of timber near the edge of the prairie. A few hundred yards from our door, toward Grand river, the ground seemed to have dropped squarely off from twenty to thirty feet, leaving a line of almost perpendicular rocks for two or three miles, running nearly parallel with the river. This piece of bottom land was covered with a rank growth of grass, occasionally interspersed with shrubbery. It was called the Grand river bottoms, and varied in width from one to two miles. This ledge formed a fence through which a passage was seldom found from one to the other. Along this edge of cliff, we often traced rock walls with angles two or three feet in height, the angles containing pieces of ancient potteryware, all looking as if a hurricane had swept the buildings away, or an earthquake had split the ledge in two and sent to destruction the buildings so easily traced along its edge and extending prairie-wards several hundred feet.

About a quarter of a mile down the road, toward the river crossing, three or four rods to the left of the road, was a copse of trees and bushes, in the center of which was a raised stone work, which showed marks of fire, coal, etc. The falling of the leaves and blowing in of sand and dust had rounded up this knoll until it was some feet above the road. This place was where the Prophet Joseph said Adam offered sacrifice and blessed his children. I looked upon this as a sacred spot, and often used to hide there when strangers passed along the road.

Upon one occasion I ran across the road to this dell, when two men hailed me and asked me if I was a Mormon. I replied I was a — — Mormon, but had doubts about the other part of the blasphemous speech. They then asked what I carried a hickory club for. I told them to kill snakes with. After inquiring about horses, where my father was, and asking many questions, all of which were thickly interspersed with blasphemy, they