

attribute his excellent physical condition, and bodily health, as a result of his proper habits of life. He seemed to be a perfect embodiment of a soldier and a gentleman. He requested that I arrange, if possible, a meeting for him with President Smith. I was enabled to do this, through the courtesy of President Smith, and when we left the president's office by the general's request, I conducted him to President Brigham Young's grave. General Gardner said that he recognized in the great pioneer of the "Mormon" people a very able general, a man of marked ability, displayed in leading his people to this land, then a desert, and the success that they have achieved in establishing great cities and communities in this distant mountain region. He also requested me to furnish him some literature of the Church. I made this request known to President Smith, and he said, "Select the text books of the Church, in as nice form as you can find them, and bring them to the office;" this was done and in the books he placed his autograph. The selection consisted of the Old and New Testaments, King James' translation—in an elegant cover of limp morocco; the Book of Covenants, combining also the Pearl of Great Price; and the Book of Mormon, in similar binding. In these three volumes President Smith placed his autograph, and when I presented the books from President Smith to General Gardner he expressed himself as much delighted with the present. He added, "As soon as I return home, or as soon as I have the opportunity, I pledge you my word I will read these books and note their contents carefully. I wish you would return my sincere thanks

to President Smith, and to your people generally, for the kindness they have shown to me since my arrival here in Utah. And," said he, "I never have received, in any state of the Union, a reception so grand, so heartily tendered, or more acceptable to me, as I have here in Utah, and especially in Salt Lake City. The large number of school children who appeared in the parade, and the numbers you have enrolled in your schools, is a revelation to me of your great prospects for the future."

I bear my testimony to you today, my brethren and sisters, that Joseph Smith was indeed a prophet of God. The Lord designated him as the Prophet of the last dispensation, and committed to him the keys of His kingdom. He stands as the president, prophet, seer and revealer of this the dispensation of the fulness of times. Although he suffered a martyr's death, many years ago, the work of the Lord has continued in the hands of the able men who have been inspired by the same prophetic ministry, and today our leaders are inspired and blest with the spirit of their calling and mission. I testify to you that "Mormonism" is true, and that the glory of God's Kingdom will be realized; and, if the people are faithful, they will be partakers of the excellent results that shall come to them by keeping the commandments of the Lord. God bless you forever, my brethren and sisters, in the name of Jesus Christ. Amen.

#### **ELDER BRIGHAM H. ROBERTS.**

(Of the First Council of Seventy.)

On one occasion a woman brought her two sons into the presence of the Christ, and asked for them an appointment from the Master, that one might sit upon His

right hand and the other upon His left when He should come in His kingdom. Jesus inquired of these candidates for this high honor if they were able to drink of the cup that He must drink of, and be baptized with the baptism which He must be baptized with, and they expressed confidence in their ability to do that. He finally told them that they should indeed have that honor, but to say who should sit upon His right hand and upon His left was not His to give, but it should be given to those who should be appointed of God His Father. The course pursued by these two brethren and their mother greatly incensed the rest of the disciples, and I presume they made their vexation known, whereupon Christ called them all into His presence, and He said unto them :

"Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you; but whosoever will be great among you, let him be your minister;

"And whosoever will be chief among you, let him be your servant;

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (St. Matt. 20:25-28.)

This circumstance and these instructions connected with it mark off in sharp contrast the nature of the kingdom of the Christ and the kingdoms of this world. In one is the mastery by domination, of rule by what men call "effective government," which rests on force; in the other, in the kingdom of the Christ, is pre-eminence through service and the rule of what men call "moral government," which has for its high principles, rule through knowl-

edge, persuasion, love. One is the authority of force; the other is the authority of persuasion. The one ministers to pride, in him who exercises it, the other begets true meekness.

On another occasion one came to the Messiah and would know what was the greatest commandment, and the Christ made a reply which in effect set forth that love of God and love of man were the two great commandments on which hung all the law and all the prophets; indeed, the Master blended them into one great and first law of the kingdom of heaven, circumscribing all other laws. It is pretty generally recognized that love of man and love of God is most effectively, and perhaps only effectively, expressed in terms of service for man and service for God. Yet we should be reminded by the saying of Paul that God is not worshiped by men's hands, as if He needed anything, seeing He giveth to all life and breath; so that about the only way in which men can effectively express their love for God is through service to the children of God, to men.

Of late my labors as one of the assistant historians in the Church have led me over the field where the membership of the Church of Christ are seen rendering great service to each other and to the world; and it seems to me that we all today may be instructed and encouraged by contemplation of some of that service that the Church in days past has rendered unto the children of men.

I observe, in my historical work, that some hand has so shaped the destinies of the Latter-day Saints that they have been very much employed in rendering service to each

other, and to the world. Of course, the reception of the great truths that God revealed in the early days of the Church to the Prophet and his associates, as soon as the Church was organized, and the Priesthood began to take on something like regular form, and began the exercise of its functions, there was first of all the duty of making proclamation of those things that had been received, the Gospel, to those by whom the Saints were surrounded, and the organization of the first few branches of the Church took place. Then, in obedience to this principle of service, a mission to the Lamanites was projected, and a number of brethren, headed by Oliver Cowdery, began the missionary work of the Church, being sent first to the Lamanites, the remnants of the old races of the land. They began their westward journey, visiting Indian tribes by the way, until they reached Kirtland, where they halted, conditions being favorable to build up a church, and then continued their mission to the frontiers of the United States, where there had been gathered many thousands of the remnants of the land, and to them they made their appeal with the Gospel of Jesus Christ, thus rendering service in the work of the ministry to that fallen people.

Meantime, western Missouri had been designated by revelation as the place for the gathering of the Saints, and to this point the Saints in the East began moving. The Colesville branch moved bodily, and those who had means in that branch very generously assisted those who had no means to make that very great journey overland from New York by way of Kirtland, to the frontiers of the United States, then in western Missouri. So that they

found it necessary to bear each other's burdens and to assist each other in this first effort at gathering to the center place of Zion.

After three years the inhabitants of western Missouri rose up against the Saints and expelled them from Jackson county, twelve hundred men, women and children, stripped of their possessions and compelled to bivouac on the Missouri bottoms in an inclement season of the year. Appeal was made to the eastern branches to give service to these unfortunate brethren and sisters, and to relieve them in their distress. Men were called upon to make a march from the eastern branches to western Missouri to do what they could to reinstate these exiles to their lands and to their homes. And thus these circumstances contributed to bringing to pass the service of one part of the people of God to the other part who were in distress.

Five years later a mightier uprising took place against the Latter-day Saints in Missouri, and this time, instead of twelve hundred being exiled, between twelve and fifteen thousand were dispossessed of their lands, and exiled; and in these circumstances the Saints were again called upon to make sacrifices for and to assist each other in bearing these heavy burdens that had come upon them by reason of their persecutions. There were, during that period of time, some wonderful men developed, men who acquired wisdom by reason of the experiences forced upon them. Those were days of education, these experiences led to the development of the future leaders in Israel, who, by and by, were going to take part in a still greater exodus than that which had taken place from Missouri. Six

or seven years after this expulsion from Missouri, a still greater expulsion took place, expatriation, in fact, from the confines of the United States, about twenty thousand people were this time exiled from the State of Illinois and the surrounding states, and compelled to begin that wonderful march westward, which is the astonishment of our age in its great achievement, in the wisdom manifest in conducting the great exodus; under the inspired leadership of the apostles of God that great body of people were converted into an industrial column, which marched through the state of Iowa, and under circumstances the most discouraging, demonstrated its power to be self-sustaining, and by its industry and mutual sacrifices Israel was preserved, though in his tents and in traveling wagon trains.

It is one of the most wonderful spectacles of American history, this community on wheels, yet held together in solidarity, and effectiveness of working power, keeping up a system of government which protected the community in its rights, and preserved them as an orderly people. The wonder of that will grow more and more as we become further and further removed from it, and look upon it from a true perspective, and realize its mighty achievements.

Finally, coming to the frontiers of the United States, there was the stretch of a thousand miles of wilderness, through which this great people must be brought. The pioneer company made its dash into the wilderness and led the way, and established itself here in these mountains. No sooner established here than it began the work of carrying out the great covenant that had been made in the temple of God, among

the leaders of this people, before their departure from the City Beautiful, on the banks of the Father of Waters—Nauvoo; a covenant which bound those entering into it never to cease their efforts until every faithful member of the Church who desired to gather to the new home—yet to be founded—never to cease their efforts until every member of the Church desiring it, should be brought to the new gathering place of the Church. And this covenant the people kept, and through about eight or ten years the work of gathering that remnant from the banks of the Missouri continued until I believe the covenant of the people of God was kept, and kept by sacrifice, kept by continuous, unselfish service, which bore record of the love of God that was in the hearts of the Latter-day Saints of that period.

While doing this wonderful thing of transplanting a great people from the East through a thousand miles of wilderness to the West, the work of preaching the Gospel to the world was still cheerfully carried on. No sooner had the nucleus been established in this Salt Lake and adjoining valleys, than the Church seemed to be awakened, especially in the year 1849, to that responsibility that always rests upon the Church of Christ, *vis.*, to make known the truths of the Gospel to other people; for when this Gospel was restored to the earth in the new dispensation, it came with the spirit that was in the mission of that angel who restored it, of whom it is said, when describing his advent to the earth in the last days, he came "having the everlasting Gospel, which was to be preached to every nation and kindred and tongue and people," and

I say, no sooner had the feet of our people been planted in these valleys than an awakening seemed to come to the Church, and a very wonderful thing happened, and a very great manifestation was given to the world, of the existence of the love of God in the hearts of the Latter-day Saints, by their willingness to serve their fellow men. The year 1849 is perhaps in many respects the most wonderful year of our experience. Judge ye of it as I outline what was begun in that year. At the October conference of 1849, Brother Charles C. Rich, one of the Twelve Apostles, was called to join Amasa Lyman, already in California, to assist him in gathering up and locating the Latter-day Saints upon the Pacific coast, and to institute discipline in their midst, and so far as possible hold them together in groups until a gathering place could be established convenient for them. Before these two brethren completed their mission they made the purchase of the San Bernardino ranch of between 80,000 and 100,000 acres of the choicest part of southern California. The presiding brethren in Zion here designed that there should be established a line of settlements, of which the one upon the coast would be the terminus, and from that through the eight hundred miles between here and there should be a line of settlements established, which would afford a line of travel that should be shorter and safer than the one across the plains, through the great tribes of Indians inhabiting those plains.

That same conference appointed an apostle to carry the Gospel to the people of France, Elder John Taylor received the appointment. His work extended also into Ger-

many, and before his return he superintended the translation and the publication of the Book of Mormon, both into the French and into the German language.

At that same conference, October, 1849, Lorenzo Snow was called to establish the work in Italy. He was successful in his mission, and the work extended from there to Switzerland, and acting under the advice of his fellow apostles in England, missionaries under his direction were sent to India, and the work began in that distant land.

In addition to this that great apostle of the Lord Jesus Christ, Erastus Snow, was sent to the Scandinavian people, and he established a mission in that land and had translated the Book of Mormon into that language. That mission has been continuous and fruitful from that day until the present time.

That year, also, Addison Pratt, after being taken up here to the summit of what, to me, is a sacred mountain, Ensign Peak, where he received the holy ordinances of the house of God, he returned upon his mission to the islands of the sea. It is possible in this hurried survey that I may have omitted some of the missions that started in that year of grace, 1849, but if I have I will beg leave to print them in the record of this conference.

[Elder Orson Pratt had been sent to England in 1848 to take charge of the British Mission. The October conference of 1849 appointed Elder Franklin D. Richards to join him in his ministry, so that these appointments are connected with the period here considered. Elder Pratt held the presidency of the British Mission from August, 1848, to January, 1851. As Elder Rich-

ards arrived in England in March, 1850, Elder Pratt had his assistance about ten months, and during the presidency of Orson Pratt, aided by Elder Richards to the extent of time noted, the *Millennial Star* increased in circulation from 3,700 to 22,000; 5,000 were emigrated from the British Mission to America, and 21,000 were brought into the Church.]

I merely wanted to call your attention to enough that was done at that time, to show you what great service the Church of Christ was giving to the world by sending these apostles, strong in the Spirit of God, and in their labors reflecting the spirit of the mission of their Master, in carrying the message that had been given to the Church, to all the nations of the earth. I select this year in which to point out these things to you because it stands in such marked contrast to the spirit of the world manifested at that particular time; and what the spirit of the world would lead men to do under the circumstances in which these men wrought out their service for their fellow men and for God.

The year 1849, you remember, was the year of the gold discovery in California. A Mormon, albeit, not a very faithful one by that time, but nevertheless a Mormon elder (Samuel Brannan), taking a vial of gold dust in one hand, and swinging his hat with the other, rushed down the streets of San Francisco, crying, "Gold! gold! gold from the American River!" His cry of gold in a few days emptied San Francisco. Lawyers left their offices, merchants left their business, physicians left their patients, in a mad rush for the American River at the magic cry of "Gold;" and pretty soon that cry of

"Gold" echoed and re-echoed, not only through the states of our own nation, but even in foreign lands, and presently the world witnessed a mad rush from every direction and from nearly all lands, for the gold fields of California. They went in various ways, some of them by the way of the Isthmus of Panama, leaving the Atlantic and crossing the isthmus to the Pacific, and coming up the coast to San Francisco Bay. Others came overland; some of them went by the northern route, Bear River Valley and Fort Hall. About twenty thousand of them, in the summer of 1849, passed through our then little frontier village of Salt Lake City. But while the world was thus going mad in this rush for gold, and all seemed bound for the golden shores of California, here in these new frontier settlements of ours, where we were so near the new "Eldorado," the Church of Christ was sending men eastward, not for gold, but seeking the souls of men and the salvation and redemption of the world!

Does it not stand out in marked contrast, this difference between the selfish spirit that moves men and the Spirit of God that moves the servants of God in the accomplishment of His work? And we give in our history this magnificent proof that this little people at that time, robbed and peeled repeatedly of all they possessed, and while yet making their weary way to these valleys, a thousand miles from the frontiers of our country, yet they gave this magnificent evidence of love of God that was in their hearts, and that kind of work, that manifestation of love of God, through service to man, has been going on in various degrees from that time until the present time. There has never been

a time, there has never been years of dearth, when the Church of Christ has not given that kind of service to the inhabitants of the earth, that evidence of love of God and love of man.

In the first years of our experience in these mountains—Pardon me, please; I have formed that habit of calling these things “ours,” although, of course, they were happening before I was born, but I have lived so much in these things that it seems to me that I have been a member of the Church from the day it was organized until now, and so you must pardon me if, unwittingly, I identify myself with these movements.

Well, through the first years of our experience, then, as a Church, in bringing the people from foreign lands and from our own land to these mountains, the method at first was to bring them to the Missouri frontiers, to purchase cattle and wagons in the east, and then giving to the companies men of more or less experience to pilot them to the valleys of the mountains. In 1860, however, a circumstance happened to change that system, and widened, as you will see in a moment, widened the field for service unto the people of God. In that year, 1860, Brother Joseph W. Young, a nephew of President Young, a man of rare skill and ability as a plains captain, took a train of twenty-nine wagons from our valley after freight, and made the journey to the Missouri River and back again the same season, with the same teams. It occurred to President Young that if Joseph W. Young could successfully do that, it could be done by others and in other years as well as in 1860. The poor who were desirous of coming to Zion

could be sent for from these valleys and brought back by the same teams. The community had more teams and wagons than it had money to expend for this purpose, and therefore this new system of emigrating the poor from the Missouri frontiers was inaugurated. Brother Joseph W. Young preached on the stand after his return, early in October of the year 1860—he preached a discourse on what he called “A Treatise on Ox-Teamology,” or the art of so treating cattle that they would be able to make a journey to the Missouri River and back again without materially injuring them. And so from then until the advent of the railroad into our valley the work of bringing the immigrating poor was carried on in that manner; and the amount of it, when you come to group it together, is really surprising. Listen: In 1861 two hundred wagons with four yoke of oxen to the wagon, divided into four companies, with about two hundred and fifty men performed the service, in the year 1861. In 1862, two hundred and sixty-two wagons were sent to the frontier, divided into six companies; there were two hundred and ninety-three men, two thousand eight hundred and eighty oxen, the trains taking with them the provisions necessary both for the journey to the east and the return journey with the emigrants to the west.

In 1863, three hundred and eighty-four wagons, divided into ten companies, were sent to the Missouri River; there were four hundred and eighty-eight men, three thousand six hundred and four oxen. Ten captains were necessary to conduct the trains.

In 1864 one hundred and seventy

wagons were sent, one thousand seven hundred and seventeen oxen, and two hundred and seventy-seven men were engaged in that service that year.

In 1865, as a consequence of local conditions, no teams were sent east, but in 1866 three hundred and ninety-seven wagons were sent, and sixty-two more wagons were authorized to be purchased when the trains arrived in the East. There were four hundred and fifty-six teamsters, and forty-nine guardsmen, mounted, with eighty-nine horses, one hundred and thirty-four mules, three thousand and forty-two oxen. In addition to that, a relief train had to be sent to meet the incoming emigrants.

In 1867, no ox teams were sent to the East, but in 1868 an extraordinary effort was made to gather the poor. Seventy thousand dollars was raised in this community to help gather the poor, and five hundred wagons, in ten companies, went to the railroad terminus, and that year about four thousand of poor Saints, chiefly from the British Isles, were brought across the mountains and into this city.

This service was rendered, not for earthly reward, but was gratuitous service to fellow men, service to the poor, who needed the help. In those years when this little community was engaged in that great, generous work, the people in foreign nations wanting lands were brought from afar to lands wanting hands, and from that emigration hundreds and thousands, redeemed from poverty and the workshops of the old world, were brought here and made the land owners in the new west, in the commonwealth of Utah.

I want to halt long enough to pay

just a little tribute of appreciation to this kind of service. Rough service it was, involving exposure to storms and to fatigue and danger, to nights of watchfulness, to exposure from Indian attacks, to constant labor day by day, to exposure to inclement seasons and hardships, that brought many of those who rendered this high service to God and fellow men to a crippled and decrepit, premature old age. I want to express my gratitude, as one who received benefits from this kind of service, rendered by this noble body of men who year after year gave their service that the poor might be gathered, and to say that this service has been and is as acceptable, in my judgment, to Almighty God as the more genteel service, if you please to regard it so, of preaching the Gospel among the nations of the earth. Every service that is rendered to humanity in the name of God is holy service in the sight of God, no matter how rough it may be, or how uncounted may be those who render it. And I want to say a word for that brave band of men who were the plains captains during these days—noble men they were, generals in their sphere, wise and courageous and worthy of all honor in the Church of the Christ, loved of God, blessed of Him, because they gave forth evidence that they loved God and loved fellow men, and gave the best of evidence of the fact in that they served, at great self-sacrifice and in the midst of constant danger—their fellow men and God.

Not only was the Church in these years called upon for that kind of service, but the Church, at least the citizens of Utah—and in the years of which I am speaking they constituted the Church, because we

were nearly all "Mormons" in those days, and the citizenship of our territory was practically "Mormon;" so when we say citizens in those days we mean the Church, practically. Well, they were not only called upon to do the kind of service just described, but they were called upon also to do other service, namely, to protect themselves and each other against the wrath and jealousy and savagery of the Indian tribes by whom they were surrounded. When the outbreak came which marked the beginning of what is called in our annals the "Black Hawk War," the people appealed to the governor of the state, and through the governor of the state and the Indian agents—at that time Colonel O. H. Irish and Colonel F. H. Head—these agents appealed to the United States military authorities, for assistance. When Colonel Irish made the application to the authorities at Camp Douglas he was told by the officer commanding that if the disturbances were away from the mail routes and the telegraph lines he had no authority to render the assistance. In the other case the officer commanding, when appealed to by Colonel Head, said he would refer it to the military authorities in the east, and at that time General Sherman was in command of the western department. When the question was put up to him he answered that the people must depend upon themselves to make the Indians behave at Salina. And so, not being granted the assistance and protection properly asked for, we had to rely upon our own people—the Latter-day Saints—to aid each other. According to the report that was made by Colonel John R. Winder to the commanding general of the Utah militia, and which

finally Adjutant General H. B. Clawson presented to the secretary of war, when asking for reimbursement for this service—according to those reports five hundred men were called into the field against the Indians for three months, in 1865. In 1866 two thousand five hundred men were called, many of them from the northern counties, to go to the assistance of the southern counties, and they served for six months. In 1867, one thousand five hundred were called into the service, also for six months. This is the kind of service that the counties in the north were called upon to render to the brethren in distress in the south. The aggregate of this service, as computed by soldier service generally, amounted to \$1,121,000. The legislature memorialized Congress for an appropriation of \$1,500,000 to cover these expenses. We petitioned, and have pleaded for this measure of justice, but so far in vain; and so we will have to charge it up to the account of service unrewarded, so far as this world is concerned, service given willingly and involving great risks on the part of those who gave it, for the assistance of fellow men of the household of faith.

Well, of course—I beg your pardon, I had no idea so much time had elapsed—but let me, in conclusion, make this brief application of all this, for surely there would be no reason of speaking of it if one did not have an application for it. Briefly, then, in conclusion; the days of emigrating the poor by means of ox teams, the days of furnishing the teams and the drivers and the supplies for that service, are past; the days of fighting the Indians are past; but the obligation of service to the world continues to

rest upon the Church of Christ. The form of the service may have changed, but the need of it and the obligation of it remain. I tell you what we have been trying to do among our quorums of seventies, we have been preaching with more or less earnestness the necessity of seventies making sacrifice for the work of God. Of course, the Saints are making very great sacrifice in the way of means and the service of men in preaching the Gospel abroad. But what we need, in my judgment, for the mission fields of the world, is men of more mature years, men of experience, to go upon second and third missions, in order to "age up" somewhat the various missions of the Church, and to give a more seasoned ministry to the world, and thereby also a more effective ministry. This will involve our seventies in making sacrifices, but if we make sacrifices for the work of God, be assured the work is worthy of all that we can give to it in the way of sacrifice and service, and we want to keep the record of our service to fellow men up to as high a standard of efficiency and largeness as it has been in the past. The Lord bless you. Amen.

The hymn commencing "Ye simple souls who stray, was sung, as a tenor solo, by John W. Summerhays.

#### **ELDER J. GOLDEN KIMBALL.**

(Of the First Council of Seventy.)

President Smith desired me to read this letter, signed by James M. Kirkham, chairman of the Utah Development League:

President Joseph F. Smith, Salt Lake City, Utah:

DEAR BROTHER SMITH: Referring to the clean town contest which I talked

with you about, the committee who has this matter in charge is trying to create a spirit among all the cities and towns of this state to clean up and beautify their homes and surroundings. To do this a clean town contest has been planned. Although the Utah Development league, which consists of a central organization of all the commercial clubs of the state, are taking the lead in the matter, we hope to bring into active service in this campaign all the different societies and civic clubs, schools, agricultural clubs, and those who have in charge the city beautiful movement and vacant lot campaign.

I do not know of a greater service that can be done the state than this movement properly carried out. The scoring of the different towns will be done by some person from outside the state in order that there can be no question of favoritism.

Of the 100 points about 65 will be for sanitary conditions, while the remaining 35 points will be for physical conditions. This movement can be successful only by the united co-operation of every one.

The fly crusade will be part of the general scheme in the state-wide clean up.

Each town will be asked to arrange for a suitable prize for the cleanest back yard, stables, corrals and general surroundings, also prizes for the most beautiful flower garden and lawns, etc.

We hope to create civic pride even among those who are now leaders and in this way arouse the dormant people who have not taken part in a movement of this kind before.

The state board of health is responsible for the statement that several hundred deaths could be prevented if proper sanitary conditions existed. Besides this there is the misery and suffering of many people who do not die but who become subject to sickness because of contagious diseases.

The towns of the state will be divided into five classes according to the population, the suitable prizes will be given to each city in its class that scores the highest.

Commencing with April 11th many of the largest towns have planned for a whole week of clean up. Wednesday April 15th, which is Arbor Day will be set aside as a special day in