

nances which have been advanced. This is the tree which has been planted, and the seed which has been sown, and the result can be best calculated by those who have given most attention to that which has been taught.

This idea creeps out in almost every direction. I have given this illustration, of the missionary effort which has sent its thousands and tens of thousands from this community—even when it was much smaller in numbers than it is at present—around the habitable globe. There is also another phase of this same spirit which the Latter-day Saints have exhibited, they have not only sent and are sending these men on missions, and sustaining them by their means, by their faith and prayers, but in obedience to the spirit of gathering they have given great assistance to those who were unable to gather of themselves. Indeed, in the history of the past have we not seen the time when the authorities of the Church have called for from 200 to 600 teams to journey to the Missouri River to transport the poor and the meek of the earth across those dreary plains—where the railroad now makes its welcome music—and they have landed thousands in this way in the midst of these mountains and introduced them to the new order of civilization which has been inspired by the spirit of the living God. In addition to all this they have taken from these valleys, and laid up at convenient points on the route, provisions enough to sustain those thousands while thus traveling for three or four months across the plains, they have also provided at such times a strong mounted body guard of the youth of the territory to protect the emigrants from the assaults of the Indians, so that they

might perform their journey in safety. And they have gone still further: they have not only brought those thousands from the boundaries of civilization, and from the training and education of the systems and governments of the old world, but they have colonized all these valleys, and it is these thousands who constitute today the cities, towns, and villages of Utah. Not only have they been placed in these settlements but they have been taught the rudiments and the advanced principles of self-sustenance and of positive independence. The thousands and tens of thousands of Utah are beyond the depths of poverty that you find exhibited in the old world. The poverty which is known to exist there, the strikes which occur in the ranks of labor in the old world, the difficulties which belong to even in so blessed country as the United States, find no place among the people who dwell in these valleys. The majority of those who have thus come in strangers, who have been thus surrounded by new conditions, and subjected to new influences, have produced good results. Travel wherever you will throughout this territory and you will find the majority of people live in their own homes; they pay no rent to anybody; they are not, when poor and unemployed, subject to be turned out into the public streets; they are not, when old age creeps upon them, likely to be thrust into the union, or poor house as it is called, where the husband is separated from the wife and the wife from the husband, thereby giving practical force to the new reading of the marriage ceremony as suggested by some of the radicals of the old world, that that service should read, not as it does at present, but "till death or *poverty* do us part"—they are not subject to