

to be sent out into the world, but whether at home or abroad, Saints should be preachers of the word by example. It could not be expected of the Lord to look with any degree of allowance upon sin after the blessings he had poured out upon them. The Saints should guard with a sacred and jealous care their conduct in life and not be overcome with the sins of the world. If the Christians had been doers of the word instead of sayers only, the world would have long since been redeemed. The truth was professing Christians were hypocritical and did not practice what they preached. Macy say "if Jesus lived today we would hail Him and accept His teachings." Men always talked thus. The Jews thought so, but yet they put Him to death. Christ had said, "Inasmuch as ye do it unto one of these little ones, ye do it unto me." The best lessons of life were found in example. No man would profane the name of deity if he had not heard others do so, neither would men be intemperate if they had not witnessed the intemperance of others. The only way to please God was to keep his commandments, to be moral, temperate and not blaspheme His holy name. The world could not have confidence in the Latter-day Saints unless works followed to show sincerity. Everyone would be judged according to the seeds done in the body. A Latter-day Saint ought to be able to pass through the world without contaminating himself with the sins of the world.

Speaking of his present labors the speaker said the Mexican people were devout in their way, but are also the most immoral and corrupt of any people on earth. The Lord had declared that the mother of abominations would fall, and the purpose of the Lord in bringing His people out of Babylon was that they may not fall along with her. No man made a mistake who owed his higher allegiance to God. Such a man would never be false to his fellow; he would be true to his neighbor, his state and his country. The speaker closed by exhorting his hearers to teach their children pure and correct principles.

Elder Charles W. Penrose was the next speaker. He endorsed the remarks of Elder Ivins and bore testimony to their truth. The people of these valleys are from various nations who received the Gospel in their native lands, and are here to learn more of God's ways and walk in His paths. The Christianity of today was not the faith of Christ. God had made His mind and will known to His children in this age and because of this these mountain valleys were peopled. The people who had received the Gospel did so with joy in their hearts. The Spirit of God had borne testimony to their souls that the work was true. One of the principles of the Gospel was that the people would gather, and they could remember the desire and longing of their hearts to be gathered to the bosom of the Church. They turned their backs joyfully upon their native land, knowing of the privilege awaiting them of being permitted to enter sacred and holy places. The gathering of the Saints in this day was regarded as a wonder. The way had been opened for many in a mar-

velous manner. The barren desert had been blessed by the hand of God for the happiness and comfort of his latter-day children. The people, however, did not come for these blessings, but to learn more of God's ways. Many had brought the influence of Babylon along with them and some had been led astray by its influences. The duty of all was to purge themselves and be clean from worldly sin. Zion meant the pure in heart, and it would not be a land of Zion if the sins of the world were patterned after. No man could hide his sins from God. The Holy One would not hold us innocent if we prove recreant to the trust reposed in us. All our acts will come in judgment. Those desirous of celestial glory would have to obey and live celestial law. Latter-day Saints should look well to their ways and partake of nothing sinful or unchaste. Their mission was to be a pure people, a light unto the world. Purity must exist before the coming of the Holy One, who it was said would suddenly come to His temple. "But who shall abide His coming." The speaker said that immorality had crept in among the people and urged parents to teach their children purity. God expected the sons of Zion to be as pure as the daughters of Zion. If the boys sowed wild oats they would reap wild oats.

Elder Penrose concluded by exhorting the Saints to righteousness which he said had exalted men and nations.

The choir sang the anthem,

Lift up your heads, O ye gates.

The benediction was pronounced by Elder Henry P. Richards.

### HOW PIONEERS DID.

Following is a copy of a letter written by A. B. Lamson of this city to Chairman Clawson of the Pioneer Semi-centennial commission, and makes very interesting reading:

I crossed the plains from Missouri river to this valley in 1847. My family, who accompanied me, consisted of my wife, Melissa J. Lamson, daughter of Mark and Su-annah Bigler, and our infant daughter, Melissa J., who is now the wife of Bishop Albert W. Davis of the firm of Davis, Howe & Co., of this city.

We left the camp at Winter Quarters on the Missouri river June 4th, and arrived in Salt Lake valley September 25th, 1847. We traveled in Capt. E. K. Fuller's ten, Peregrine Sessions being the captain of fifty and Daniel Spencer the captain of one hundred.

I was the blacksmith of Peregrine Sessions' company of fifty, which really consisted of about sixty wagons.

I think I passed through most, if not all, of the perplexing experiences and trying circumstances incident to my occupation throughout all that long, dreary and toilsome journey of three months and twenty-one days. I had provided myself with a bellows of my own make, improvised for the occasion, which I carried on a platform attached to the endgate of my wagon. It was constructed out of a headless barrel, or bottomless tub, tapering from bottom to top, so that the hoops could be driven down from time to time to keep it air tight, with a wooden diaphragm and valve in the middle. To the top and bottom were attached leather or cowhide expan-

sions, with the necessary air valve, and bellows, handle, and leather hose to be joined to the tuyere and furnace for the blast. It was a complete success. In every particular, although in comparison with the improvements of these days it might present a somewhat ungainly appearance. For small incidental repairs, I would set my anvil on the ground, dig a pit by the side of it to a convenient depth to stand in, put up my bellows and go to work in almost less time than it takes to tell it. But for heavy work, tire setting and the like, we would make an anvil block out of a tree stump or the body of it prepared and set in the ground for the purpose. On one occasion with the organized help of the camp and one or two skilled assistants, under my direction, we measured, cut, welded and set eighty-five tires in one day. This occurred a short distance west of old Fort Laramie, before entering the Black Hills.

Soon after our arrival in the valley a company of Spaniards came in with a large band of wild horses. I bought seven head of them, and with a half-broken span of these I hauled logs from Red Butte canyon to Isaac Chase's saw mill, built on the spring creek running through what is now Liberty Park. From these logs I obtained lumber for the building of my house as it now stands on the corner of First West and North Temple streets. Every nail used in construction I made on my anvil from old wagon tire iron. It is the first house built in this city with a plastered ceiling. I employed Benjamin W. Rolff to do the carpenter work, and his brother Gilbert Rolff did the plastering with clay and sand mortar, there being no lime at that time. These were both workmen on the Temple at Nauvoo. The adobe are of the old Spanish style, 18 inches long, 9 inches wide and 4 inches thick, and were made by Jesse B. Martin and Israel Evans, two of the "Battalion boys," and they were laid into the walls by Jacob Hoffman, also a member of the Mormon Battalion. The old house still stands as when it was built, except that it has had its third covering of shingles, the first covering being of boards. My house was completed and I moved into it with my family in the fall of 1848.

I forged out of wagon tires the mill irons for the first seven mills built in Utah, with the exception of Isaac Chase's mill, the irons of which he brought with him across the Plains.

I also forged the dies, punches and in fact all that pertained to the Deseret mint except the drop or hammer, which was forged at the shop of Martin H. Peck.

John Kay cut the dies and coined the money, William Clayton and Thomas Bullock being associated with him in this work as accountant and weigher.

Before this was done, Dr. Richardson weighed the gold dust brought from California by the Battalion boys and others, into small packages done up in paper, each package representing from one dollar up to twenty, which passed current for money.

I mention these facts for the reason that I understand the credit of doing