

beating the oxen over the nose to make them turn out, which exasperated the boy, so much so that he laid to and gave the man a sound drubbing. A trial was had, and the boy was about to be sentenced to be tied behind the wagon, when Captain Grant happened to come over from the other camp. He decided that the boy did just right and should not be punished. The boy never has forgotten his champion, even in his old age.

Jedediah M. Grant was indeed an Aaron. Work was a pleasure to him. He was never so happy as when he was with his friends, and imparting knowledge to them. When he knew a man once, he knew him wherever he met him again. It was he who helped to organize the first militia of Utah, and to command them. His voice was heard in the first Legislature of Utah in 1851. He was a great organizer, as well as builder. To be in his presence was to be in the presence of a great man, and in the presence of a friend to the human family. His death was scarcely more a loss to his family than to this people, and no one missed him more than President Young.

WILLARD RICHARDS,

President Young's second counselor, was born in the state of Massachusetts. The first we know of him was in 1836 when he was baptized into the Church. He at once became an active member. Twelve days thereafter he met Heber C. Kimball who said to him, "I am now ready to fulfill my engagement with you. I start to England tomorrow, and you may go with me, so get ready." On the following day they started. From that time on until the Pioneers started for these valleys he knew no rest from care. Dr. Richards was an educated man and a gentleman. His death was at the time a great loss to the community.

DANIEL H. WELLS

was chosen in Jedediah M. Grant's place. He was a sound counselor, and a good man. He was a good thinker and a just man, and as brave as a lion. President Young placed great confidence in him. At Grant's death he was made commander of the militia and served all the time it existed. All through the Indian wars he had command, being ably assisted by James Ferguson, R. T. Burton and others. It must be remembered that there were no funds then to carry on war with. Men volunteered; some had part of an outfit, others had none; all were supplied by other people contributing, one a horse, others again saddles, others arms, some clothing; all the settlements contributing provision and grain. When a command was ready to move, it contained men of all sizes, horses of every kind, guns, pistols and sabers of any make and shape, and of every nationality. But good work was done by them. How well many of us can remember the blue blouse coat with brass buttons, the first uniform we had! How we used to drill "over Jordan!" This was when the Indian wars were over and it was easy to be a soldier. At that late date we had availed ourselves of the arms that the soldiers of Camp Floyd and Camp Douglas had sold to us. How well do we remember Bishop Edward Hunter, with his home guards of the old men drilling Saturday afternoon! He formed them against the Temple wall, so as to get a straight line. His first command

was "right about face!" which they executed accordingly. He saw it was not what he wanted, so he ordered "right about face" again. What he wanted was "right face," so he said, "pshaw, pshaw, boys, follow me," and he struck down the side walk; they following him.

Daniel H. Wells served several times as mayor of Salt Lake; also served many times in the Legislature, and in the City Council. He survived President Young a number of years. The last conversation I ever had with him was about President Young. I said, "I wish we had four Brigham Youngs instead of one." He leaned forward and in a feeling tone said: "Just another such as he was would be a God-send."

GEORGE A. SMITH,

who was appointed counselor to Brigham in Heber C. Kimball's place, was even greater than Aaron of old—he did not want the people to club in to make him a great coat, but was ever glad to wear a home-spun one. He was one of the people before he was a counselor to President Young, and was ever useful in pushing settlements. It was he that pushed the settlements south even into Iron county. He made his home in Parowan for many years. His peaceful Indian policy was a great success and prevented much bloodshed. But it was James Andrus that finally settled the Indian question in southern Utah. The Navajos for many years would come over from Colorado and kill a few people and steal their stock. On one of these raids James Andrus was sent after them. He overtook them at the Colorado river, and killed all but one, who jumped into the river. This one he let go so that he could tell what had become of the rest. It had the desired effect—there has never been a raid since.

George A. Smith was noted for his short sermons. He seldom used more than fifteen minutes or half an hour's time, but every word seemed a sentence. He knew what to say and he said it and quit. He was a great historian, and read until his eyes got weak. Then he got his children and friends to read to him. He was fond of his friends, tender in his own feelings and of their feelings. If he knew a man once he knew him forever afterwards. He was a statesman by instinct, and became one by practice. He believed in arbitration. In traveling through the Territory with him I have known him to sit as arbitrator and settle difficulties that would have kept a court running for days, and cost hundreds of dollars for lawyers' fees. I never knew of one that was ever appealed, either. The Saints loved him, and he loved the Saints. He was like the Savior, believed in doing good every day as well as Sunday. He never blamed any man for differing with him, and in the Legislature he was a power, clear-headed ever, wanting legislation for the good of the masses. Crude and inexperienced as the legislators were at that time, they always aimed at just laws. In politics he was a Whig; but said he to me; "I hope politics will be kept out of our Church. I also know," said he, "that if a man is bitten by a political snake he seldom get over it."

George A. Smith was born in the town of Postdam, St. Lawrence county, New York, on the 26th day of June 1817. He joined the Church when a boy. He went to school part of the

winter of 1832-33, and, says he, "all of the large boys combined to abuse me on account of my religion. I was large of my age; boys three or four years older than myself were my size, and had always been able to handle me with ease. I endured their abuse until I could bear it no longer; and soon convinced them by physical demonstration that my strength had very much increased; and after that I was able to master the school, after which I was treated with respect." His life was an open book and all who knew him could read it.

These men were chosen even as Aaron was chosen. To speak of such men as they deserve is not in my power, nor the power of man. They lived a righteous life, and have gone to receive their reward. May their children and all those that knew them, follow their example!
H. J. FAUST.

CHURCH THEOLOGY CLASS.

The class convened at the usual time and place, about 1,200 students being present. Leaflet No. 16 was given to each at the door. After the opening prayer by Elder T. C. Griggs, the subject of the Book of Mormon received further attention. First the genuineness or integrity of its claim and then the authenticity of the record were considered. Elder Talmage referred to ancient prophecy, explaining that the record should be shown unto three and also others, which was verified by historical facts. In accepting the Book of Mormon as a divine record, the Latter-day Saints hold to the following proofs: (1) it is in strict harmony with the Bible; (2) it exists in fulfillment of prophecy of old; (3) it is absolutely consistent with itself; (4) the evident truthfulness of its record. Each of these points received careful attention. The last proof and most important to the Saints is the assurance from within, the Spirit's testimony of what cometh from God. The instructor then proceeded to the ninth article of faith, as follows: "We believe all that God has revealed, all He does now reveal and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." This, it was stated, comprised one of the most distinguishable doctrines of the Latter-day Saints, viz., divine revelation, past, present and future. The lecturer explained in detail each division of this important subject, quoting scripture in support of every assertion, as recorded in the leaflet above referred to.

Benediction was pronounced by Elder George Goddard and the class adjourned for one week.

The general conference of the Relief Society will be held in the Salt Lake Assembly Hall, in this city, on Thursday, April 5, commencing at 10 a.m., 2 and 7:30 p.m.—three sessions. It is very desirable that the president of each Stake organization, or one of the board should attend this conference, as there will be matters of importance considered.

ZINA D. H. YOUNG,
President.
JANE S. RICHARDS,
BATHSHEBA W. SMITH,
Counselors.