

In communities where moral issues are before the people, the best results have been secured generally where all churches have united the strength of their members in favor of the good sought. Public meetings have been held when the people of all churches, and those belonging to no church, have come together to discuss the subject before the people. We know that Mormon people have united with non-Mormons in the discussion of political questions—will they do as much or more for the social and moral progress of the people of Utah?

When Kansas and Nebraska were struggling for statehood the great question was whether they should come into the Union as free States or as slave States. The question of statehood was a political question. But the question as to the kind of States they should be was a moral question and settled by moral forces. The Southern States sent to those Territories desperate men to seize that soil for slavery. New England and the Western States poured in men of character and courage to hold the land for freedom. It was a bitter struggle. But as a result of it Kansas and Nebraska came in as free States.

Not long ago the Dakotas were knocking at the door of the nation for admission. But those Territories had echoed with the eloquence of temperance orators, and every home had heard the appeal to save the Dakotas for temperance—and the Dakotas were saved.

The question is now being asked, Is Utah ready for statehood? And the answer will be given that the people of Utah will be willing to accept the responsibilities of a sovereign State. But to those who are seeking the welfare of the people, the great question is, what kind of a State are we to be? It matters little when we become a State; it matters everything what kind of a State we become. And if we have any interests to be helped or hindered by legislation now is the time for us to consider those interests, and to secure for them the recognition which their importance demands.

What is needed in Utah today is an awakening and solidifying of public sentiment on the moral as well as the political and financial problems of the times. We ought to arouse the people to the need of vigilance and unflinching moral courage. We must persuade them to give their influence and their efforts to the right. We need to teach them what is right, and to show them the reasons for things, so that they will be true men when the time for action comes.

Utah need not be satisfied to stand only with the least of the Nation. We ought to have an ambition to stand with the foremost in all good things. There is no reason why the morals of the mountains should be below the morals of the plains. There is no reason why vice should receive less restraint in the West than in the East. The morals of the people of Utah should be equal to the best on God's footstool.

In the work of moral reform in Utah, where reform is needed, and of moral culture where that is needed, we cannot afford to stand long inquiring who shall lead and who will follow? If we may forget the

past, what can we do for the future? We who have come to this Territory in the interests of social purity, of righteousness and salvation for the people, do not wish to arrogate to ourselves too much as the leaders of public sentiment or the almoners of public morals and virtue. But we would be false to our own convictions and recreant to the sacred truths imposed in us by those who look to us as their representatives in the good work of helping those among whom our lot is cast, were we to be indifferent to the present moral and spiritual interests of the people of Utah. It is, then, in all sincerity and kindness that we ask, What may we expect from the Mormon Church in the work of uplifting the people and establishing the best of moral conditions here? By what process are we to become better acquainted with each other? In what ways can we unite to secure the highest good for ourselves and our children?

If the moral sentiment of the Mormon Church is equal to the occasion, it will be an easy task to put Utah at the front in the nation. And with a right beginning the future of Utah is bright. If the Mormon Church is equal to its opportunity, it will gain the admiration of the best people of this nation.

It is evidently possible to make Mormonism harmonize with American ideas of political government. American institutions can thrive in American soil. It remains to be seen to what extent the moral and religious sentiments of Mormonism can be made, or can be found, to harmonize with the average sentiments of the people of this nation. If in its readjustment to the changed conditions of the present, the Mormon Church is found to be in essential harmony with the religious sentiment of the age on the moral questions of the times, then will the moral conquest of Utah be easily accomplished. The machinery of the Mormon Church is an efficient instrument for the securing of any good to which it may be applied. The question now is, to what purpose and in what manner is this machinery to be employed?

We are walking on sacred ground when we suggest the union of effort of those who are, or seem to be, separated by religious convictions. But in so far as our purposes are one, the results of our efforts must be the same. If we can rise above the discord of earth, we may enjoy the harmony of heaven. And it is true that, if we really are the children of God, and sincerely desire above all things else to do His will, the higher our purposes the nearer we will be to each other. But if there is any mistake in our faith, the nearer we try to get to Christ, the more clearly will it appear that we are not one. Those who love God and are one with Him, will find themselves more and more in harmony with all others who love God, as they rise in their purposes and become Christ-like in their lives. But these experiences will put them farther away from those whose faith does not take hold of God, or we have no faith.

If we love virtue, let us cultivate it; if we love temperance, let us work for it. If there is any good thing to be secured, let us labor to secure it. And

let us not only welcome the co-operation of all those who desire the blessings which we desire for ourselves and the people of our Territory, but let us seek to persuade such to work with us. If we hold fast to the truth—to the things which are pure and honest, and of good report—we need have no fear of compromising ourselves, or of endangering the church which we love, for we can do nothing against the truth, but for the truth.

If any one shall suggest that I ought to propose an answer to the problem I have discussed, I accept the suggestion, and will say briefly, that were I to answer the problem to a non-Mormon audience my answer would be substantially this: Since the National government has required of the Mormon people that they must accept the civilization of the nineteenth century on certain points, it is in honor bound to not abandon that people to the semi-barbarism of the middle ages on other points of equal importance in the social and moral conditions of the people. As the government has required the abandonment of the polygamy and church control in State affairs it ought to give to the people the best laws on marriage and divorce, on temperance, and in regard to vice of all kinds. It ought to provide for education, the observance of the Sabbath, and the religious development of the masses, according to the best sentiment of civilized races to-day. Anything less than this is liable to partake more of the nature of persecution than of reform, and to become a mockery of virtue, of justice and of liberty. And the nation should bring out these reforms in such a way that the Mormon people may if they will, share in the responsibility and the labor of sustaining this high standard of virtue and of moral excellence for the people of Utah.

If the Mormons were to say that they have abandoned polygamy and church control in State affairs, and to ask what more is required of them, I should reply, that the Christians of America and those who love the best social and moral conditions possible wish to know on what points and to what extent the Mormon people are with them in the work of securing these conditions. The question is, in what way can we best work together to secure the good we all desire? The social and moral glory of the people of Utah must be as bright as the glitter of their wealth. The character of our people must be as grand as our mountains, and as pure as the streams which water our valleys. We find the standard of purity and of grandeur in the Gospel of Christ—is that your standard? Our goal is character, which, at its best, is ended with eternal life—is that the goal toward which you are pressing?

We cannot change the truth; you cannot change it. Can we all accept it and work together consistently with it? If we can, the future of Utah and of the Mormon Church will be such as comes to those who, forgetting the things that are behind, press forward toward the mark for the prize of the high calling of God in Christ Jesus. God grant that we all, Mormons and non-Mormons alike, may touch that mark and secure that prize.