

that attaches to the doing of wrong. We want you to choose the right because it is right, and because your heart loves the right, and because it is choice above everything else. We want you to be honest, not merely because it is the best policy, but because in so doing you honor God and you carry out His purposes in your lives; for "an honest man," it is an old, and perhaps a hackneyed, saying—"is the noblest work of God." We want to be honest because we love God, and we cannot be the Saints of God without we are. We should be good because we love to be good, and not because we fear the consequences of evil. Yet we should not despise the judgments of God that will befall the wicked and ungodly; for I tell you he that does despise the judgments of God is more foolish than the little child who burns its hand; for when the child burns itself it afterwards dreads the fire and it has intelligence enough to avoid it in the future; and he who sees the judgments of God and does not shun his evil way exhibits less wisdom than the child and is certainly worthy of punishment.

These are my feelings in relation to this Gospel which we have received. I love the truth. I thank God that I do love it. Why do I love the truth? Is it not because I am in some small degree living in touch with my Heavenly Father? If I were not living in touch with Him, if I had no association whatever with Him in spirit or in desire, would I love the truth, would I love to do good, would I love the people of God? No; but if we live in harmony with the designs of our Heavenly Father, if our hearts are drawn out toward Him, and toward our Elder Brother, the Son of God, our glorious Redeemer, through Him we are raised not only from the dead, but are also redeemed, or may be redeemed, from spiritual death, and be brought back into the presence of God. It is through the love that we have for Them, and through our wish to live in harmony with Their requirements and to become like Them, that we can love one another, and that we can have more pleasure in doing good than we ever could have in doing evil. There is no real pleasure in doing wrong, in committing sin. Nothing beneath the celestial kingdom can give you real, permanent joy and never-failing happiness except the doing of the will of God. That is the only way that you can possibly become the children of God. Therefore, it is necessary that we should do good to the uttermost, and that we should seek to love one another and to carry out the commandments of God. It is right that we should seek for His word, then carry it out in our lives, honor Him in all things, and thank Him that we have a desire to serve Him, for He it is who gives us that desire. We may not be righteous as He is righteous, or just as He is just, or pure as He is pure; but if we are in some degree in harmony with Him and seeking to do His will upon the earth, we will have joy in that which is good, and we will not have pleasure in that which is not good. Upon this principle hang all the law and the Prophets. One of old asked the Master which was the greatest of all the commandments, and He said unto him: "Thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the Prophets."

The Lord has brought us together in the tops of these mountains, and he has given to us the Priesthood; has revealed to us the purposes for which Temples are built, and the great principles which lie at the foundation of this great work—the salvation not only of the living, but of the dead, which out-number by many fold those that are living. Not one dead or living person will pass beyond the Father's notice, or will be left without hope. They will be brought to where they may receive the fullness of the Gospel, that they may be saved and exalted in the presence of God; or, rejecting that, they become the sons of perdition and heirs of destruction. So that our mission to the living is only a small proportion of the great work that God has in view in gathering this people together. The work for the dead increases and extends beyond everything that is here in the earth; for there are millions on millions that have died without the knowledge of the Gospel who are as worthy of salvation as you or I are worthy, and they will be brought to the knowledge of the truth by the preaching of the Gospel in the spirit world. As Jesus went to preach the Gospel to the antediluvians while his body lay in the tomb, so are Joseph the Prophet, President Young, President Taylor, and the Apostles that have died in this age in possession of the testimony of the truth, today preaching to the millions that have passed behind the veil without the knowledge of the Gospel. The hearts of the fathers will be turned to the children and the hearts of the children must be turned to the fathers, or God will utterly destroy the earth, and it shall be found empty and waste at His coming. This is the work that is before us, and it can only be done upon the principles of righteousness. Men cannot do it in unbelief. Men cannot do it who are besmirched, befouled and corrupted with the practices of the world. God will not accept their services and their offerings. Therefore, it is necessary that we should purify ourselves, that we be pure as He is pure, that we may be exalted eventually in His presence, and stand upon Mount Zion as the saviors of men. May God grant this unto us, and may He give us to see the truth as He sees it, that we may see as we are seen and know as we are known, is my humble prayer, in the name of Jesus. Amen.

AN OPEN LETTER.

PROFESSOR J. W. SANBORN, Utah Agricultural College and Experimental Station, Logan City:

My dear Sir—As a sequence of long experience and many years' observation, I take the liberty to address you the following aphorisms on agriculture in our Rocky Mountains.

1. There should be a oneness, a system through which a state or commonwealth advances harmoniously in its different channels of progress. And

with farming as our leading subject we put it down as a maxim:

2. The ten acre farm is the ideal and the future farm. I hold it is the farm of a new era before us, when labor and producers shall have settled with consumers, according to "the writing on the wall."

3. The size of the future farm I think will be limited to what a farmer and his family (without the help of servants as a general thing) can manage with the best possible cultivation and care.

4. A rightly developed white man, and may be in particular the Anglo-Saxon, will reside under his own roof and be his own master. He will not remain a servant. To try to make him a dependant tenant, a serf, a modern slave, on any kind of feudal reproduction of serfdom, will cause ruinous eruptions. We are on the verge of an era when no degree of serfdom will thrive. Feudal aristocracy can not be revived in any (old or new) form. The providential economy of time will not admit of it. Enlightenment and unfair dominion, by any means, do not agree. A public opinion against tyranny in any form, based on historical and rational conclusions are crystallized into a set and irrevocable verdict, that it shall not be tolerated.

We want a moral, intelligent and free population of farmers.

We want the enjoyment to a full extent of the fruits of our own labors, without any cunning and artificial concentration of it in the shape of so-called capital, which altogether with its billions can not make one brick.

With this program, and for the benefit of legitimate producers of well-being, I now lay down the following as accepted data in advanced farming of the future:

The first and main problem to be solved we consider to be: Where is the limit for how much crop farming land can produce in paying quantity? Or: How much improvement or enrichment can be remunerative to apply on the soil?

When that problem is solved we are sanguine that the approximate ten-acre farm will be about the size of the ideal and future farm, especially in our mountain regions, where farming land is limited, irrigation necessary, the mountain streams also limited and costly, and only to be economized within proportion to deep and good cultivation, and therewith connected arrest of evaporation and underground evenness of temperature.

We therefore most respectfully suggest to our agricultural colleges and experimental stations, to weigh and conclude, if it would not be profitable (within five years if possible) to solve these main questions (for the special benefit of our western slope).

a. To what extent will it be remunerative to increase the productiveness of the soil? And ask for instance:

b. How deep plowing or underground loosening?

c. How much (and of what kinds) of physical and chemical enrichments?

d. How to execute both underground and surface cultivation, in connection with drill culture, for the highest results?

e. What kind of cereals, roots and