

mon people have not only welcomed but aided non-Mormons in their efforts to establish American institutions in Utah as they are enjoyed in other parts of the nation. Mormon audiences have listened patiently to the discussion of secular problems by non-Mormon orators. These changed or changing conditions partake largely of the nature of a reformation on the subject to which they apply.

To those who believe that individual character is of supreme importance in anything which affects the community, it will be a sad disappointment, to say the least, if the present readjustment should ignore the moral conditions of the people. But if the moral and spiritual development of the people of Utah keeps even pace with their secular prosperity, it will be by diligent and persistent efforts such as are required in other parts of the nation to secure similar results. As the government opens the gates of Utah to other influences than those of the Mormon Church, it must not be supposed that all the influences which enter those open gates will be of a high moral or spiritual character. It is in the hope of helping the good and restraining the evil that I speak this morning.

Since what I have to say is not a prophecy, but rather an inquiry, concerning the future you need not be surprised if my discourse bristles with interrogation points. Their presence may serve indirectly to indicate the present degree of progress toward the goal which we hope to reach.

Any discussion of religious privilege or duty must be an effort to discover and apply the truth. The apostle says, "We can do nothing against the truth, but for the truth." And to this truth I purpose to anchor the thoughts and suggestions of this discourse. There is no saving power in religion except the power of the truth. Any church has power according to the truth which it possesses and applies. Men cannot make compromises or conditions for God. Charity for others, sympathy with them, confidence in their sincerity in the things which they believe—none of these things can change the truth. It will always be true, for example, that the results of vice must be evil and the rewards of virtue good. "Righteousness exalteth a nation," but sin is a truth which no vote of majorities can change.

The future of Utah as an inseparable part of our nation, depends on the truth discovered and applied; the future of her citizens on their attitude to the truths which apply to the development of such a people. If we as a people desire the fruits of righteousness we must plant the seeds of righteousness, for "God is not mocked; whatsoever a man soweth that shall he also reap." If we neglect the moral and spiritual development of our people our neglect will be our ruin. "Eternal vigilance is the price of liberty," and Christ said unto the disciples, "What I say unto you I say unto all, WATCH."

If our people are to enjoy peace and prosperity, if we are to keep abreast of the best civilization and enlightened virtue of the age, it must be by efforts equal to the blessings we seek. We all know that such blessings are to be secured by obedience to laws as certain and as unchangeable as the laws which have to do with our material

and temporal prosperity. If we agree on the results we will secure it will not be difficult to decide on the methods by which to secure them. If we decide on what methods we can apply, and in what ways we can unite for the promotion of the welfare of our people, it will not be difficult to estimate the good which our methods will produce. Are we to be satisfied with indifferent results? Or, desiring large results, shall we fail of our desires because unwilling to unite in efforts by which these greater blessings may be secured?

The moral and religious development of any people depends on the churches. What, then, are the forces on which we must depend? It is estimated that at present three-fourths of the people of this Territory are Mormons. Of the other fourth, about one-quarter perhaps are Christians, and the balance are either indifferent, skeptical, or directly opposed to Christianity. Some are in favor of good morals, but their standards are low, and the methods they would employ are wholly inadequate to the results which even then they might desire for themselves and the community.

Numerically considered the religious strength of this Territory is in the Mormon church. But under the present conditions the Mormon people cannot have much religious power outside of their own church. While their people are trained to service in the church, conditions have been such in the past that they have not been drilled in the work of moral reforms outside of the church. The present sensitiveness on the subject of church power will seriously hinder the effectiveness of any efforts the Mormon people might attempt in the way of moral reform. The non-Mormon Christians in Utah come to their work under more favorable conditions. Many of them are trained to the work of moral reform outside of their several churches by long experience before coming here. They have the sympathy and support of Christians generally throughout the Nation. Outside of Mormon influences they can work in Utah as Christians work in other parts of our country. But the question is, what can they do in regard to the Mormons? What will the Mormons do in regard to them? The little handful of non-Mormon Christians will be, numerically, a hopeless minority to sustain the moral conflicts in Utah if the Mormons choose to be indifferent on these subjects.

Along the lines of moral progress and development so much depends upon the policy of the Mormon Church that it is in order to inquire what that policy is to be. The Mormons have adopted the policy of political assimilation; to what extent will they enforce a policy of religious isolation?

The Mormons may refrain from moral responsibility in the government and among the people. This has been the policy of what may be called the state churches generally throughout the world. And the Mormons may, as these state churches have done, confine their efforts within the church, and even then to the religious cultivation of their people, without regard to their moral development. They may strive to bind their people to the church, without striving to elevate

them intellectually, socially, or morally. Such a course is possible. Is it wise? Is it Christian?

God has laid on the Church some responsibility for the morals of the people. The Sermon on the Mount is moral reform practically applied in the name of religion and as the one aim of religion for this life. When the Church neglects the morals of the people the State will neglect them, and decay is the inevitable result. Christ said to the disciples, "Ye are the light of the world." "If the light that is in thee be darkness, how great is that darkness." "You are the salt of the earth. But if the salt has lost its savor it is thenceforth good for nothing but to be trodden under foot of men." The religion of a people is worthless if it does not serve as a light in the world, and as an element to preserve and promote good morals and virtue. As no stream can rise higher than its source, so the morals of a people will never rise higher than their religion.

When the people govern themselves they are responsible to the extent of this influence and power, and numerically responsible as a voter and a factor in the government.

It is a matter of great concern to all of the people what the policy of the Mormon Church is to be on the moral issues of the times. And it is a matter of importance to the Mormon Church itself what position it takes in regard to the morals of its own people. If that Church keeps its own people abreast of the best civilization of the times, the words of the people will add strength to the Church. If its people continually renew their spiritual life, and really enjoy the presence of the Holy Spirit and the baptism of divine power, the Church will not only endure but it will be a blessing to the community. But if it neglects the morals of its people and turns to fables instead of facts, and is satisfied with the forms of religion without the faith which brings to the soul eternal life, then will that Church be a hindrance rather than a help in the moral and social development of the people of this Territory.

To illustrate. No moral issue now before the American people is of greater importance than the temperance question. In some of the States, where the moral standard is high and the religion of the people reaches to their social life, prohibition of the liquor traffic prevails. It is now conceded that prohibition and total abstinence is the only safe ground for Christians to take on this subject. Not all Christians in the nation will vote for prohibition now, but they all believe it to be right as soon as they can see it to be practicable. How does the Mormon Church stand on this subject? How will the Mormon people vote, if an opportunity is given them to vote on the temperance question?

This is but one question of the many which must come before the people of this Territory. Politicians try to keep moral issues out of politics. They try to settle all questions on simply a business basis, and ignore the moral effect of legislation. But no State is more than half civilized which does not regard the morals of the people of supreme importance, and so plain that temporal prosperity shall be an aid to virtue.