

from God; therefore very frequently if a man thought the other sects were in error, he felt emboldened to go forth and lay the foundation of a new sect. Yet all these claimed to be the followers of the Son of God, that holy Being who prayed that His disciples should be as one, even as He and the Father were one. This splitting up and division at the present time was indeed sad to contemplate. It was due to the withdrawal of the holy Priesthood—the authority from God. In vain men strove to build up churches to God and to save the souls of mankind if they did not have the everlasting Priesthood, which God always honored when men bore it on the earth. The world was shocked at the very mention of holy angels descending from heaven; but how else could this authority have been restored? Nothing could be more logical, although he knew this thought was very startling to people in these days.

If there was any lack of faith, power or gifts in our day it was not because God had changed, because He withheld from His Church the gifts that He once bestowed upon it, but because the children of men themselves had departed from the truth.

The Latter-day Saints would be the most ungrateful and unworthy people in the world if they did not honor the Priesthood. But there was a difference between honoring the Priesthood, the authority of God, and giving away their manhood, and doing such things as they were accused of. No people on earth valued free agency as did the Latter-day Saints; they preached it and taught their children that they were free agents—free to choose and act for themselves. They would not bind a man by a single hair to do something which his own free will would not prompt him to do. The Latter-day Saints acknowledged they were as one, and thanked God for the gospel which had brought them together; but because of this oneness it did not follow that they did not reason and hold individual opinions,—that they were led by one mind or one man. People who had done what the Latter-day Saints had done had shown their independence; for it required independence and courage to embrace this Gospel and become Latter-day Saints. Thousands had believed in their principles but had not the courage to espouse them and cast their lot with the Saints. Quoting the words of the Prophet Joseph when once asked at Nauvoo how it was that such good order prevailed among his followers and everything was so well regulated, "I teach them good principles, and they govern themselves," the speaker said that that was the case with the Latter-day Saints all through.

In conclusion, he exhorted his hearers not to allow selfishness to come between them so as to produce disintegration. He prayed that God would bless them, fill them with His Holy Spirit, enlighten their minds and give them joy and peace.

PRESIDENT WILFORD WOODRUFF spoke very briefly. He said he did not believe there ever was a time in the history of the world when there existed so little faith among the people with regard to God, His Son Jesus Christ, and the gospel as was the case today.

Just as soon as the Lord organized this Church, with the same principles which belonged to it in ancient days, it seemed as though the whole world was stirred up against them as a people. They were therefore led to ask the cause of all the opposition and persecution which had attended the Latter-day Saints throughout the whole Christian world; and the answer came "Because you differ from us in religion. You preach the gifts, graces, and revelations of Jesus Christ today as taught in ancient days, and we do not believe in them. Those things were taught in the dark ages to convince the children of men of the work of God. We now live in the glorious Gospel light, and we do not need them." That was the kind of teaching by ministers in the present day; but he (the speaker) would say in answer to this: "Then, for God's sake, give me the dark ages of the world."

He did not believe there ever lived a people, either in this or any other generation, who had been more lied about than the Latter-day Saints. It was astonishing how little these "Mormons," as they were called, were known in the world. Strangers who came into this city would sometimes enquire of a man whom they saw standing on the street—and who had probably made up his mind enough to lie about them—something about the "Mormons," and they learned from him in five minutes all about "Mormonism." These people returned home and told what they had learned, and the story spread until the truth was hardly ever heard. It had been asserted here in years gone by, as a reproach against the Latter-day Saints, that not a man or woman could send a letter anywhere out of the Territory without the Presidency of the Church first reading it. Such statements were of course false. Why, he had scarcely time to read his own letters when written, much less those of the many thousands of people who dwell here. There was just as much truth in that as in the statement that the Presidency told every Latter-day Saint how to vote. He had resided in this valley some forty-four years, and he could safely say that during the whole of that time, so far as he could recollect, he had never told any man or woman how to vote. If he had told anyone, it had only been some of his own boys who might have asked his advice; but he did not remember even that.

Falsehood had been spread over the whole world to such an extent that the people hardly knew what to believe in regard to the Latter-day Saints. Some persons had actually entertained the idea that the "Mormons" had horns! The speaker recited an incident bearing on this absurd fallacy. On one occasion, he

said, a few Gentile gentlemen got into the company of a young "Mormon" Elder for the first time. He was a good-looking, bright, and intelligent young fellow, and they were somewhat surprised to find that he was like other men. They all wore their hats at the time, and one of the company desired the Elder to remove his from his head. He at once complied with the request, remarking, however, as he did so, "You see I am young and my horns have not begun to grow yet."

President Woodruff related another circumstance within his experience. Some years ago he traveled from Ogden with a party of clergymen. Upon their arrival here, and on passing the Sixteenth Ward schoolhouse, one of the number inquired what that building was used for. On being informed, the questioner expressed his astonishment, remarking that he had no idea the "Mormons" had schools!

The world was opposed to the Latter-day Saints on almost every ground; and as to revelation, it was one of the worst things a man could believe in if he wished to be popular with the multitude outside.

He urged the Latter-day Saints to exercise faith in God, to believe in Him and in His Son Jesus Christ as the Savior of the world. If they were not united they were not the people of God. Let them live true to their religion, looking forward to the promises which God had made unto them, and which He would assuredly fulfil if they walked in the ways of righteousness.

The choir sang the anthem:

From afar, gracious Lord, Thou hast gathered Thy flock.

The benediction was pronounced by Apostle Abraham H. Cannon.

FARMERS IN UTAH.

MR. JOHN BELL, general manager of the London-Colorado Mortgage and Investment Company, has been interviewed by a local reporter and reluctantly made some remarks of a business nature, his present visit here being more one of pleasure than of work. In the course of his remarks he said, in answer to a question as to the field Utah made for "loaning:"

"Excellent; nothing like it in the West. Everyone there has been making money for forty years; some more, some less. Why, the farming community is simply unique. It seems almost to provoke a laugh to hear of farmers in the West who are out of debt. I attribute this to the fact that the land has been divided into small parcels and is well tilled. There is plenty of room, however, for more farmers.

"The splendid growth of Salt Lake has called for loan money on buildings and will undoubtedly continue to do so. But there is a vast amount of wealth in the city, the accumulation of years from mines, stock, merchandising. This accumulation is what provides a fine margin for outside capital."

This is good testimony to the condition of our farming community, and shows that the statements made concerning their "abject poverty," frequently repeated in the "Liberal" organ from which the foregoing ex-