

power with man would also increase.

As had been already said, the Saints were at the present time "passing through the narrows." They expected to be tried and tested and to pass through a great many difficulties. They expected the world to be against them. This was what the Lord promised to them in the beginning; it was what He promised to His disciples in ancient days. "Ye are not of the world; for I have chosen you out of the world; if ye were of the world the world would love you; but as ye are not of the world the world will hate you." Certainly the world appeared to hate the Latter-day Saints; for what cause did not very clearly appear on the surface. They had done the world no harm; they did not try to do anybody any harm. They had gathered to this isolated spot in the mountains so that they might be free to worship God, according to the dictates of their consciences, unmolested, and had no desire to injure anybody, either in an individual or national capacity. They desired no injury to this nation of which they form a part; their desire was to bless mankind, and they did not know how better to accomplish this than by endeavoring to explain to them the glorious principles which God Almighty had made clear to their minds; and the truth of which He had sealed upon their souls by the gift and power of the Holy Ghost.

But this appears to be a source of irritation to the world. The ministers of the day, of all denominations, seem to be irritated against the Latter-day Saints. Whenever the term "Mormonism" is used, it seems to stir up their anger, and they manifest something which is very different altogether to a Christian spirit, in regard to their treatment of the Latter-day Saints. Indeed it is chiefly through the influence which they carry in the world that legislators, judges and officers of the government have been stirred up against us.

People cannot understand how it is that we are so united. The unity manifested among the Latter-day Saints is a marvel to the world, and some even consider it a menace to the nation. It is supposed that we are an ignorant people, brought here from different countries, under the influence of the leaders of the Church, and that we are priest-ridden, that we are bound together under the dictation of one man or a few men, that we do just as we are told, that when they take snuff we sneeze, that when they pull the strings we jump, that when they tell us to be quiet we sit down. All this is a grand mistake.

The kind of people who have been brought to these mountains could not be coerced, hoodwinked or played upon in this sort of way. When the gospel came to us in a foreign land, where we were born, it breathed the spirit of liberty and set us free from the dogmas of men and the churches of the world—it set us free from priestcraft; it told us it was necessary that we, individually, should find out the truth for ourselves and not be led by men,

but that every man, aye and every woman, should be perfectly free to worship God as his or her conscience dictated. We received the Gospel in that spirit, and were opposed by the people around us.

A great many Latter-day Saints had to obey the Gospel at the sacrifice of their homes, many others at that of their daily labor, which involved their daily bread; but they thereby showed an independence of character and a determination of spirit which would not comport at all with the slavish feeling which some people think the "Mormons" have. The Latter-day Saints left their native soil and came here, not for the sake of worldly wealth or gain, but the better to unite with their co-religionists to bring about the purposes of God in the earth and to build up His kingdom. Leaving behind homes, relatives and friends, they came to this land independent, under no contract or bond, except to serve God and keep His commandments. Their great desire was to send the gospel, which they themselves had received, to every land and clime, to give every other people an opportunity of obeying it, and of gathering with them in order to build up the great latter-day kingdom which all the Prophets foresaw. Their hearts reached out also to their ancestors who died without a knowledge of the true Gospel.

Some of those who had gone into the spirit world were good Christians, some were not very good, and some were not Christians at all. They had gone behind the veil out of sight, but the Latter-day Saints knew that they lived; and now, in their temples reared in these valleys, they were attending to the outward ceremonies for their dead friends and relatives who were receiving the Gospel in the spirit world.

The churches which men had built in the world no doubt had within them many good people—a great deal of truth, but a vast amount of error. Many of their ideas and dogmas were nonsensical. Much of what is called Christianity is miserable rubbish; you cannot find it in the doctrines of the New or Old Testament. The vagaries of celibate monks shut up in their cells hundreds of years ago, in the dark ages, account for much of this. They concocted theories about religion; these have gone out to the world, and the Protestant sects of modern times are more or less tinged with these heresies.

The Christian world are destitute of divine authority. They have the form of godliness, but deny the power thereof. The Spirit of revelation, the Holy Priesthood is not there. They have forms and ceremonies enough but they are those of men, and they are powerless because not backed up by the authority of the Most High.

In these days God Almighty has revealed His truth anew. He has set up His Church anew. He has sent down from heaven, men who held the keys of authority received from Him hundreds of years ago; they have re-conferred that authori-

ty, and that is what stirs up the world, and Christendom especially, against the Latter-day Saints or "Mormons"; it is the power and authority of the Holy Priesthood to officiate in the name of the Father, the Son, and the Holy Ghost.

Our mission is to preach the Gospel to every creature, and our missionaries will continue to go abroad, no matter what may rise up against us, or what difficulties we may be called upon to pass through. We expect by the help of God to stand firm in our faith and worship God according to the dictates of our consciences, no matter what may stand in the way. We are not rebellious in our spirit, and we do not want to defy law or resist good government.

Let us be true and faithful and stand by the principles which we have received, fearless of what may come, and all will be well.

The speaker closed by testifying to the truth of this work, exhorting non-believers to investigate and invoking the blessing of God upon all.

The choir sang the anthem

I will lift up my eyes.

The benediction was pronounced by Elder George Goddard.

### THE CHURCH CASES.

A session of Commissioner Stone's court was held in the Territorial Library room in the Wasatch building, Saturday, September 20, for the express purpose of taking Judge Zane's testimony relative to the Dyer receivership.

When it came time to call the court to order, a conversation occurred between Commissioner Stone, Arthur Brown, who is representing Mr. Dyer, and Judge Zane. The latter expressed disinclination to testify, and said substantially:

"All I know is what is in the record and hearsay. I don't think a judge ought to be a witness in a case before him, unless it is absolutely necessary to the ends of justice."

Mr. Brown—Perhaps I could show that you are not a judge, but an attorney in the case. [Laughter.]

Mr. Brown continued—"I know it is a delicate position in which you are placed."

Judge Zane to Judge Judd—When Brother Stone first spoke to me about testifying, I thought I might be able to testify to some facts not in the record already; but I have been thinking the matter over and have reached the conclusion that, aside from hearsay, I have no facts in my possession not already in the record.

Mr. Brown requested that the stenographer note the refusal of Judge Zane to testify, and to add that he (Brown) only desired to examine him relative to matters with which he was connected as attorney, and that he did not want to ask him any hearsay.

The court—I do not incline, authority to compel I think I have testify.

Judge Zane to Judge Judd—Judge Zane's refusal