

that she would then be taken to her mamma. President Young was an interested observer of the incident, and exclaimed:

"What wonderful tact has been shown by that little girl. I have learned a lesson from her in the management of men."

If, instead of crushing the spirits of children they had been trained properly, and their powers disciplined and brought out, bright minds would not be so scarce as they are now.

Let us remember the injunction, "Train up a child in the way it should go, and when it is old it will not depart therefrom." Amen.

SENTIMENT.

"Progress of Mormonism."

RESPONSE

by Albert R. Smith, of San Luis Stake. The speaker gave a sketch of the rise and progress of the Church, from the scene in the woods of Manchester, in which the Prophet Joseph received his first vision, to the present. He showed that the truths revealed to that Prophet had been carried to various parts of the earth, and that many thousands had embraced them, receiving a knowledge of their divine authenticity and saving power.

SENTIMENT.

"Government vs. Despotism."

RESPONSE

by J. Ollerton, Superintendent of Parowan Stake:

By the term government we understand, that institution or aggregate of institutions by which a society makes and carries out those rules of action which are necessary to enable men to live in a social state, or which are imposed upon the people forming a society by those who possess the power or authority of prescribing them. The government of a State being its most prominent feature it has frequently been used for State; and publicists almost always use the term government, or form of government, when they discuss the different political societies or States. Again, government is often used for administration, in the sense of the aggregate of those persons in whose hands the reins of government are for the time being.

On the other hand despotism is that abuse of government where the sovereign power is not divided but united in the hands of a single individual, or a small number of individuals, who rule not by due institutions, but by the mere caprice or personal will of the rulers; and which has for its object the interest of the rulers, to the exclusion of the interests of the whole community. When there is but a single ruler, despotism is usually called tyranny, which is, according to Aristotle, a degenerate form of monarchy. A notable instance of the near approach of the English government to despotism was during the personal rule of Charles I from 1629 to 1640, while he was trying to abrogate the British constitution and establish the personal caprice or will

of the king in its stead. The Russian State approaches as near to absolute despotism as any of the modern European governments of the present.

The three forms of government classified according to the rules are: First, monarchies; second, aristocracies; third, democracies. Each of these forms if called into existence by an expression of the general will of the community, maintained by its consent, and employed for its benefit, is said to be a legitimate government; that is to say a government which indicates the interests of the collective body of the people without needlessly encroaching on individual freedom of action.

The question as to how far forms of government are matters of choice on the part of a free people, or are directed to them by influences which are beyond their volition, has been discussed in a very interesting manner by Mr. Mill in his work on representative government. His conclusion is, that men did not wake and find them sprung up; but that in every age of their existence they are made what they are by human voluntary agency. This absolute power of human choice, however, is limited by three conditions which Mr. Mill states thus: The people for whom the government is instituted must be willing to accept it, or at least not so unwilling as to form an unsurmountable barrier to its establishment; they must be willing and able to do what is necessary to keep it standing; and they must be willing and able to do what it requires of them to enable it to fulfil its purposes. The failure of any of these conditions renders a form of government unsuitable to the particular case.

As to what is absolutely and in itself the best form of government, rests to a certain extent upon another question: What is the end of government? Now, there are two classes of publicists, who assign different and, what appears to be, irreconcilable ends or objects to government. By the one, the end of government is said to be, "The greatest happiness for the greatest number;" by the other class it is said to be, "The divine conception of human nature through the instrumentality of society. But these ends are in reality coincident, if happiness be so defined as to render it identical with moral, intellectual and physical perfection; and the advocate of the ideal and will acknowledge that its attainment would involve of necessity the realization of his aspirations.

With these ends in view the constitutional form of government has been thought to be the ideal form, with some modifications such as weighting the franchise, so that the more intelligent and better citizens would have the greater proportional power in the society.

Another condition recognized by Mr. Mill may be broadly stated, as the form of government must conform to the condition of human nature and recognize those arrangements of Providence which are beyond the reach of human control.

The government of the Latter-day Church, where every member of the society has the power to be directed by inspiration from on high, and where "all things must be established by common consent," comes nearer to the ideal government of the publicist, and farther from despotism than any society government ever established.

SENTIMENT.

"The Power of Prayer."

RESPONSE

written by A. N. Tollestrup, Superintendent of Morgan Stake, but in his absence read by Elder E. H. Anderson:

Could truth be denied, then the power of prayer could be denied. If it were possible to efface an established fact, the reality of the power of prayer might be overthrown or questioned. But who can alter a truth? Who shall say to him who has realized answers to prayers that his prayers have had no power in them? To argue that there is no such power may be well enough for those who never pray, or, if so, who supplicate with a dishonest heart.

As well might it be said of the philosopher that he has discovered no laws of force, as to the Saint, he has found no force in prayer. Although the uneducated mind might deny the very powers in nature, it would for that reason, never prove their non-existence. Neither would the uneducated mind spiritually, by denying the power of prayer, prove that there is no such power. It is impossible to "stop the sunrise;" it is equally difficult to avoid or deny the truth.

It is said that experience is the best school. Indeed, with regard to prayer, it is the only way of gaining a knowledge of its power. The power of prayer is the power of God. No one can share it in unrighteousness; and this is the reason for its being so little understood. Let man bend more humbly to his Maker and seek wisdom from Him, then the first thing that will swell the human heart and advance the mind of man will be the realization of the power of prayer; and as advancement in the scale of perfection is made, prayer will increase in power, until, in righteousness, nothing is too great. It is pleasant to know that although the whole world may deny a truth, it would not therefore be a falsehood. It is even more pleasant to experience and know beyond all doubt the truth of that which the world denies. Such it is with the true Latter-day Saint. While his worldly friends may daily ridicule his devotional prayers, yet in his heart is a joy to the world unknown. If, in the present weakness of man, there is encouragement in knowing that God hears and answers prayers, let the covenant people of God be ever diligent in obtaining more faith and power in prayer, taking those who have left their sacred record behind as an additional proof of its real power.

The opera chorus, "When Dusky Twilight" was rendered by Prof. Stephens' children's singing class.