

pleasantly as they would desire to be, but I heard very few complaints. They express very great surprise at the situation of affairs abroad. They say, "why, we did not dream that matters were as bad as they are. We did not dream that the world was so corrupt as it is both politically, religiously, and socially." They seemed surprised, when walking through the streets of the religious St. Louis—whose editors, you know, write long homilies in the shape of editorials in regard to the terrible situation of affairs in Utah—to see, on a Sunday, just close by where these articles are published, saloons open, men and women drinking, and business going on just as though it were any other day in the week. "Why," say these young elders, "in reading these articles back in Utah we were led to believe that these places here were really religious. But we find that such is not the case. We find they are allowing their charity to play leapfrog over their own wrongdoings, and in place of looking to the affairs of Utah, they had better attend to their own." These things look strange to the young elders when they first come in contact with the world. In speaking with one of the officers of the State of Colorado, said he to me, "we trust that you people will assimilate with our people, that they will adopt our habits and customs and become one with us." I told him we did not wish to make any rash promises about that, for, said I, "we would not wish to have drinking saloons on the corner of each block." We would not like to have all kind of wrongdoings in our midst, and certainly here in this city of Denver, we would not wish to copy after the morals of this or your adjoining city of Leadville.

Some people seem to have an idea that the Latter-day Saints gathered here in the valleys of the mountains are samples of all that is wrong, all that is iniquitous, and I have sometimes been amazed at the situation we have been placed in. In one neighborhood where we stopped overnight, and had some talk with the folks in regard to the social conditions with which they were surrounded, one sanctimonious person, the next day, refused us the privilege of meeting in a log cabin schoolhouse, for fear we should corrupt the morals of the people! In another instance, a large number of people had gathered together in a meetinghouse to hear one of the elders preach. When he got through preaching he asked a gentleman who had been induced to come to the stand to tell the people what he thought of the doctrine that had been advanced. He very reluctantly did so in about these words: "I have listened with great attention to my young friend. I believe he is honest. I believe he has tried to tell the truth, and in fact he has told you the truth. He has read from the Scriptures;" but at this stage he drew up (evidently realizing that he had gone too far to please his friends) and concluded by saying: "but my dear, dying friends, I do not believe one word of it." Notwithstanding that he had just told the people that the young man had told them the truth, and that he had preached according to the Bible. It sounded strange, even to his own people. Yet there is a class of people who, when we come down to the real facts of the case, will not, do not believe in the Bible, however much they pretend to do so. They believe certain parts of it, and disbelieve other parts. This spirit of unbelief is growing in the