

age. Anarchy—shall I say, is the worst of all governments? No: Anarchy is the absence of all government; it is the antipodes of order; it is the acme of confusion; it is the result of unbridled license, the antipodes of true liberty. The Apostle Paul says truly: “For there is no power but of God: the powers that be are ordained of God.” At first this is a startling statement. Even the monopoly of the one-man-power as in Russia, or the monopoly of the aristocracy as in other parts of Europe, or the imbecility and sometimes stupidity of a republic like our own, is far better than no government at all. And for this reason, says the Apostle Paul, “The powers are ordained of God,” not that they are always the best forms of government for the people, or that they afford liberty and freedom to mankind, but that any and all forms of government are better than none at all, having a tendency as they do to restrain the passions of human nature and to curb them, and to establish and maintain order to a greater or less degree. One monopoly is better than many; and the oppression of a king is tolerable, but the oppression of a mob, where every man is a law to himself and his own right arm, is his power to enforce his own will, is the worst form of government. The efforts of extremists clamoring for human freedom are all tending in this direction; and those who clamor for human rights are, as a general thing, the first to trample them under foot—I mean those who are the most loud-mouthed; their ideas of freedom are all on their tongue; they conceive of no freedom only when they wield the sword, or dictate terms to others. The Gospel of the Son of God extends to the world

that perfect law of liberty. Founded on truth, and a proper appreciation of those principles which tend to the largest possible happiness to humanity, it restrains mankind, not in the enjoyment of freedom and liberty, but from efforts to deprive their fellows of it. In other words, the power which God has sought to exercise, and which he has recommended and sanctioned, is only to seize the arm which is raised to fell his fellow, and to stop the loud tongue of the raging maniac, which would destroy the peace of his fellow man, and who would seek to build himself up on the ruin of others. There is no system of government ever instituted among men which is so well calculated to give and maintain human freedom, and at the same time to restrain the vices and excesses of fallen humanity, as the government of the Gospel sought to be established by the Savior and His Apostles. We heard quoted this forenoon the words of God spoken through the Prophet Joseph, and which are and always will be in force among this people, to the effect that the powers of the Priesthood are inseparably connected with the powers of heaven, and cannot be exercised in any degree of unrighteousness; that the power of that man departs from him when he attempts in the least degree to exercise an unrighteous dominion over his fellow man—or any power or dominion except that power of truth and of persuasion founded upon it.

The teachings of the Savior in relation to the settling of difficulties arising among brethren in the Church of Christ, through visiting them and talking frankly one with another, explaining and expounding to each other until they come to an understanding of all troubles which