

car, I said, "Mr. Editor, twenty-five years ago, had a man dared to do what this negro woman has done, you would have hung him to a lamppost. Now, I will dare say, there is not a paper in the city of Nashville that will venture to write one line, in condemnation of this piece of impudence." He acknowledged there was not. And why this change? Public sentiment had revolutionized in a quarter of a century. The negro slave of Phillip's day is the sovereign citizen of today.

These are revolutions that are occurring among the children of men that are of a serious nature. And what is true in a political sense, is true in a religious sense. It is a very common observation among the people everywhere that we are not taught religiously what we were twenty-five years ago, or ten years ago. They are drifting to and fro religiously as well as politically.

Another feature associated with this: About forty years ago a number of our Elders traveled through the Southern States—it may have been in 1844. And as they journeyed along, they scattered all over the country tracts and books, setting forth our faith and doctrines. And today it is not infrequent, on our going into a neighborhood and talking to the people, that they will say, "Our minister has been preaching that." Ah, indeed. Well, can we see him? "O, yes; we will ask him to come and see you." On our conversing with him, we have found that he has a Voice of Warning hidden away in his saddle pockets, which he had been reading, and believing some of its pages, he had been preaching some of the principles of the Gospel to his own congregation, which they would believe, and receive without even "a grain of salt." This willingness on the part

of the people to receive principle, good or bad, from the lips of their own minister, reminds one of the same state of things that existed in the days of the Savior, as indicated by these words: "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

It is a self-evident fact; it is a truth patent to the most casual observer that the teachings of Joseph Smith have revolutionized the religious world. And the spirit that is working this change is growing and extending, until today there is inquiry upon the right hand and the left.

As a general thing those who receive the Gospel in the Southern States are to be from what are termed the middle classes, people who are the owners of small possessions which, when sold, realize them sufficient to provide themselves a suitable outfit and take them to their emigrating point. There have been some instances, however, when their possessions have been sold, even where they possessed good homes, that the proceeds of the sale have been insufficient to emigrate them. This has been due, in part, to the peculiar circumstances by which they have been surrounded. In the first place a terrible war devastated their country; and since that time they have been under carpetbag rule. And the consequence is, in many places property has depreciated, life has been insecure, laws have been trampled under foot, and little progress has been made.

The people living in Utah can scarcely sense the true situation of the Southern States people. There has been a dreadful drouth this