

teousness sake? None! They claimed that they did it on account of their wickedness; and if they never have made this acknowledgement, do you think they ever will? No! With a blind and maddened zeal against the Saints, strengthened by the eternal hatred and jealousy of the fallen angels, will they fill the cup of their iniquity and ripen in the glare of their oppression for the judgments of Almighty God.

Are we everywhere spoken against? Is almost every newspaper and journal, with a thousand and one anonymous letter writers, pouring forth their spleen, animadversions, and maledictions upon the Saints in Utah? Do they wish and intend to blow up a storm—a tempest to burst upon our heads with all the fury of the combined elements to sweep us from the face of the earth? Or secretly and undercover, do they intend to rig a purchase to prey upon the peace and happiness of the Saints who have fled from the face of the “serpent,” unprotected and unredressed, to this desolate land, to which no other people would come until after we came and killed the snakes, built the bridges, proved the country, raised bread and built houses for them to come to, a land where no other people can or will dwell, should the Mormons leave it!

Why this hatred and ill-will against you? What have you done to provoke it? We have rebuked iniquity; and, in some instances, in rather high places. But the real cause is explained by our Savior: “Ye are not of the world, but I have chosen you out of the world, therefore the world hate you.”

Remember that God not only rules the storm, but visits the secret chambers. He can hush the storm, and say to the winds, “Peace, be still,” and catch the fowler in his own snare.

The professed purity of this gener-

ation will not allow the institutions of Utah to exist undisturbed, if they can devise any scheme to disturb them. It is true that the people of Utah believe in and practice polygamy. Not because our natural desires lead us into that condition and state of life, but because our God hath commanded it, and wishing to comply with that as well as with all others of His commands, we are as we are. We also wish to be counted Abraham’s children, to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone, for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men—men after God’s own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even mar-