to form in the mind an even, and unbro-
ken, and correct thread of ideas which will
truthfully and satisfactorily explain the
variations which we see in the motives and
actions of mankind, and to understand the
varied motives and feelings of the people,
and what they design in performing such
and such acts. There are some who have a
correct and clear thread of ideas framed in
their minds relating to this subject, but
cannot convey them to their fellow beings.
This is a weakness that I believe is inherent
to a greater or less degree in each and every
one of us.

The opposition which we find in the
hearts of the children of men to the Gospel
of life and salvation, Brother Wells has
been setting before us this afternoon in a
very able manner. Upon this subject I have
my own reflections, and my own way of re-
vealing those reflections to others.

The opposition which we see mani-
fested against the truth in this our day has
been manifested in every day and age of
the world wherein the Gospel of the Son of
God has been preached to the children of
men. There is no difference today in this
respect from what it was formerly. Our op-
ponents tell us that were it not for the doc-
trine we believe, teach, and practice, there
would be no difficulty—no strife between
the Latter-day Saints and those who call
themselves Gentiles. We are all Gentiles by
birth who are not of Jewish descent. We
who are called Latter-day Saints are Gen-
tiles by birth—we are nationally so. The
opposition which we have to meet is not
because we believe in polygamy. That
principle is not the real bone of contention,
but it is the power of Satan against the
power of Jesus Christ here upon this earth.
It is no matter what the doctrines are; it is
no matter by what name they are called,
in what manner they are presented, or
by whom they are believed; it is the power
of God on the one hand, and the power
of Satan on the other. We can see the work-
ings of the two spirits upon the hearts and
dispositions of the children of men. Oppo-
sition to the truth is made manifest by
those who render themselves servants to
obey false principles or false ideas, and their
actions are directed by the power of Satan
against the truth of heaven in the persons
of those who love and advocate it.

We have been told that when error is in-
trduced it is generally done in a most gen-
teel, religious, scientific, and most refined
and civilized manner. The servants of sin
should appear polished and pious. It is nec-
essary they should be learned, and be able
to call to their assistance the accomplish-
ments and elegancies of science and art,
and the subtle, persuasive power of rheto-
ric. Jesus Christ describes this class of de-
ceivers very forcibly in the following
words—"But all their works they do to be
seen of men: they make broad their phylac-
teries, and enlarge the borders of their gar-
ments, And love the uppermost rooms at
feasts, and the chief seats in the syna-
gogues, And greetings in the markets, and
to be called of men, Rabbi, Rabbi." This
external polish is really necessary for them
as a covering to make successful the intro-
duction of false theories and false
principles, and to cover up licentious and
wicked lives.

The servants of God have truth, and
nothing but truth, to present to the world,
that the world may be sanctified by the
truth. The truth needeth no polish to make
it lovely and desirable to those who love it.
The principles of truth and goodness, and of
eternal lives and the power of God are from
eternity to eternity. The principle of false-
hood and wickedness, the power of the devil
and the power of death are also from eternity