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 mo-
tives and actions of mankind, and to un-
derstand 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 re-
lying 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 af-
ternoon in a very able manner. Upon
this subject I have my own reflections,
and my own way of revealing those re-
fections to others.

The opposition which we see mani-
ifested 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 dif-
fERENCE today in this respect from what
it was formerly. Our opponents tell us
that were it not for the doctrine we be-
lieve, teach, and practice, there would
be no difficulty—no strife between the
Latter-day Saints and those who call
themselves Gentiles. We are all Gen-
tiles by birth who are not of Jewish de-
scent. We who are called Latter-day
Saints are Gentiles by birth—we are na-
tonally 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 Je-
sus 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 workings of the two spirits upon
the hearts and dispositions of the chil-
dren of men. Opposition to the truth
is made manifest by those who render
themselves servants to obey false princi-
pies 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 introduced it is generally done in a
most genteel, religious, scientific, and
most refined and civilized manner. The
servants of sin should appear polished
and pious. It is necessary they should
be learned, and be able to call to their
assistance the accomplishments and ele-
gancies of science and art, and the sub-
tle, persuasive power of rhetoric. Jesus
Christ describes this class of deceivers
very forcibly in the following words—
"But all their works they do to be seen of
men: they make broad their phylacter-
ies, and enlarge the borders of their gar-
ments, And love the uppermost rooms at
feasts, and the chief seats in the syn-
agogues, 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 success-
ful the introduction of false theories and
false principles, and to cover up licen-
tious 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 pol-
ish 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 falsehood and
wickedness, the power of the devil and
the power of death are also from eternity