

received the hatred and animosity of the wicked, there might have been cause for doubt as to our having obeyed the Gospel. We might have been assailed with a fear that something was lacking in the system, and that, therefore, we could not be the people of God after all. But when, in addition to the doctrine that God has revealed, and the ordinances of life and salvation that he has restored and commanded us to obey, that is, to believe in Jesus Christ, to repent truly and sincerely of all our sins, to be baptized for remission of them, by one holding the authority, and then receive the Holy Ghost through the laying on of hands, and its gifts and blessings and its powers, for our names to be cast out as evil, to have our names heralded through the earth as the most ungodly and wicked and abominable people that live upon the earth, to have men think that in destroying us they would be doing God's service; I say that when these characteristics attend the administration and ordinances of the House of God, we can rejoice even as the ancients did in the knowledge that there is no peculiarity of feature pertaining to the ancient Gospel from the days of Adam to John the Revelator, or from the days of Jared and his brother to Moroni, or from the days of Joseph and Hyrum to this our day, that does not attend the Gospel now. Not only is there no feature, characteristic or peculiarity absent, but there is no sign or evidence lacking of its being the same work of God. Precisely the same signs follow now, and precisely the same external evidences follow the preaching of the Gospel now, as anciently. Having these signs and evidences and blessings, should we not, as a people, rejoice exceedingly? Should not our hearts be full of thanksgiving to Almighty God, that, however humble

and obscure and illiterate, however contemptible in the minds of the children of men, our doctrines, lives and characters may be, our names are numbered with the holiest, the best and the greatest that have ever trod the footstool of God, that our names are numbered with Jesus the firstborn, the Son of God, and with Enoch, Abraham, the friend of God (distinguished above all the sons of men by that glorious evidence of God's nearness to him, being called his friend), and with all the holy Prophets whose lives are living testimonies to the divinity of their calling? If we would enjoy the society and glory of such personages we must be willing to suffer as they did; and if not so, we cannot reasonably expect to be numbered among the happy throng who are to live and reign with Jesus. When we shall have done all they have done, passed through and experienced the same blessings that they have, drunk the same cup, and been baptized with the same baptism, and, when necessary, laid down our lives as they have in testimony of the truth, then we can reign with them.

It is easy to die in the heat of battle, or when men are selected for some heroic duty, and the eyes of the world are upon them; but this is not the manner in which the servants and people of God have lost their lives. Jesus was crucified between two thieves, the most ignominious death to which anyone could be subjected, and those who crucified him believed him to be worthy of such a fate. They disseminated among the people such slanders and misrepresentations of his works and actions that many felt justified in taking the responsibility of shedding his blood upon themselves and their posterity.

Thus it always has been with the servants and Saints of God. They do