

cattle have been shot down, men and women have been expelled from their homes in the depths of winter, the blood of innocence has flowed, and all because men and women chose to believe a system of religion that differed from that which is popularly entertained. And there is this remarkable fact connected with the persecution of the people called Latter-day Saints—and it is the same characteristic that attended the preaching of the Gospel of the Son of God by himself and his Apostles the chief persecutors, and those who have stirred up strife in the hearts of the people have been popular preachers—have been themselves, in too many instances, the professed ministers of Jesus Christ. It was the High Priests, it was the Pharisees, it was the religious people in the days of the Savior who were his chief persecutors, and I am sorry to say the chief persecutions which we as a people have had to endure have had their origin with the same class. Why, I am informed that one or two if not more, of those men who formed the mob that shot Elder Joseph Standing, were circuit riders; preachers who professed to have great zeal for holy religion and pure morality. They were so filled with zeal that they could not let two young men travel in their country and preach from the Bible, without mobbing them!

As Latter-day Saints this ought to cause us to rejoice. We should not be angry, we should not indulge in the spirit of revenge. Such a spirit is foreign to the Gospel. It is our duty to endure all things patiently, uncomplainingly, and with long-suffering, putting our trust in God, relying upon his arm, awaiting the deliverance which he will bring to pass in his own time and in his own season. If I am persecuted and I

turn upon my persecutors in the spirit which they manifest, do I exhibit a spirit that will bring down the blessing of God upon me? Certainly not; I would be no better than my persecutors. If a man strike me on the one cheek and I turn and strike him again, retaliate, give him blow for blow, do I by so doing manifest that I have received any better spirit than the man who struck me? I think not. It is very natural, I know, when we are reviled to turn round and revile again; when we are struck to turn round and strike again; when we are abused to turn round and abuse again. This is the natural prompting of the human heart; this is the natural feeling of every man of spirit—not to submit to indignity, but to resent it instantly. Our codes are all formed upon this. The training that we have had from our childhood upward, in the society of the world, has been that a man who submits to an outrage quietly is unworthy of the name of man; that the man who submits to be called a liar, or to rebukes, or to abuse quietly, is unworthy of the name of man. Now, that is certainly not the teaching of the Savior; all his teachings are to the contrary. His people are to be a meek people. His people are to be peacemakers. His people are to leave the results with him; to submit to these things quietly, uncomplainingly, that is, so far as outward manifestations are concerned; to pray unto him, to leave it with him. He has given unto his people a law upon this subject. If our enemies come upon us, or our families, once, we are to bear it patiently and revile not, neither seek revenge, and we shall be rewarded. If our enemies come upon us the second and third times, we are to bear it patiently, as on the former occasion, and great rewards are promised.