

so broad and expansive have become their ideas, that they have become purely international in their scope of utility; they have crossed the expanse of oceans and penetrated the continents, and taken into consideration the welfare of other races as well as of that of their own, financially, secularly. But the Christian world oppose us upon the ground of our being offensive to them because of our institutions. Now, my friends, brethren and sisters, it is a consolation to us when we read the pages of prophecy; when we open the sacred volume and pore over its historical pages and take a retrospective glance into the history of the past, and learn that similar charges were brought against the Founder of our faith, against Jesus of Nazareth, and also against His Apostles and Prophets and the Patriarchs; and that it is with the unbeliever in revelation, and with those who are influenced by proscribed principles and spirit of any age in which they lived to oppose progress, to oppose development in any direction.

There is one great difficulty in the way of progress and that is *invested interests*, not less so in religion than in the avenues of commerce and trade. Whenever there have been any great principles brought forth in the mechanical world, in any department of mechanism from the agricultural through all the ramifications of society, they have rarely escaped opposition. And, indeed, this obstruction in the way of progress, is not confined to mechanical pursuits. There is a spirit with large capitalists and men who have invested deeply and extensively their capital in the manufacture of any commodity, produced for the world's market, which arrays itself against growth and progress made in any

direction excepting only where it will especially benefit them. There is opposition; their invested interests stand in the way of progress; and it is not only in temporal affairs, but it is also in religion, in theology. One great reason why the doctrines of the Latter-day Saints are opposed by the so-called Christians, is, because they place at a discount their fractional faith, their fractional currency of belief, so to speak, and they do not wish to have their faith discounted; they do not wish to be placed in the unenviable light as to be regarded as only professing a fragmentary Christianity. And in this they only manifest the same envious traits that have marked the history of our race in all the great phases and stages of progress which the world has made.

I must here, my friends, make one remark in relation to the spirit of persecution that is in the world, and which, by the way, is a very anomalous phenomenon, very much so indeed. Christianity, in its fundamental principles, has running through it a broad vein of charity; and that spirit of mercy and love permeates every avenue of it, and thrills with sensitive pulsations through every brain, heart and vein of its unfeigned believers. There is no duty to be performed, no services rendered which the doctrine of the Christian revelations requires of its devotees, of its accepters, but that enjoins the administration of mercy and forbearance, and long-suffering, and gentleness, and tenderness, and meekness, and brotherly kindness, and all those excellencies and virtues which grace the character of an exemplary Christian. And I may here say, and I do so with feelings of shame and regret, that the bitterest persecutions that have ever been waged upon the world's battle fields