

So far as our history is concerned; so far as the opposition which we have met in propagating this message of mercy, and of heralding forth to the world the glorious news and “glad tidings of great joy,” which shall be unto all people, namely, the plan of redemption, we anticipate opposition; it is nothing new; it is nothing marvelous when we understand human nature. Not at all. We sometimes speak unadvisedly; we sometimes marvel at things which happen, but of which, upon more deliberate reflection, we would not, because there is nothing strange in this. We see rivalry in all things, in all the various phases of society; we see competition and rivalry in the present crude and undeveloped state of human intellectuality, in the present—if I may be allowed the expression—immoral state of society; and I maintain that society is in an immoral state when the good of all is not contemplated, when the greatest good to the greatest number is not the dominant principle, is not the inspiring motive, is not the moving and propelling incentive urging men forward in the various concerns of life. I say again, that unless there is a motive which pervades all our actions, taking into contemplation the good of the whole and not of a part, society so conditioned is not, in a proper sense, in a moral condition. The condition of society contemplated in the Gospel embraces this expressed injunction, that we should help to bear each other’s burdens; that we should do unto others as we would have others do unto us. And requires, moreover, that whatever other gifts, whatever other qualities, whatever other characteristics may be distinguished in our conduct toward our fellow men, or whatever other features may disappear and subside in the rolling tides

of the ages in the developing of our nature, assimilating it more and more in the image of God, that there are certain attributes that will never fail, namely, faith, hope, and charity. These will forever abide.

And when I consider these facts as inseparably connected with the system of salvation left by Jesus our elder brother, our Lord and Savior, what are we to think of the attitude of the Christian world toward us. How very uncharitable they are! How very unlike the Savior in His conduct, in the judicial murder of the crucifixion upon a Roman cross—“Father, forgive them; for they know not what they do.” Do our Christian friends feel so towards us? Do they who think we are deluded; that we are beguiled by false conceptions of righteousness, that we have been decoyed by some impure motives to the maintenance of institutions that are damning in their character upon man, do they exercise this forgiveness towards us? No, my friends. But as there is a kind of Christianity referred to in the Scriptures, whose propagandists appear in sheep’s clothing, garbed with all the sanctity of innocent lambs, but within are ravening wolves, we are confined to the Savior’s rule of judging men and things—“By their fruits ye shall know them.” But it is our duty to emulate the examples given us by Him in whom was no guile. When Jesus came into the world, did He seek to exterminate everybody? Or His followers, poor fishermen, did they seek to destroy and institute persecution against those who differed from them in opinion? No. Have the Latter-day Saints exhibited this spirit towards the world? No, they have not; and we modestly and friendly challenge the universal world to cite us to any feature or