

of years proclaimed the Gospel of Christ in its primitive simplicity, in its primitive integrity, in its primitive organization, and in all its evangelical details, to the inhabitants of this nineteenth century—which by some people is denominated the full blaze of civilization, almost approaching the same, the highest pinnacle, the last possibly attainable point of elevation in the growth of moral worth and intellectuality and power—and if it meets with the opposition which we know it has met with, we are confronted in our own minds with the inquiry—who are the men, what are the character and denomination of the people who raise their voices against the Gospel of the Lord Jesus Christ in its apostolical purity in this the dispensation of the fullness of times? Is it the infidel? Is it the atheist, the man who believes that there is no God nor any controlling power but that which exists in the forms of matter we behold? Is it the man who ignores the Supreme Being, the ruler of the universe? Is it that class of people who live without God, and without hope and without faith in the world to come? Not exactly that class; but it meets with opposition from precisely a corresponding class of men that this cause met with in the early days of Christianity, namely, from Christian ministers, from the propounders of the doctrines of Christianity, from commentators, from men who profess to have studied the law of God, and the revealed religion of Jesus Christ—these are the men who today, in our midst, here in Salt Lake City, in our cities and villages throughout this Territory and elsewhere, claim to be the followers of the meek and lowly Jesus of Nazareth, the crucified, the Redeemer, as the Savior of the

whole world, of all mankind, the men who tell you he came into this world and that he endured persecution and every form of ignominy, every form of calumny and reproach in order to introduce the glorious principles of Christianity, to introduce the doctrine of faith in God as the Supreme Creator of the universe, faith in his Son Jesus Christ as the world's Redeemer, faith in the Holy Spirit as the only guide of mankind unto all truth, the spirit of truth which was promised by Jesus that should come and make the ministry of his Apostles effective, and reveal unto them things past, things present, and show them things to come. Men who teach these principles are the men who oppose the teachings of the Gospel of the Lord Jesus Christ which was preached by the Apostle Paul, which was preached by Peter, which was preached by all the Apostles, and above all, which was illustrated, not only in the teachings, but in the entire life and ministry of Christ, and of his immediate followers. Well, is this not very strange? Has it never occurred to some of our people that there must be some cause for this? Why was it that the Jewish Rabbis and teachers of the law, those men who looked so contemptuously upon the poor despised Nazarene and his equally contemptible followers, the fishermen, whom he had gathered together as his disciples from the sea coast of Galilee; men who had studied the prophecies, men who claimed to have Abraham for their father, men who claimed to be well-disposed towards every agency which tended to bring to pass the fulfillment of prophecy and execute the terms thereof—why was it that they of all other men should be the men from whom the Savior and his disciples