

this declaration that excited animosity throughout the religious world against the Latter-day Saints in the beginning. Every preacher felt that he was condemned by this declaration. If we had stood upon the same platform as they, saying that our organization was the result of man's wisdom, we should then have had some sympathy from them. But because our Elders declared that God had spoken, and that we preached that which had been revealed to us, animosity was excited, and mobs rose against us, entertaining the most bitter feelings, and committing the most terrible outrages.

It is interesting reading now, in this year of our Lord, 1882, to go back to that which occurred fifty years ago, in Missouri, soon after this Church was organized. The charges against us then were that we believed in Prophets, that we believed in revelation, that we believed in healing the sick, according to the pattern in the New Testament, that we were so credulous as to believe that God would work miracles; and the crowning accusation was that we were Yankees and abolitionists, and therefore were unfit to live in the State of Missouri. I say, it is interesting in these days to go back and read the documents issued by the mob in 1832-3 in Jackson County, Missouri. There was no plural marriage then to cause offense. The cry against us then was, that we believed that God was a God of revelation as He was in ancient days; that He was the same God in this, the 19th century, that He was in the first century of the Christian era, when Jesus and the Apostles ministered among men. This was considered sufficient cause for mobs to organize themselves and drive our

people from their homes and lands, and to kill some of them.

If we were to practice plural marriage in some other manner, and not sanctify it by the forms of religion; if we were to be guilty of anything of this character, separating it entirely from all religious ceremonies and ordinances, there would be little, if anything, said about us. To judge from expressions I hear, I do not suppose it would excite any particular animosity.

We, as a people, have to pass through these ordeals. It is a great consolation to me, it has been while I have been absent, to know that we are fighting the battles of religious liberty for the entire people; it might be said, for the entire world. And there is no people on this continent in so good a position to do this today as we are, for there is no people so well organized as we are. No man, single-handed, could do what we are doing; no half dozen men could do it; they would be crushed. Let any man go out from this place and attempt, single-handed and apart from any other organization, to fight the battle that we are fighting, and he would soon be overwhelmed. But we are an organized community; we can live here as we did in the early days without help from any other source except God. We can raise our food; we can make our clothing. If it be necessary we can pinch ourselves, dispense with luxuries, and can live on those things which are barely essential to life. We do not necessarily have to depend upon other people for support. If grasshoppers come and sweep our fields, as they have done, there is no cry from Utah to the general government for help. We have borne these afflictions unassisted by our fellow citizens; and we have proven to our own satis-