by the Hebrews in days of old as they were in times before that, as they are today—accepted by a few of the human family, but rejected by the great mass. The Latter-day Saints, then, feel to congratulate themselves upon this point—that they have built their faith upon a rock which cannot be destroyed, and that will exist not only through the ages of time, but throughout all the endless ages of eternity. Having existed in eternity in the past, it exists today, and will exist in the eternities to come.

These principles are plain and simple, so plain and so simple that a wayfaring man though a fool need not err therein; on the contrary they are suited to the capacity of the whole human family, the unlearned as well as the learned. There was this peculiar feature about these principles when they were promulgated in the days of Jesus: as a rule it was the unlearned of the human family that were willing to yield obedience to them; it was the common people who heard him gladly. The teachers of the Jews, they who had control of the synagogues, who stood in the foremost places in the nation, rejected the lowly Nazarene and His teachings, while fishermen from the shores of the Sea of Galilee heard and received Him gladly. That peculiar feature to a greater or less extent adheres to those principles today. Gathered from the middle walks of life, from the various nations of the earth, coming from the east and from the west, from the north and from the south, for the Gospel's sake; gathered together in these valleys of the mountains, the Latter-day Saints are willing to sacrifice the good opinion of the world; willing to sacrifice all that man holds near and dear to him for the sake of the truth;

willing to forsake kindred and home, the graves of our ancestors, and those associations that bind themselves round the heart—coming here for the sole purpose of being instrumental in the hands of God in establishing His Kingdom, in bringing to pass His purposes, in proclaiming the glad tidings of the Gospel—tidings that were proclaimed to the shepherds upon the plains of Bethlehem 1,800 years ago, "On earth peace, good will toward men;" bringing with us a broad charity and philanthropy for the world, desiring to better the human family, and allowing our charity to go out broader than that even—reaching behind the veil, taking hold upon the things pertaining not only to this life, but redeeming those who have preceded us into the spirit world—allowing our charity to go out so broad that we give a possible salvation to every son and daughter of Adam that ever came upon the face of the earth, or that shall come.

Paul calls those principles that I have read over, "the doctrine of Christ." He calls one of those principles the doctrine of repentance. The Latter-day Saints who have gathered from the nations of the earth will bear me out when I say that the doctrine of repentance as believed in by them is different in many respects to the doctrine of repentance as it existed in the lands from whence they came. As the Latter-day Saints understand the doctrine of repentance, it is to turn from that which is wrong; to forsake evil and cleave unto that which is good. If a man has been a wrongdoer, let him be a wrongdoer no longer; let him conform his life to the principles of integrity and righteousness and honor; let him keep the commandments of God in their