

if you don't choose to think and believe as we do, you must act as we do, or you cannot be in fellowship with us." Now, my friends, this is the spirit of the age in which we live, and I am respectfully at the whole world's defiance to present to me or any other intelligent Latter-day Saint a solid, logical or truthful argument of a contradictory nature. There never has been and there never will be an opponent whose acumen is equal to the task of formulating reasons rational and sufficiently cogent to overthrow the doctrines of the religion of the Latter-day Saints.

Now, then, if the people in the days of Jesus and His Apostles were as consistent—or, pardon me, rather inconsistent—as the people of our day are, they would persist in maintaining that these doctrines should not be taught in Judea, nor in the regions round about, nor in Pamphilia, nor in Rome, nor in Galatia, nor anywhere. You must renounce these doctrines they said. But they did not renounce, and they put them to death. Ah! That is the secret. Do you, then, Christians—the professed promulgators of Bible Christianity—do you choose to repeat the deeds of your forefathers? Do you choose to imitate the examples of the persecutors of the humble and despised Nazarene by persecuting, imprisoning and putting to death men and women who profess precisely the same theology, who worship the same God, who bow at the same sacred altar as Jesus and His Apostles did, who advocate the same doctrines, who administer in the same ordinances, and who in every doctrinal particular are following their divine Master and fellow laborers, the Apostles of old? "Ah!" says one, "it is not that exactly. If you would only promise that you would

remove from your religion every objectionable feature that it now presents to the Christian world we would hail you as brethren, as fellow Christians." What did the Jewish people do? What did the Roman people do? They told Jesus of Nazareth in effect that if he would strike out of the constitution of the new faith every principle and doctrine that was uncongenial, if not with the prophecies which they professed to believe in, at all events, with their construction of them; if they would only put these away, then they could live with them. What would our divines today think of Jesus and His Apostles if they had permitted to be handed down to history that in consequence of the opposition which the revelations of God had evoked in the human mind, and had caused the public pulse to beat high, to arise to feverish temperature, until they came to this conclusion: if we let these men alone they will take away our name and nation; we cannot stand it; crucify him! crucify him! release unto us the thieves—Barabbas, anybody except Jesus of Nazareth; crucify him! crucify him!—His blood be upon us and upon our children forever; this was the cry of the populace; and had He made this affirmation, that in consequence of the determined opposition, of the broad and deep-seated enmity that was engendered in the hearts of the people against the revealed will of God, it was best to cease to proclaim His glorious principles, it was best to stop the administration of His ordinances, it was best to surrender their allegiance to Almighty God, and bow in crouching servility to their fellow men, in deference to them and rebellion to the God of heaven. What would our Christian ministers think of such a body of