

pulpit in the land on this day there are discourses of this character heard. Ministers of the Gospel preach delightful things, tell delightful truths, dwell in a very attractive manner upon the great moral truths, and deliver eloquent sermons upon them. One would naturally think that such views, expressed in such manner, would cause the people who listened to them to become a very moral and elevated people, and to be united, and that love would abound, that poverty would cease to exist, that men would cease to take advantage of their fellows, that the strong would help the weak, the wise the foolish, and the prudent the imprudent, and men who have ability to make money would help those who are deficient in that respect—one would naturally think that such results would be common among a people who were in the habit of listening to such truths so beautifully set forth; but how different everything of this kind is. There is not that union, there is not that love, there is not that care one for another that one would naturally expect. It might truthfully be said the fruits of such teachings are everywhere lacking, and that therefore the eloquent discourses, as well as the system of morality of modern Christendom, are complete failures.

If we read the writings of some of the heathen philosophers we find that they abound also with sentiments of this character; but they seem to have had no greater effect than the teachings of Christian philosophers and Christian ministers. Why is this? As I have said, there are discourses delivered far more eloquent than we hear in this Tabernacle or in any other meeting-house. Our Elders do not compare with these learned men, so far as beauty of language and oratory, and all the graces that make language attractive to those that listen to it are concerned. And yet among the Latter-day Saints we perceive these moral truths carried out frequently in the lives of the people. Why is this? It is because God has revealed to us the truth, and it has this effect when accompanied by the Spirit of God upon the hearts of the people. It is not man's learning that makes the Latter-day Saints what they are today; no man can claim any glory for this, for there are far more eloquent men, far more learned men, far wiser men according to the wisdom of the world outside of this Church than in it. Why is it? It is because God has revealed the everlasting Gospel; revealed it to unlearned men, illiterate men, to whom He has given authority to administer the ordinances of life and salvation; and the principles of the Gospel thus administered have this effect upon those who receive their teachings, though taught ungrammatically, perhaps many times; taught in the utmost simplicity, sometimes with the greatest awkwardness; but taught, nevertheless, by men who have been commissioned of God to administer the ordinances of life and salvation, and to teach them to their fellows; and

the truth thus taught is accompanied by the convincing Spirit and power of God; and, therefore, to God belongs the glory, and He will have the glory of this work and not man. No man will be able to stand before Him and claim any credit connected with the building up of His work on the earth. He will have all the glory of it, and our salvation will be due to Him, not to our fellowmen. But I have been greatly struck in listening to discourses of this character of which I speak, and I have wondered, as I have said, at the little effect they had upon their hearers, in changing their lives, in elevating them and in abolishing the evils which exist, and which cry loudly to heaven for correction. And this is so with us to a great extent. I thought that we ourselves came far from reaching the standard that God has held up for us. We are not as self-sacrificing as we should be; we do not love our neighbors as we should do. In our struggles we think little of those that are weaker than ourselves, that have not the ability that we have, and we pass them in the race, and frequently we jostle them out of the track. There is too much of this among us; but I hope for Zion; I am full of faith for the future of this work, knowing as I do that God is with it, and that He will deal with us until He takes all that is evil out of us, and that He will make us a people that He will be delighted to own and bless and call His own. Those who fail to live up to this standard will lose His Spirit, and if they go far enough in the other direction they will apostatize; but the pure in heart will march forward until they obtain that perfection that all earnestly desire. I don't think there is a human being that has thought about these things who has not yearned in his heart for a better condition of affairs than that which we witness. And I repeat, the Gospel of the Lord Jesus is the means by which it will be brought about; and that Gospel is here, and its power is here, and it will continue here, gradually fulfilling its high destiny until these evils under which the human family so groan shall be abolished and removed from the earth, and the love of God will reign supreme in every human breast. This is no dream, no imaginary thing. But it is that which will be realized, for God has said it shall be fulfilled.

The reason we are hated today is because of these very things. If we would be like the rest of the world we would have no opposition from the world. Jesus said to His disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is just the same today. If we were like the world the world would love us; but because God has chosen us out of the world, therefore the world hates us; and we shall be hated as long as we preserve these virtues and contend for them, as long as we refuse to partake of the cup of abominations holds out to us; as long as we refuse to have the mark of the beast upon us, so long shall we have this opposition to contend with, until Babylon is overthrown and destroyed from the face of the earth—a consummation that is not very far distant. If we would drink of that cup which that great mother of abominations holds in her hands opposition would cease, for we would then be like them, we would be of them. But while we stand firm and steadfast, maintaining the principles which God has taught us, and seeking to carry out the glorious Gospel of His Son which He Himself taught when upon the earth—as long as we do this, you may depend upon it, the world will have no love for us. I am speaking now in general terms. There are men and women, not very numerous, that do have kindly feelings for us, who would not do us wrong, but their voices are unheard amid the general clamor that is raised against us.

I want to say to you, my brethren and sisters, that the line of distinction was never more clearly drawn between the Church of the Lamb of God and the other great church about which the Prophets have spoken than it is today. That line is sharply drawn, and there is a strong determination on the part of the world to make the line distinct; and as one very prominent man, one of the most prominent men in the nation, said to me a few days ago: It is the old thing over again, the old, old story; the primitive Christians they were persecuted as long as they did not fall in with the views and ideas of the Romans; the Roman Empire made incessant war upon them until they assimilated to some extent with the views that prevailed in Rome and in the Empire; and they would have had to succumb or to assimilate entirely—that is, they would have had to throw aside every distinctive feature that made them peculiar had the Roman Empire not fallen to pieces. It will be so in your case, he said. Here is this great nation, he said, a nation of sixty millions of people, they do not stop to reason or think. We are busy making money, we are accumulating wealth, we are building up a mighty empire. It is like the Roman Empire in this respect, and you have got to come to our ideas. That is what they say. He did not share in these views; he sympathized with us, but he was presenting the case from his standpoint. Said he, you have objectionable features in your religion. I am a Presbyterian, he said, and here are my people tinkering up the creed, leaving out those features which make it distinct from all other religions. What is the reason? The progress of the age demands it; and, he said, we may hesitate about it, but we will have to come to it, we will have to surrender it and conform to more modern ideas. I, he said, may mourn over it, the men of my generation may mourn over it, but the rising generation will accommodate themselves to it. Now, Mr. Cannon, he said, if your people want to be martyrs, you have got a good chance; but it is either

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