

in China, Japan, Hindostan, &c., were we to enter their congregations and tell them that our religion differs from theirs, would be as astonished as we are that they see and understand things as they do. They are as tenacious of and as sanguine in their belief—as enthusiastic in their religion as ever a true Saint was or can be in his. When I contemplate the endless variety in the dispositions, understandings, temperaments, countenances, and organizations of people, I am not surprised that there are those who do not understand things as I do. I expect people to have their own peculiar views, forms, principles, and notions. In consequence of this great variety, we should not be astonished if all do not believe the Gospel—do not love the truth.

When Jesus was on the earth, he reproved sin, taught righteousness, strove to save the Jews, and deliver the Gospel to the nations of the earth; but the Jews could or would not understand things as they were. He came to save, not to destroy; but the Jews took a course through which they were afflicted and scattered among the nations of the earth, and brought upon themselves that which they said—"Let this man's blood be upon us and our children," though he was not disposed to destroy, but to save them. Stephen prayed that those who stoned him might be forgiven, as they knew not what they did. Jesus so prayed for those who assisted in and consented to his death, when he was crucified for the sins of the world. He was not astonished that all people did not believe. They would not come unto him that they might be saved; they would not come to the light that their deeds might be reprov'd.

It may be asked, Can people come to the light? Yes, all can, that their evil deeds may be reprov'd—that they may forsake their iniquities and receive the truth. But will all do so?

No. Will all people believe the truth? They will not. Cannot the inhabitants of the earth submit to the Gospel? They can. Will they? No, they will not. Is there a conviction upon the minds of the people, when they have heard the Gospel preached, and where they have heard of it? Is there a conviction conveyed by the Holy Spirit that this is the Gospel of salvation? There is; and it cannot be denied without falsifying the truth. This has caused the persecution we have received. We are chastised for our sins, and by this means we are brought to understanding. We have been persecuted because there is a conviction, so far as they have heard the Gospel preached, that we have the truth. This is the cause of the opposition against us.

Would a priest of any denomination oppose "Mormonism," if he was not convinced that it is true? No. Were a man to come into this congregation and relate something that every man, woman, and child present knew to be false, who would take the trouble to disprove it? We all know the statement to be false; consequently, we will not take pains to oppose it. On the other hand, were there no conviction in the sound of the Gospel to the minds of the people—that it is true—that it is of and from God, who would take pains to oppose it? Let a person go into a congregation of Methodists and try to prove that Jesus was an impostor, that every system of religion is false, and that the Bible is a matter of speculation got up by selfish divines expressly for their own benefit; and who in that congregation would deem it worth while to oppose views so erroneous to the minds of those who have heard, from Sabbath to Sabbath, the doctrines of the Gospel preached, so far as they understand them? No one, because to them the speaker's views would be so obviously false.