

variety of scenes and scenery, of thought and of action. Some are not very beautiful, others are, and they are painted with fine colors. We see all this before us, and each and every person has the privilege of judging for himself, and upon each different impressions are produced.

I see a large congregation before me this afternoon of people called Latter-day Saints. If the world of mankind were to give their opinion concerning us they would use terms I heard frequently this morning—"enemy," "enemies," "our enemies." These expressions would be frequently heard from the inhabitants of the earth about the Latter-day Saints, for the impression has existed and has been growing stronger for years past, that this strange people—the Latter-day Saints—are the enemies of mankind. I do not wish to convey the idea that all the inhabitants of the earth consider this people their enemies, but there are those who wish to have this impression or belief prevail. I hear many of the Elders of Israel refer to the outside world as enemies. I do it myself at certain times and on certain occasions, for certain deeds wrought by those who wish to destroy the truth from the earth, for every person who would uproot the truth of God is mine enemy, he would destroy me if he had the power. What shall we say of those who desire peace and whose hearts are filled with good will towards their fellow men? We say peace to such persons, and give them ours and God's blessing.

Who is the enemy of mankind? He who wishes to change truth for error and light for darkness; he who wishes to take peace from a family, city, state or nation and give the sword in return. He is my enemy, he is your enemy and the

enemy of mankind. Who is the friend of mankind? He who makes peace between those who are at enmity, who brings together those who, perhaps, through some misunderstanding, have been at variance with and lost friendship and fellowship for each other, and shows them that their ill-will is without foundation and existed simply because they did not understand each other. To illustrate, we will suppose that two men come in the same car to this city. One of them is full of deception and carries false colors. If he speaks a word that would become a gentleman, it is not because he feels it, for in his heart he is cursing and damning, and his purpose is to sow discord and enmity among the people in a neighborhood. He delights to set the members of one family jarring with each other. He will teach the youth to believe that such or such persons are their enemies and it is no harm to burn their houses down, to take their horses, cut their carriages to pieces, to open the gate of their garden or field and let somebody's cattle in. Such a person is an enemy of mankind. But the other one is a friend. If he sees his neighbor's gate open, he shuts it; if cattle are in a neighbor's field, he tells him of the mischief that is being done. If he sees a fence down, and there is none of the family to come and put it up, he gets out of his carriage, or off his horse, or if he is afoot, he steps to the fence, turns the cattle out, puts up the fence or shuts the gate and prevents further mischief on his neighbor's premises. Who is your enemy and mine? He that teaches language that is unbecoming, that presents falsehood for truth, that furnishes false premises to build upon instead of true, or that is full of anger and mischief to his fellow beings. I call