

that people who strewed their garments and spread branches of palm trees in the path of Jesus, crying, "Hosanna: Blessed be he that cometh in the name of the Lord," should cry, a short time after—"Crucify him, crucify him?" Said Pilate, "I wash my hands of this just man's blood;" and the people said, "Let his blood be upon us, and our children." Terribly have they realized that invocation, for the avenging hand of the Almighty has been heavy upon them, and in every nation in which they have sojourned, they have been robbed, stripped, their property confiscated, and they have been deprived of all the rights of men. The time will come when God's wrath will be satisfied towards them, and when they will again be his elect people and gathered to their own land, even to Jerusalem, where, as the Prophet says, "The measuring line shall go forth, and little boys and girls shall again play in the streets of that city;" and when the Son of God will descend and "set his feet on the mount of Olives, and it will cleave in twain, and there will be a great valley, and they will flee from before him, like as they fled in the days of Uzziah, King of Judah;" and "the Lord our God," we are told, "will come and all his saints with him," and there will be "deliverance in Zion and in Jerusalem, in the remnant whom the Lord our God shall call."

Well, we are here in a political capacity, inhabiting a Territory, and forming an integral part of the United States. Whom do we interfere with? Nobody. Do we rob or pillage anybody, or interfere with the rights of any? No. Do we make incursions on the citizens of surrounding Territories? No, we interfere with the civil or religious rights of no persons in this or any

other city or Territory; we never did, we do not now; but we cannot help being in the capacity that we occupy today. We form a body politic, and have necessarily become a Territory, and we could not help ourselves if we would. But we do not interfere with anybody, we observe all good and wholesome law. People will lie about us; but that makes no difference, they lied about Jesus. Our enemies say—"You are a bad people, and that is the reason we persecute you." That is what the enemies of Jesus said about him; it was not because he was good; you never saw a religious persecution got up on that account, all such persecutions have been "because of the wickedness of the people." The Scribes and Pharisees, after seeing Jesus heal the blind man, said—"Give God the glory: for we know this man is a sinner. It is true that he cast out devils, but he does it through Beelzebub the prince of devils." Well, if they persecuted the Lord of the house, they will persecute the members of his household; if they do these things in the green tree, what will they do in the dry? The fact is, there is, and always has been, and always will be, an antagonism between truth and error, light and darkness, between the servants of God and the servants of the adversary. The devil is called the father of lies, and he delights therein. What difference does that make to us, what do we care about it? Very little. But suppose we are oppressed. We have stood it before and we can stand it again. Suppose they should pass proscriptive laws against us. All right, if the nation can stand it we can. I will risk upholding and standing by correct principles which emanate from God. We will cleave to truth, honor, holi-