

standard of the intellectual growth and advancement of the race and age in which they were brought forth enables us to judge comparatively of the growth of wisdom, and the growth of intelligence which has become the heritage of our race, and which we inherit through the very mysterious and complex nature of our spiritual and physical constitutions. But that which imparts greater value to the physical labors of the Latter-day Saints, producing the unmistakable phenomena presented here today and in other places throughout the Territory of Utah, and wherever the Latter-day Saints are assembled together in their more scattered conditions of life, following the varied pursuits thereof, in developing the various branches of labor which have been developed in society, and which society demands the performance of, is the uninviting character and crude quality of their surroundings on one hand, and the indomitable energy awakened by the inspiration of their faith on the other hand, elucidating to a demonstration their faith to be the gift of God, and that their works, so far as they are the products of that faith, to be the works of righteousness. Therefore we lay claim to considerations of an equal character, to considerations of equal merit, to the respect and gracious judgments that are awarded to the builders of the various centers of civilization, and that are conferred upon those active agents and instrumentalities by which they have been established among men.

But that which actuates my mind, my brethren and sisters, and more especially on the present occasion, is the peculiar character and constitution of the faith we have espoused; and upon this subject, as I have been invited by my brethren to

address you for a short time, I respectfully ask your attention.

What is it, I would ask, that constitutes the peculiarities that distinguish the people of Utah from the rest of the world of mankind, from the divisions of human society variously denominated Christian—Christian Presbyterians, Christian Episcopalians, and the Christians of the various denominational titles by which they respectively desire to be recognized as distinct and separate societies? I ask, what is it that marks so peculiarly the distinction between the Latter-day Saints and the rest of their fellow creatures? We claim them to be our fellow creatures, whether they are willing to claim us as their fellow creatures or not. We know we have proceeded from the same boundless, the same limitless, the same immutable source of life from which they sprang as also our forefathers, and indeed all the generations of the children of men, back to the border lines of ethnological territory and earliest dawn of human history. This distinction of which we speak may be stated in a very few words, however unacceptable that statement may be to those of our friends, or those who ought to be our friends, who differ from us. It is in this—that in the profession of Christianity we have accepted it as a whole; we have not regarded fractional Christianity, sectional Christianity, modern Christianity, as the embodiment of those principles and teachings which the great Founder of our faith came into this world incarnate to reveal, and which He left as a heavenly legacy to the children of men—children of the great common Father, with whom we, with Him, once existed, He being the first begotten of the Father, full