

of grace and truth, the firstborn of many brethren. And we chose to accept Christianity in its complete and entire constitution; uninoculated by the precepts and doctrines of men, pure from heaven, unfolding to our understandings the incomparable plan of human redemption. We have accepted the Christian revelation as proclaimed by angels and inspired Prophets and Apostles and Evangelists of every degree. To us it is a modern revelation, and we accept it with all the obligations which it has imposed upon us as conditions of salvation; with all its constituted and organized officers; with all its divinely instituted ordinances, and with all its pure and heaven-born principles that it embodies. The truth and elements which go to make up that system of worship, that system of faith, that system of belief, or, in other words, that system of divine knowledge, possess in their nature every virtue requisite, and every element of worth, and every force and principle of energy that can reach man—man in his entirety, man as a whole, not some particular phase of his nature, as they are not designed to develop one particular characteristic of his being. The teachers of the Gospel of Jesus Christ are not evolutionists who choose to develop one particular characteristic to the extreme, and to suppress others to an abnormal condition, thereby producing results the most derogatory and pernicious in their government over the constitution of the being. We have embraced the Gospel which has been revealed for the express purpose of meeting man's every want, and of furnishing an intellectual regime and mental discipline adequate to the unfoldment of every attribute and quality of man. In this constitutes the essential dif-

ference, the distinctive discriminative features between the Latter-day Saints and the rest of the so-called Christian world. It is upon this ground that our friends differ from us; that our fellow men wage war against us. They, however, would tell you, no. They would say it is because we have institutions and practices that are antagonistic to the moral ethics of the age; that we support practices and lend our defense to doctrines that are repugnant to the moral sense of Christianity, to the enlightened races of mankind; that they do not at all oppose us on the ground that we believe the Bible, that we accept the doctrines of the Lord Jesus Christ—because we believe in prophecy and revelation—but that we have come in contact with would be customs and usages, with the popular interpretation of moral principles and moral conduct; and that, therefore, we have rendered ourselves obnoxious to the Christian world. And that, therefore, because we are in the minority, forsooth, it would be in good grace for us to abandon that which the majority so strenuously oppose and so persistently reject. And they claim that we must do it.

Now, my friends, I have stated in a very brief manner the feelings of the Christian world. I do not speak of any other phase of society, because the rest of the world of mankind are not in pursuit of divine knowledge; they are not searching for those principles which bring life and immortality to light; they are generally committed to the science of moneymaking; they have exerted and brought into play all the energies of their being to develop trade and commerce, and to engage in developing all of the secular interests of the world, not only of one nation, but