

dispensation in which the Lord will reveal his mind and will to the inhabitants of the earth, the last time in which the Lord will prune his vineyard, the last time in which he will set up his kingdom upon the earth, establish His Church, and build up His Zion, to prepare for the coming of the Son of Man. And while we sometimes feel and have felt in days that are past and gone, to complain because we meet with oppression, persecution and affliction, yet I wish to say to my brethren and sisters that these things are the heritage of the Saints of God. Any people whom God calls will meet with opposition from those who will not receive the Gospel of Jesus Christ. This has been the legacy of the Saints of God in every age from Father Adam down to our own day. Those that live godly in Christ Jesus must suffer persecution. I believe myself, from the reading of the revelations of God, that it is necessary for a people who are destined to inherit the celestial kingdom to be a tried people. I have never read of the people of God in any dispensation passing through life, as the sectarian world would say, on flowery beds of ease, without opposition of any kind. I have always looked upon the life of our Savior—who descended beneath all things that He might rise above all things—as an example for His followers. And yet it has always, in one sense of the word, seemed strange to me that the Son of God, the First Begotten in the eternal worlds of the Father, and the Only Begotten in the flesh, should have to descend to the earth and pass through what He did—born in a stable, cradled in a manger, persecuted, afflicted, scorned, a hiss and by-word to almost all the world, and especially to the inhabitants of

Jerusalem and Judea. There was apparently nothing that the Savior could do that was acceptable in the eyes of the world; anything and almost everything he did was imputed to an unholy influence. When He cast out devils the people said he did it through the power of Beelzebub, the prince of devils; when he opened the eyes of the blind, the Pharisees and priests of the day told the man to "give God the glory: we know this man is a sinner." And so all his life through, to the day of his death upon the cross. There is something about all this that appears sorrowful; but it seemed necessary for the Savior to descend below all things that he might ascend above all things. So it has been with other men. When I look at the history of Joseph Smith, I sometimes think that he came as near following the footsteps of the Savior—(although no more so than his disciples)—as anyone possibly could. Joseph Smith was called to lay down his life; he sealed his testimony with his blood, and passed through some serious trials and afflictions. In section 122 of the Book of Doctrine and Covenants—the word of the Lord given to the Prophet while in Liberty jail—the Lord showed him his condition and position. He refers there to the trials and troubles he was called to pass through, and then compares them with what He Himself (the Savior) had to endure. He says: "And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of