

liberty can be enjoyed so long as it does not overstep that boundary. It becomes, therefore, a natural duty devolving upon us, with our views concerning these eternal principles that have come down from God, that were taught by God in the early ages unto man, that have been reinforced from time to time by Him through the silent, unseen agency of His power in various ages—I say it becomes our natural duty to see that these principles are carried out and maintained in the earth. We become their natural champions. Besides advocating and maintaining them, it becomes our province to struggle for their supremacy.

As I have said these principles were taught in the very beginning. If we had the records we would find that they were taught to our father Adam, because they are consistent with man's agency. God gave unto man when He placed him upon the earth, the fullest agency—the power to do that which was right in his own sight without let or hindrance. He taught those principles to Enoch, and He taught them from time to time to all the men of note who would be taught by him. Abraham became in his turn the great expositor of those truths; and you will find by tracing the lives of these men in the record that has come down to us, that in every instance they were men who were champions of the right, who stood out boldly and fearlessly in the midst of their fellow men, contending for those God-given principles which they believed to be the inalienable right of every human being. You will find that the opponents of truth, or, to speak more plainly, according to our phraseology and our methods of expressing ideas, the followers of Satan—you will find that whenever

there was persecution upon the earth, they were its authors. Whenever men were trampled upon and their rights were denied them, when men fell victims to violence and the maladministration of the laws, it was those who were led by Satan's influence and yielded to his power, who were the instruments in committing those evils. Hence you find that good men never persecuted bad men; never destroyed wicked men when they had power. They were not oppressors, they were not tyrants, they were not persecutors, they did not infringe upon the rights of their fellow men, upon the liberty of conscience, nor upon its proper exercise, nor upon the exercise of man's agency; they never sought to restrain it. If wicked men were disposed to do wickedly, so long as they did not transcend certain well-defined bounds that found their expression in law, you will find no account of good men interfering with bad men. You will not find them, as I say, taking upon themselves the role of oppressors, nor saying that men shall not do that which their conscience and that which they in their agency think it is their right to do. God does not do it. Jesus did not do it, and no servant of God ever did it that had a true conception of his calling. God has given to every man his agency, and he respects that agency. He might grieve over its exercise, angels may weep, and the heavens themselves may weep over the wrong exercise by man of the agency that God has given unto him, but he nevertheless has it to its fullest extent; but the devil and those under his influence would, if possible, destroy man's agency and prevent him from exercising it to suit himself.

I am thankful that we are surrounded by such delightful circum-