

cast out from the Christian world in that day before this obnoxious—as they term it—principle was revealed? Were they not cast out for the doctrine of faith in the God of Israel, for the doctrine of repentance, turning from wrongdoing, for the doctrine of baptism for the remission of sins, for the doctrine of the gift of the Holy Ghost by the laying on of hands? Were the Saints persecuted formerly? So they are today; and doubtless this will continue until one or the other power is vanquished; for it is not a struggle between a few people, citizens of the United States, who live here in the Territory of Utah, and in the surrounding States and Territories, to the number of 150,000 or 200,000 people, and the people of the world. It is not a contest between these two parties, by any means, no more than it was a contest between Luther, when, at the Diet at Worms, he exclaimed: "Here I take my stand. I can do no more and no less." It was not a contest between him individually and the priests, but it was a contest between truth and error, right and wrong. It was a contest between the advancement of the human family and their retrogression. This conflict today cannot be narrowed down to the few people who live in the Territory of Utah. But running out from here as veins and arteries from the human heart, it penetrates and permeates the whole universe, going from the rivers to the ends thereof, and to all the nations of the human family. This struggle which we are engaged in today, the struggle that Joseph Smith was engaged in 50 years ago, in the infancy of this work; the clash of opinion and the conflict of ideas that existed in the days of Nauvoo, that exists today; all this does not pertain alone to the Latter-day

Saints, my friends, but, on the contrary, to the good, to the salvation and to the redemption of the whole human family—broader in its scope, mightier in its influence than it is generally acknowledged to be. Then, can this conflict cease at the command of men? Can laws be passed to stop this struggle? Is it in the power of kingdoms and principalities and governments to stay the onward march and progress of the principles of truth? No more than it was in times gone by when the march of thought in its onward progress was sought to be stayed by the hand of the mother church from Rome. No more today than it could in the days when the Puritans in England, when the Huguenots in France, asked the privilege of worshiping God according to the dictates of their own conscience; and almost as a parody on human nature, when these very same Puritans came to the land of America, they in turn could turn upon the Quakers and persecute them for religion's sake, bore holes through the tongues of the people that did not agree with them in religious matters. But what did all this accomplish? The world looks back—the Christian world looks back with shame upon this record of their ancestors, and yet in turn they do the very same thing today, to be followed in a generation or two by people whose faces will mantle with the blush of shame, that in this free land of America, under a government established for the freedom of the human family, where the religious exile, the exile for thought and ideas, from the nations of the earth could come to for protection; that in this land dedicated to freedom and equality to all men there should have found footing the idea that men must be persecuted for religion's sake, for belief's sake. Let