

cluded, we find ourselves in the great national highway. We must be known, and we could not be in a better situation to be known than where we are.

I think I am not mistaken in the conclusion that you wanted to see the notorious Brigham Young more than to hear his politics or his religion, though I can give you a short political speech, if it would be gratifying to you.

The spirit of our politics is peace. If we could have our choice, it would be to continually walk in the path of peace; and had we the power, we would direct the feet of all men to walk in the same path. We wish to live in peace with our God, with our neighbors and with all men. I am not aware that we have ever been guilty of inaugurating any difficulty whatever.

We claim the privilege of freedom of speech—of giving our views on national affairs and on religion—and this privilege we claim wherever we are in our free country. Is there any particular sin in this? Is there anything in this that is contrary to the constitution of our country, or to the institutions of freedom established by our revolutionary fathers? Freedom of speech is a right which we hold most dear, considering, at the same time, that every person availing himself of this right is accountable to his fellows for the manner in which he uses it.

Touching the present trouble that exists in our nation, I can say that we consider it very lamentable and disastrous. Mankind do not understand themselves nor the design of their Creator in giving them an existence in the world. It was never designed by him that his children, who claim to be intelligent beings, should slay each other; such conduct is anti-Christian and repugnant to every lofty aspiration and Godlike prin-

ciple in the better portion of man's nature. War is instigated by wickedness—it is the consequence of a nation's sin. We have, however, but little to say upon the war which is now piercing the heart of the nation with many sorrows, for we are far from its scenes of blood and deadly strife. We receive contradictory statements over the wires, and are left to form our own conclusions.

As to religion, we believe in the Old and New Testament, and consider it unnecessary to hire learned divines to interpret the Scriptures; we receive them as they are, "Knowing that no prophecy of Scripture is of any private interpretation." We are aware that many mistakes have been introduced into the Scriptures through the ignorance, carelessness, or design of translators, yet they are good enough for us and well answer the purpose designed of God in their compilation, viz., to lead all men, who will be guided by them, to the fountain of light from whence all holy Scriptures emanate.

Should you ask why we differ from other Christians, as they are called, it is simply because they are not Christians as the New Testament defines Christianity. How shall we believe the Scriptures, if we do not believe them as we find them? We consider that we are more safe to follow the plain letter of the Word of God, than to venture so great a risk as to depend upon a private interpretation given by man who claims no inspiration from God and who altogether discards the idea that he gives immediate revelation now as anciently.

We believe in God the Father and in Jesus Christ our elder brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after