

life as we are, everyone moving according to his own capacity and according to his own views and notions of things; but they all alike breathe the free air and drink of the free water, and all are before the Lord. I bring up these little items to prepare the way for the question, "What are you going to do with all these inhabitants of the earth?"

The Methodists answer, "You must come to the anxious seat, or else be plunged into that lake of fire and brimstone, and there live forever, without any end to your torment, among devils employed in pitching you around, adding brimstone to fire and fire to brimstone. You are to stay there for millions and thousands of millions and millions of billions of years, and all the rest of it a man can think of in the shape of numbers. When you have lived there so many years, you are not any nearer the end of this awful torment than you were when it first began."

This has appeared to me, from my childhood to this day, a piece of complete nonsense, to talk about the inhabitants of the earth being thus irretrievably lost—to talk of my father and mother, and yours, or our ancestors, who have lived faithfully according to the best light they had; but because they had not the everlasting covenant and the holy Priesthood in their midst, that they should go to hell and roast there to all eternity. It is nonsense to me; it always was, and is yet.

What are you going to do with them? I will tell you. Take the Methodists and every reformer, from the latest back to King James, who seceded from the authority of the Pope, and the hundreds and thousands that are now living upon the earth, and have lived and passed away, who profess no religion, but stand aloof from all parties—among those who are dead and those who are living, there are multitudes who have been

and are as good as they know how to be.

Now, the point is to know what we are going to do with them. Are we going to send them to an endless hell? This wants a little explanation; for if I were to say that all go to hell, I should certainly tell the truth; and I can say, as I said last Sabbath, All go there, both Saint and sinner, in one sense of the word.

There are reasons for this, and it is for man to understand what they are, placing everything in its own place, classifying and putting all things where they belong, to make the doctrine of salvation complete. Foreordination, for instance, and free grace are both true doctrines; but they must be properly coupled together and correctly classified, so as to produce harmony between these two apparently opposite doctrines. We must know, when the Lord speaks, what he is talking about, and who he is talking about; all and considerably more of which is necessary to get a proper knowledge of the whole scheme of salvation.

I ask you again, what are we going to do with father and mother? Are we going to send them to perdition, and there let them welter in awful misery and endless torment? No; we are not going to do any such thing; but we will put them where they belong.

Now, understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles, which were organized for that express purpose; and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven, God ordained that they should become temples prepared to inherit all things. I wish you to understand that all spirits are pure when they are put into these tabernacles; but we have not time to explain or set before you the