

ments of the gospel. But in this they can exercise their volition. They have been clothed upon with a tabernacle taken from the dust of the earth, and have become subject to the power of sin and death. They have come to pass through an earthly probation in order to be tempted and to prove whether they would be carried away by the wiles of Satan, and enjoy the pleasures of sin for a season, or whether, faithful to their trust, their integrity, and their God, they would endure the trials of this life, and come forth in the resurrection clothed upon with immortality and eternal lives.

The world say we are exclusive because we do not hold communion or fellowship with the Sectarrians. How can we do so when they scorn us and say we are a poor, ignorant, deluded set of people, without knowledge or intelligence? How can we, when we know that they and their leaders are blind, and that they will all fall into the ditch unless they repent of their evil deeds? We send forth our Elders to the nations of the earth to proclaim the principles of the gospel to the people, and to plead with them to turn from their evil ways, that they may be redeemed from the sin and iniquity which, like a flood, are overwhelming the nations. Yet, they call us uncharitable because we will not fellowship them. Far from being uncharitable, we exercise more charity than all the Christian world put together, for whilst they consign to perdition all who have not obeyed the gospel as they preach it, we believe that the great majority of all people who have ever lived on the face of the earth will be saved, and will enjoy a far greater glory than they ever anticipated. In this we are sustained by the testimony of the Scriptures, for the Apostle tells us that Jesus went to preach to the

spirits in prison who were disobedient in the days of Noah, that they might live according to God in the spirit and be judged according to men in the flesh. If they who died disobedient to the gospel, having heard and rejected its principles, could be administered to by the Savior of the world, how much more reasonable is it to suppose that they who have lived according to the light they possessed, but yet died without a knowledge of the gospel, can enjoy the same privilege? How much more consistent it is to suppose this; and the dispensation of the fullness of times has opened up these great principles to the understandings of the Latter-day Saints. Do not say, then, that we are uncharitable. We believe not only that they who have died without the gospel may be saved, but we believe that they who rejected the gospel, who were disobedient in the days of Noah may be saved also.

We have become the happy recipients of this knowledge, the knowledge that leads to life and exaltation in the presence of our Father, through yielding obedience to the gospel He has revealed in our day. Herein we differ with the Sektarian world. We differ also in our Church organization. In the Sektarian churches they place bishops at the head. I do not know that it matters, when they are altogether wrong; but I mention this to show that it is not the order of God. In His Church there is—firstly, Apostles, and afterwards helps of various kinds, the Bishops being those who administer in temporal things, and belonging to the lesser Priesthood. The Sektarians, however, do not understand the two orders of Priesthood—the Melchizedek and Aaronic. They substitute one thing for another—such, for instance, as sprinkling and pouring for baptism. They have perverted the principles