

consider that they are too old, that they know too much, or that it is rather humiliating to associate with children; and, with a few exceptions, those I mean are not of the kind who have read the Bible; but you will find, no matter how much it may chagrin us to admit it, that they would rather read the *Ledger*, *Bowbells*, or some other book of that character, than the Bible, and consequently when they hear a sectarian minister quote from it, that he that believeth in Jesus shall be saved, they take it for granted that he is reading the Bible, when, if they had read and studied its pages for themselves, they would know that he only quotes part of it. Is it not singular that sectarian ministers, as a general thing, manage to forget that little word "baptism" when exhorting sinners to repent and be saved? Is it not singular that the divines of the day, as a general thing, although they have made the Bible their study, and have gone to college on purpose to study how to explain its contents, should stop short and say, "He that believeth shall be saved," leaving out all about baptism?

What is the difference, in this respect, between the "Mormon" and the sectarian teacher? The "Mormon" teacher reads the whole of it—the text and the context, and he declares to the people that he that believeth and is baptized shall be saved; and he that believeth not shall be condemned. Is it not singular that men professing to be servants of God and ministers of salvation, when they quote Scripture, should only quote part of it? This is the course pursued by the ministers of nearly every denomination in Christendom. One will take a pivot or a wheel, and leave all the rest of the machinery; another will

do the same, and so on, and if we were to examine the whole, we should perhaps find that all of the principles of the Gospel are scattered amongst them, but all of them reject some portions of it.

On the day of Pentecost, when a large multitude of people were assembled at Jerusalem, the Apostles of the Savior, who had been endowed with power from on high, plainly and unmistakably declared unto them the way of life and salvation. In answer to the earnest and anxious inquiries of many on that occasion, Peter, the chief of the Apostles, said—"Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the Holy Ghost," &c. But how is this Scripture quoted by those who take only one wheel or pivot? They say—"Repent and be saved;" or, Believe in Jesus and be saved;" but somehow or other, either through a defective memory, or from some other cause, they fail to quote the rest of it.

Here is the difference between the sectarians and us who are called "Mormons." We take the whole chapter, we want the whole watch. We know we cannot tell the time correctly if we only take a part of it, and we know we cannot get full salvation in the celestial kingdom of God unless we obey the whole Gospel, which is the power of God unto salvation unto all who believe it enough to obey it.

The Apostle Paul, in writing to the Corinthians, lays down the organization of the Church, as established by its founder, Christ. He says that in the Church are placed Apostles, Prophets, Evangelists, Pastors and Teachers. What for? For the work of the ministry, for the edifying of the body of Christ, and for the perfecting of the Saints, until