

among the Nephites should judge the remnant of the house of Israel that dwelt on this land.

Here, then, is another quorum of judgment, another council that is appointed to judge, and so we might continue the subject and bring in all the councils that God has ordained in any generation of those whom he has appointed and selected, and ordained with power and authority from on high. To them was granted not only the privilege of acting here in relation to the ordinances of mercy, but hereafter in relation to the ordinances of justice; hence both justice and mercy were committed, in some measure, into the hands of those who were ordained of the Lord. But in these respects there is one thing to console the Saints of all ages, as well as to console the whole world, and that is, that when the final time shall come to judge the children of men, whoever the agents may be who shall sit in judgment upon their several cases, they will do it by the inspiration of the Almighty, and hence it will be done right.

This reminds me of what Jesus said to the Twelve who were chosen among the Israelites on this continent, eighteen hundred years ago. Said he—"Know ye not that ye shall be judges of this people? What manner of persons, therefore, ought ye to be, in all holiness, and purity and uprightness in heart, if you are to judge this great nation?" In other words—"If you are to sit in judgment upon all of their deeds done in the body, and to render a righteous decision before the Almighty, how pure, holy, upright and honest you twelve disciples ought to be in order to become judges indeed of the people, that in judging them you may not condemn yourselves."

Having quoted these passages, which give us a little understanding

of the purposes of the Almighty in regard to judging the world, I will now quote another passage of Scripture that has a bearing in some measure upon this subject, showing that it was a principle understood by the ancient Saints of God, and that the eternal judgment that was to be administered by the Saints at some future time was numbered among the first principles of the doctrine of Christ. It was not one of those hidden mysteries, one of those secret things, one of those wonders that were to be searched out by the faithful, but that it was a doctrine numbered among the first principles of the oracles of God. I will now, leaving the principles of the doctrines of Christ according to King James' translation, quote from another translation which I have seen, and which I believe to be more correct. The passage to which I will direct your attention reads—"Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, of faith towards God and of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment."

These principles of the doctrine of Christ were thoroughly understood by the faithful ones who lived eighteen hundred years ago. They understood that the day would come when God would set them, not only to judge the world, but to judge angels. Some angels have got yet to be judged, and the Saints will be the agents to perform this great work and render the decision of judgment. Jesus said to the Twelve among the ancient Nephites—"Know ye this, that your judgment"—speaking of their judging the Nephite nation—"shall be that judgment which the Father shall give unto you;" in other