

This has been the character given to the Saints by the world in all ages.

Suppose we now notice that part of the world called Christians, that profess to believe the Old and New Testament, King James' translation. They say they believe this Bible, yet if you are in France, Germany, England, in the United States, in the Canadas, in the islands of the sea, or no matter where among the Christian nations, the moment you make it known that you have embraced the Book of Mormon, and that you believe Joseph Smith is a Prophet, they will at once accuse you of throwing away the Bible, they will publish abroad that you have become a "*Latter-day Saint*," "*a Mormon*," and consequently have denied the Bible you formerly believed, and have cast it entirely away. What is the reason of this, which I need not undertake to substantiate, for it is a fact that almost every person knows? Now, we ARE believers in the Bible, and in consequence of our unshaken faith in its precepts, doctrine, and prophecy, may be attributed "*the strangeness of our course*," and the unwarrantable conduct of many towards this people.

Come, my brother Presbyterian; come, my brother professors of every persuasion of long standing and popular distinction in the world, who are dubbed with the word "ORTHODOX;" come, we are all good Christians; I find no fault with you—why should you find fault with me? But you reply, "I cannot be a Latter-day Saint, consequently we must be separated, and we cannot be brethren any longer."

Come, my good brother Methodist, and my good brother Baptist, you are free and open in your views and feelings, for you hold forth a free salvation. This is a favorite doctrine of the Methodists. They say salvation is handed out to all the human family, without money and without

price, and invite them to come and partake of the waters of life freely. *I declare the same*. I am a believer in Jesus Christ, in God the Father, and in the doctrines of salvation as they are taught in the Old and New Testaments, though not so pointedly in the Old as in the New. Yet the same principles of life and salvation are set forth in both of these books, and I believe them. Come, my brother B., do you believe them? You reply, "Yes, and have for these thirty years, twenty-seven of which I have been a preacher of the Gospel. I believe in the Son of God, and in the Old and New Testaments." Well, then, what in the world do you want to quarrel with me for? "Because you are not a believer, you have thrown away the Bible." You are mistaken, Mr. B.; for instead of that, I have learned wisdom, got light, knowledge, and understanding, so that I know how to believe the Bible. I ask you, brother B., how I must believe the Bible, and how shall you and every other follower of the Lord Jesus Christ believe it? "Brother Mormon, how do you believe it?" *I believe it just as it is*. I do not believe in putting any man's interpretation upon it, whatever, unless it should be directed by the Lord Himself in some way. I do not believe we need interpreters and expounders of the Scriptures, to wrest them from their literal, plain, simple meaning.

Let us take up a point of Scripture, and we will try to agree with Mr. B., and take him along with us a few moments, and find out where we disagree. We read in the Bible many things pertaining to life and salvation. We first begin to read that Jesus came in the flesh. Now to touch that point, which I do not purpose to do but slightly this morning, I am sure we shall disagree at the commencement. But suppose I examine that, a moment. The New Testament tells