

of his Son Jesus Christ, of whom it is said, to know is life eternal. The learned divines of the day could not inform us anything about him, or give us any information in regard to our own origin. All this we have learned by embracing "Mormonism," or the truths which the Almighty has revealed in these latter times. Now we know he did reveal himself in former days. We can now see and understand what these things mean that have been written by former Prophets and servants of God who were inspired by the revelations of Jesus Christ; but these things we could not understand until he revealed himself again and we have received this knowledge through his servants in our own day.

The orthodox churches have taught us that those who are of the orthodox may possibly be saved, but for the heterodox there is no chance of salvation at all—they must go down to, and be damned in an endless hell, must be doomed to the bottomless pit. They, however, had no just conception of the design of the Almighty with regard to our being and could give us no knowledge with regard to our origin or destiny. Another class of religionists would save all in the kingdom of God—bring all into his presence indiscriminately, no matter whether they are in their sins or not; the plan of salvation, they say, is sufficient to save them all.

There is a plan whereby all who have not sinned the sin unto death may attain to a certain glory and salvation. There is a principle revealed in the great economy of Heaven by which we can act for another; whereby the generations which have died in ignorance of the Gospel may be administered for by the living, that they may be judged according to men in the flesh. This principle has been revealed in these last days, and it is a great and glorious prin-

ciple; one that gives great joy and satisfaction to the believer. It throws a mantle of charity over the whole human family; our heavenly Father does not consign to an endless misery his children who have not been informed in the plan of life and salvation and who have not lifted up their hands knowingly against him; it provides a way in which they may participate in the blessings of our common Father which he dispenses to his faithful children. Our holy religion teaches us to extend charity, knowledge and power to all mankind. Are they not our brethren and sisters? Have we not a common origin? Have we not a common Father who is the Father of our spirits? Then are we not of one family, brethren and sisters indeed, and should we not so act towards each other?

How great should be our satisfaction, joy and thankfulness to our Father in heaven that we have become the recipients of this knowledge, that we can place our feet upon the rock of salvation and become messengers of salvation to all people; to take them from their low and degraded condition and elevate them to the knowledge of God. Is there no reward in this? Is there no glory, no blessing in this? Time will disclose whether there is a blessing or not in reaching forth the helping hand to the honest poor and needy among the nations to deliver them from the thrall-dom of sin and from the poverty that presses heavily upon them; by these have they been chained down hand and foot and could not help themselves. We break their chains asunder and bring them into the liberty of the Gospel; we not only unbind their spirits but their hands and their feet, and we place them in a condition to take care of themselves. This is true charity. You may give a piece of bread to a hungry person,