

they have not only ministers to read their prayers, but clerks to say amen for them, so that the people have literally nothing to do but go to meeting. Men may profess religion and be drunkards, riotous, fraudulent, debauchees, &c.; yet that does not make much difference, for when they die and are put into consecrated ground, the minister, in reading the service for the dead, declares that their bodies are committed to the dust "In the sure and certain hope of a glorious resurrection." I used to think when a boy, if such men went to heaven, I should not wish to be in their society; but if there were more apartments than one, I should like to select my company.

It must be a very pleasing sort of way for people to do just as they please when living, and be considered very genteel and fashionable, and then when they die, instead of running the risk of being damned, as they do among the Methodists, have a sure and certain hope of a glorious resurrection. I have studied the theories and views of many other Christian denominations, particularly Methodists, Baptists, Presbyterians, and various sects of what is called Protestantism, and a similar inconsistency runs through them. A man may be a robber, a murderer, a blasphemer, in fact, no matter how wicked he is, if they can only get him converted or born again immediately before he dies, it is all right; if they can get him to receive religion and believe in Jesus, even though he is about to be hung for some horrible crime—murder in the most aggravated form—he is prepared to enter into the kingdom of heaven to enjoy the society of God and angels; while another man, who may have been moral, upright, honorable, charitable, and humane, is consigned to everlasting burnings because he has not been converted or born again. Yet many of these peo-

ple are sincere in their convictions, both among teachers and taught, among priests and people. I used to think, what becomes of the justice of God under such circumstances?

In relation to these matters we differ very materially from them, as well as in other things. We are what may emphatically be called a kingdom of priests. But with us, we do not get so much pay for so much work done in the discharge of the duties appertaining to the Priesthood, in the sense in which the religious world look for such remuneration. We have to preach, to attend to the duties of our callings, to administer in the ordinances of God, and to carry the Gospel to the nations of the earth, trusting in God, without salary or pecuniary reward. That is a thing the religious world do not think of, nor believe in doing. The idea of having faith in God about temporal things is a something they cannot understand; they cannot reconcile it with their philosophy; though they profess any amount of faith in the Lord in spiritual things. There is a very material difference between them and us about these matters.

The same thing runs throughout almost every subject on which we reflect and exercise thought upon. Many people suppose, because we differ from them religiously, that we are opposed to them and that we are their enemies. We feel a good deal as Paul felt concerning the Israelites when he said, "My daily prayer is, that Israel may be saved." Yet Israel persecuted him because he did not believe as they believed in many things. We differ from others in political matters to a great extent. We have other ideas from what they have. We cannot help it. We reason upon certain things and reflect upon them, and use our judgment about them; and when we see things that are wrong, we consider they are