

have the effect to better the condition of all the people in the world. I have the same opinion regarding that as I have in relation to the ordinances in the temples. It has been said that things are taught in the temples which cannot be spoken of outside. I want to tell you—and you who have been there know what I say is the truth—that every principle taught there is of a holy and sacred character. They are all calculated to make people better, to make better fathers, better mothers, and better citizens of the United States. This statement could be verified by thousands in this congregation. So true is this that one president of a stake has commenced to organize the people in his stake to go to the temple and work for the dead; and one reason he assigns for doing this is that the people who attend to ordinance work in the temple make better members of a ward, better fathers and mothers, and better citizens; consequently he wants all the people in his stake to go to the temple, and partake of the blessings and spirit of that holy house. I think this is an example that might well be followed by other stakes of Zion, where they are so situated that they can do it. The Prophet Joseph Smith said shortly before his death, that the one thing that was exercising his mind more than any other was in relation to the ordinances for the dead. It is true, a considerable work has been and is being done in our temples. About 2,490,000 ordinances have been performed in all the temples, and about 78,000 have been performed during the past year in the Salt Lake Temple. But we can do more. If this is as important as the Prophet Joseph said it was surely it is our duty to attend to it, and not put it off when we have the opportunity. This is a matter worthy the consideration of all the presidents of stakes. Let them encourage their people to go to the house of the Lord, and redeem the dead.

May the Lord bless us in all our labors, and may we so live before the Lord that we may always have a claim upon His promised blessings, in my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Comprehensive redemption—Salvation include^s
dead as well as living—Sacredness of work done
in Temples.

The subject Brother Winder alluded to—work for the dead—is a very interesting one. It is a principle peculiar to the Gospel as preached by us. There are churches whose members believe in praying for the dead; but we believe in working for the dead. It was a new thing when the Prophet Joseph laid this principle before the world. The Christian world had been taught for hundreds of years that death ends all with man; that if he did not believe in Christ at his death there was no hope for him. When you consider the small number of the inhabitants of the world who have heard of the name of Christ, and then think of all the rest being damned because they did not obey that which they had never heard, the inconsistency and injustice of such a doctrine as that is very apparent. The Gospel of Christ was formulated in love. God is love. He loved His children so much that He sent His Only Begotten Son, who gave Himself a sacrifice for the sins of all. Jesus came and filled His mission. His name has been preached to the nations for centuries. Yet the Christian world today does not constitute a third of the whole population of the globe. The other two-thirds do not believe in Christ, and when they die, according to some, their chance of salvation is gone. We believe that the Gospel is much broader than this. We believe that the plan of salvation, formulated before this earth rolled into existence, was framed by heavenly beings who could see the future, and who understood what would take place, and were able to provide for the salvation of all who should inhabit this earth. They did so. We have learned, through the Prophet Joseph, that there is a possibility for those who have departed, to hear the truth, to believe in God and in His Son, to repent, and to have the ordinances of the Gospel performed for them. I know that many have held that these doctrines are blasphemous; but they are

not. They are principles that give hope unto men. You have heard perhaps of the Dutch chief who was converted by the Christians, and, as he was going to step into the waters of baptism, he asked what had become of his father and his forefathers. The priest who was to baptize him, being a little more zealous than wise perchance, told him they had all gone to hell. He stepped back and said, "Then I want to go where they have gone." Now, those who hear the Gospel today may ask where their forefathers have gone, and it can be said to them, "They all shall hear the name of Christ, for the Gospel will be preached unto them. If they have not heard it here, they will hear it yonder; and every knee shall bow, and every tongue shall confess His name." Remember, it is the spirit in man that hears, and understands, and wills. This tabernacle of clay is not capable of these functions. The spirit uses the different senses to obtain perceptions from the outer world. And when the spirit, after leaving the body, goes into the spirit world, it can still think, and will, and reason. The intelligent part of man does not die. At some time or other, those authorized to preach the Gospel will minister unto the spirits in the spirit world and lay before them the glorious principles of truth. When the thief on the cross asked the Savior to remember him when He came into His kingdom, Jesus saw that the man was penitent, that he had a broken heart and a contrite spirit, and he comforted him with the promise that "today shalt thou be with me in paradise." I do not think He held out a fallacious hope to this man when He said that he should be with Him in paradise that day. I believe that when the Savior's spirit left His body hanging upon the tree, it went into paradise, and He gladdened the hearts of the spirits there with the glorious tidings that He had conquered, that He had given His life for their redemption, and that everything they had done in their worship pointing forward to His great sacrifice had been

fulfilled, thereby giving validity to their acts.

What joy must have filled them when they heard this! But He did not visit them alone. He went further into the spirit world. He visited the spirits in prison who had once heard and rejected the Gospel. He preached the Gospel unto them, so Peter tells us. Peter also gives us to understand who they were. They were the antediluvians who rejected the message of salvation as preached by the Gospel-preacher Noah. These heard the voice of the Savior in the spirit world. No doubt they had ample time to consider and repent of their acts, and were longing for the time spoken of by Isaiah, when the prison doors should be opened and the captives should go free. Christ did this, according to Peter's testimony. Why did He preach to them? Some have held that He did so to tantalize them over what they had lost. Oh, no! That was not the mission of Jesus. He preached glad tidings unto them, and He opened their prison doors. An opportunity was given in the spirit world for them to receive and obey the Gospel. So with our forefathers, who died without a knowledge of the purposes of God. They will have a chance to hear and receive the Gospel.

Jesus, in His interview with Nicodemus, laid down the law which must be obeyed by all who shall enter the kingdom of heaven. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In other words, the law was laid down in the eternal councils that baptism is necessary to salvation. But the spirits cannot be baptized. How, therefore, can they obey this law? It must be borne in mind that Jesus extended this law to all. Some have gone so far as to say that it includes little children also; but the Lord has revealed unto us that children, before they arrive at the years of accountability, are without sin, and therefore it is not necessary to baptize them, baptism being for the remission of sin. On one occasion Jesus held up a little child and

said unto His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." On another occasion, in speaking of children, He said, "Of such is the kingdom of heaven." But after they arrive at the years of accountability they must obey this law. This law applying to all men, how shall those who have died obey it? God, in His mercy, has provided that others may perform this ordinance for them in the flesh, and this vicarious work is attended to in temples. We thank the Lord for this glorious doctrine. It raises our hopes for those whom we love and who did not obey the requirements of the Gospel in life. We rejoice that they can have the opportunity in the other life. But those in this mortal life must be baptized for them.

This is not a new doctrine. Paul understood it, and used it in his day as a strong argument in favor of the resurrection. Of what use would it be to baptize anyone if there were no resurrection? Read the 29th verse of the 15th chapter of First Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

When in England I attended the funeral of a member of the English church and heard the officiating clergyman read the beautiful chapter containing this verse, I wondered what they thought of that verse. But they read it and never commented upon it. I see, though, that Dean Farrar in his book on "The Early Days of Christianity," says, "If Christ preached to dead men who were once disobedient then Scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul." Now, we believe that the law laid down by Jesus to Nicodemus must be obeyed, and that men in the flesh can obey it by proxy for those who have departed. For this reason we have built temples. You may say we have only a small number of temples, that very few can enter there, and that the myriads of spirits in the spirit world cannot be

reached by the mere handful of people who are performing vicarious work here on the earth. In answer to this I will say we believe there will be ample time in the future. We do all that is in our power while God gives us days to live in, and we know there are many more going to join the ranks of the Saints. The Gospel will spread, this land will be the land of Zion, temples will be built in various localities, from one end of it to the other, and the Saints of God living in the Millennium will have this precious labor to perform. Then the veil, I believe, will be much thinner between the spirit world and this; and we will work for the dead, not only in faith that those for whom we labor will accept the Gospel, but with an actual knowledge that they are longing for the work to be done. I look upon the work for the dead as a most glorious principle.

While I am speaking about the Temples, I want to make a declaration here before you, my brethren and sisters. We have been accused of entering into covenants in those holy edifices which are unpatriotic and against our government. Now, I declare here solemnly before you that there is not a word of truth in it; that nobody is called upon to take oath or covenant that militates against our government in the least degree. On the other hand, I will say that those who obey the covenants they enter into there will be better citizens because of it. They cannot help it, because they make covenants there to serve the Lord, to do right unto their neighbors, to live pure lives; and when men do this they will be the best citizens. I suppose there are thousands before me in this Tabernacle who have gone into our temples, and they know it is true what I say. I would not dare to say this before you, if it were not so. I hear that sectarian organizations are going to bring up the alleged endowment oath against Senator Smoot, arguing that he is not capable of giving allegiance to the government on account of the oath he is said to have taken in the Temple. First, there is no oath given or taken; but sacred covenants are entered into; and

secondly, there is not one—I say it again—that is against the government or against a man being patriotic and sustaining the laws of his country.

Brethren and sisters, I feel well to be present with you. I have rejoiced in this conference. I hope the spirit of it will go with us to our different places of abode, and that the spirit of Zion may grow, and union and prosperity prevail amongst the Saints. I ask this in the name of Jesus. Amen.

Patriarch John Smith.

A reference to the past—Encouragement to faithfulness—The youth should prepare for the work of the ministry.

My brothers and sisters, it is with peculiar feelings that I stand before you on this occasion. For one thing, it is rather unexpected to me. I feel to ask for your faith and prayers, that something may be brought to my mind that shall edify you and myself. I have listened attentively to the remarks made by those who have addressed us during this conference, and I bear testimony that what has been said to us is true and profitable. Those who have talked to us have done so under the inspiration of the Spirit of the Lord. The counsels they have given to us are good, and should sink deep into our hearts, and cause us to profit by what we have heard.

In looking at this congregation, my mind reverts to early youth. In my association with the Church, from its early history up to the present, I have seen vast changes among the people. When I look around and try to discover those who were companions of my youth, I find they are getting very scarce. I met one man this morning who was a member of the Church in Kirtland, Ohio. He is the first one I have met for a long time. Very few remain of those who were my companions in Nauvoo, and I sometimes become lonesome, because the faces of those I was acquainted with then have faded away. In their stead, others have become prominent, and as has been predicted, we have become a great and mighty people in the valleys of the mountains.

I want to encourage the Saints to faithfulness, and diligence in the performance of duty. Realizing that our time in this probation is short, we should strive to perform the labors and duties enjoined upon us in that way and manner that shall meet the approval of our Father in heaven. I often hear people speak of a hobby. If I have one, it is to exhort my young brethren especially to faithfulness, to diligence in duty, to listen to and be guided by the whisperings of the Spirit, and to acquire learning and information that will prepare them for the duties of the future. The Gospel must be preached to all nations, kindred, tongues and people, and our boys must learn their duty and prepare their minds for that important work. We understand that the greater the harvest, the more harvest hands we need. I exhort the boys particularly to prepare themselves for the ministry; to attend Mutual Improvement associations and schools; get their lessons properly, and be ready when they are called to go on missions on this continent, or to the other nations of the earth, or upon the islands of the sea, that they may go with an understanding of what they are sent for, and be qualified to carry the message of life and salvation unto all those who will listen. In this Church every person has certain duties to perform. We understand that we should pay tithes and offerings, and attend to our prayers. We also understand the meaning of the old adage, Do unto others as we would they should do unto us. Let us act according to our understanding, that we may fill our mission upon the earth in honor before God.

May the blessings of our Heavenly Father attend all Israel. May He continue to guide us in the true path, and fit and prepare us for every event of His providence, and, when we have finished our course, may we be worthy of the blessings He has in store for His people, is my prayer in the name of Jesus. Amen.

Sister Lottie Owen sang sweetly the song entitled:

“Oh, Dry Those Tears.”