

about her for about six months, when one of our elders, traveling without purse or scrip, from Bloemfontein down to East London, stopped and held a cottage meeting in Queenstown, and a strange woman stood up in the cottage meeting and said. "I feel that I must bear my testimony to what these men have been saying. I tell you that I was mad, insane, and two of these men came into the insane asylum, and by the power which they said they had, they rebuked in the name of Jesus Christ the evil spirits which they declared possessed me, and from that instant I was another woman; I was cured absolutely."

I know, my brethren and sisters, that God is watching over his people, but I wonder at times if we are reaching out to him. Why, our faith is right, we can have encircling that great temple before us a pillar of fire by night and a cloud by day, to be the wonder of all the people of the world who come here to this block to hear of "Mormonism" and the gospel of Jesus Christ. They do wonder when they come here. But if our faith is right, and if we will have it, I tell you we can place around that temple, a pillar of fire, which will cause the nations of the earth to look up and come here in millions to visit us, instead of in hundreds of thousands. Brethren and sisters, let us live the gospel of Jesus Christ. Let us do our part and support the authorities of the Church. And if we will live the gospel, as one of the apostles declared at our conference session the other day; if we live the gospel, we will not need to be worrying about debts; we will be out of debt. God help us to do it; God bless us each and every one, is my prayer. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

I have been thinking while these brethren have been talking to you, "What was it that caused President Shepherd to leave his home and his business and all that he had and move to Logan to take charge of that Temple when requested to do so by the presidency of this Church? What was it that caused Brother Lambert to leave his business, his home, and all that he had to go down to the South Sea Islands to preside over a Mission there and take the gospel to the natives? What was it that kept Brother Nicholas G. Smith in South Africa for eight years?—all at their own expense and personal sacrifice as far as this world's goods are concerned. Was it not faith in God and a desire to be worthy of his blessings?"

I have been wonderfully impressed with the remarks that have been made, especially the remarks of President Shepherd, whose life's work is to labor in the temple.

Two or three weeks ago I stood at the east end of the Tabernacle

with a body of men who held the office of bishop in the Church to which they belonged, and who are, I believe, sincere, men who are endeavoring to better the condition of their fellowmen; one of them turned to me and said, "Bishop Smith, what do you do in the temple?"

I answered, "We baptize for the dead; we perform the marriage ceremony."

"Baptize for the dead?" said he—"baptize for the dead? Why do you baptize for the dead?"

Here another one said, "Don't you remember? They did that anciently. In I Corinthians, 15, Paul calls attention to the fact that at that time they were baptizing for the dead."

Now, I want you, my brethren and sisters, to try and get the spirit of this work at this time. Cast your eyes upon that building, you will see that the architect has tried to interpret the word of God in the decorations on the building; for, carved in the stone windows, you will see symbols of the sun, and the moon and the stars. What does it mean? It means that we believe in the words of the Savior, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 1, 2, 3.) And Paul gives us more light. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." (I Corinthians 15:40, 42.)

We are told in the Doctrine and Covenants (Sec. 76: 50-57), that to receive an exaltation in the celestial kingdom is not possible except through the Priesthood and through faithful observance of all the laws and ordinances of God. Every one of God's children who come to this earth are entitled to everlasting life. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. * * * And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 29.) But where is that existence to be? Those who are faithful in all things will be saved in the celestial kingdom, where God dwells and rules. Those who have not been faithful in all things, but have fallen short, will be saved in the terrestrial kingdom, the kingdom which is presided over by Jesus Christ, his Son. Those who have chosen to go their own way and have failed to keep the commandments of God, in so far as it has been their privilege to know them, must be content to receive their salvation in the next world, in the terrestrial kingdom, which is ministered to by angels. "And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." (Doctrine and Covenants 76: 112.)

Now it is for us to choose; it is for us to labor diligently, or go

our way as it pleases us to do, and receive in God's kingdom the reward that we merit.

Why do we baptize for the dead? Because God is a just God, and the same law that applies to me applies to you. The same requirements are made of you that are made of me; I must do the same things that you must do, to receive the glory that God has promised unto me and unto you. There are many who have not had the privilege of hearing the gospel; there are many who do not know what God's plan is. There were many anciently. Jesus the Christ, after his death, went to bring the gospel to those who were in prison. "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." (I Peter 3:19, 20, 21.) And so all men will have the privilege of hearing God's word; they will have the privilege of selecting and choosing for themselves what their final reward will be. Baptism, being an ordinance that can only be performed in this life, must be performed by some mortal being in this life, which, if accepted by the person for whom it is done, will have the same effect as if done personally.

Why are we hunting for our genealogies? Why are we seeking to know who our ancestors are? Why does the spirit of this come upon us? Because we have that promise that came to the Prophet Joseph Smith, which promise President Grant read the other day: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." (Section 2, Doctrine and Covenants.)

The fact that we have the desire and are being baptized for our dead by the thousands, should be an evidence to us that Elijah has come in this day, as testified to by the Prophet Joseph Smith and Oliver Cowdery: "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doctrine and Covenants 110: 13-16) In this temple they are taking through hundreds of people every day,

performing that work, in order that those of their kinsmen who have gone, not knowing the laws of the Lord, should have the privilege, after having heard it, of accepting the gospel and receiving the blessings God has promised unto them.

Now, my brethren and sisters, I know that you have the spirit of this work, the most important work that we have to do. And I again voice the sentiment of Brother Shepherd; let us look to our own homes; are we faithful, worthy, diligent, in doing that which we are called to do? Are we teaching our children and bringing them up in faith before God? Are they looking forward to the time when they can go into that house and prepare to receive the blessings of God? I want to tell you that those of us who have not been doing so are forfeiting our right to the blessings and must be content with our salvation in a lesser degree of glory than that where God dwells.

I humbly pray that the spirit of this great work will rest upon us, that we will go forward with all our might, with all our strength, humbly praying that God will help us to carry on the work required of us, his children. God bless us to this end, I pray, in the name of Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet," and the benediction was pronounced by Patriarch William Jex, of the Nebo stake.

THIRD OVERFLOW MEETING

A third overflow meeting was held in the Assembly Hall, Sunday afternoon, at 2 o'clock, October 9, 1921. Elder George Albert Smith of the Twelve presided. The music was furnished by the Cottonwood ward choir, Cottonwood stake; instrumental music by an orchestra conducted by Adelbert Beesley.

The choir sang an anthem, "In our Redeemer's name."

Prayer was offered by Elder Lawrence Fullmer.

Ada McDonald and the choir sang "Inflammatu8."

ELDER GEORGE ALBERT SMITH

I am sure it will interest you all to know that a cable has just been received from Calcutta, India, informing us that Brothers David O. McKay and Hugh J. Cannon have arrived there safely on their tour around the world to visit missions.