SALVATION FOR THE LIVING AND THE DEAD--II

An Address Delivered by Elder Joseph F. Smith, Jr., Before the Daughters of the Pioneers, at the Lion House, January 29, 1908.

(Reported by F. W. Otterstrom.)

tion of the subject of salvation for the dead, however, we will treat a different phase of it, dealing principally with modern revelation. The first time 1 met with this society we took up the met with this society we took up the subject of salvation in general and the atonement of Christ, showing the extent of both and how the Lord died to re-desen all His people who would hear His voice and heed His commandments, no matter when they lived, or where they lived, or what their bellef may have been, by traching not only the Hving but also those who had died without receiving the gospel in mortality. At the meeting two weeks ago we showed how replete the Bible and other an-cient Scriptures are with passages deal-ing with the salvation of the entire hu-man family both dead and Hving through obedience to the laws and or-dinances of the gospel; how the Lord through obedience to the haws and of dinances of the gospel; how the Lord had prepared a place for those who had died without a knowledge of the gospel, or who had rejected it in the days of Noah, where in due time they would be visited and have the privilege of ac-cepting it that they might be saved in some degree of glory in the kingdom of our Father. This promise was made in the very earliest times to Enoch, to Isalah and others of the prophets, who Isalah and others of the prophets, who taught that the time would come when the dead would be visited by the Savior who would be clothed in power to open the prison-house that the cap-tives might go free. We referred to the fulfilment of these prophecies when Christ was in His ministry, and follow-ing His crucifixion as testified of by Peter in the third and fourth chapters of his first epistle. We closed by reof his first epistle. We closed by re-ferring to the prophecy of Malichi con-cerning the coming of Elljah, and there we will take up the subject this

THE MISSION OF ELIJAH.

The prophet Malachi informs us that before the coming of the Lord the sec-ond time, when He shall reign in glory, He would send Elijah to turn the hearts of the children to their fathers and the hearts of the fathers to the children. lest the earth should be smitten with a curse, and this prophecy has in our day been fulfilled. In the earliest vislons given to the Prophet Joseph Smith, when Moroni came to him, this Smith, when Motoni came to him, this chapter in the book of Malachi played an important part. On the 21st of September, 1823, after the prophet re-tired to his room, reflecting in his mind concerning the past and wondering if he was still in fellowship with his Redeemer, he received a visitation from the angel Moroni, who quoted to him many passages of Scripture, among them this prophecy of Malachi, but varying it somewhat as follows:

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn burn them, saith the Lord of Hosts, and shall leave them neither root nor "Behold I will reveal unto you the pristhood 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 wasted at His

From this we see that the mission of Elijah was to restore the keys of the priesthood that would cause the hearts of the children to turn towards their dead fathers according to ancient promises that had been made to those fathers, otherwise the whole earth was

AM pleased to have the privilege of needing with you again this after-neon. As you all understand, my remarks today will be a continua-on of the subject of salvation for the ad, however, we will treat a different ase of it, dealing principally with extern revelation. The first time 1 a with this society we took up the tion on temple work the reason why this privilege was granted. I will read a few verses in regard to this. The prophet was commanded to write

The prophet was commanded to write an opistle or proclamation to the na-tions of the earth, the kings, the presi-dents, and rulers of the earth, calling upon them to assist in the building of the house of the Lord, and he says concerning the saints who were scat-tered abroad:

"And again, verily I say unto you. Let all my saints come from afar." "And send ye swift messengers, yea, chosen messengers, and say unto them; come ye, with all your gold, and your gilver, and your precisous stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth. "And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; "For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the tuness of the priesthood; "To a bardismal foot them is not "And again, verily I say unto you,

fulness of the priesthood: "For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead "For this ordinance belongeth to my

"For this ordinance belongeth to my house, and cannot be acceptable to me, cnly in the days of your poverty, wherein ye are not able to build a house unto me. "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be accent.

time your baptisms shall be accept-

time your baptisms shall be accept-able unto me. "But behold, at the end of this ap-pointment, your baptisms for your dead shall not be acceptable unto me:" (that is, of course, baptisms as they were performed then. In the river;) "and if you do not these things at the end of the appointment, ye shall be reject-ed as a church, with your dead, saith the Lord your God. "For yerlly 1 say unto you that af-

the Lord your God. "For verily I say unto you that af-ter you have had sufficient time to build a house to me, wherein the ordi-nance of baptizing for the dead be-longeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannet 's necestable unto me," (meaning baptisms in the river). "For therein." (that is in temples) "are the keys of the holy priesthood, ordained that you may receive honor and glory.

"And after this time, your baptisms

"And after this time, your baptisms for the dead, by those who are scat-tered abroad, are not acceptable unto me, saith the Lord: "For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your bantisms for sour dead." Doe and Con

baptisms for your dead," Doc, and Cov. sec. 124, vs. 25-36.)

TEMPLES FOR VICARIOUS WORK This explains the reason, you see, why they were permitted to baptize in the river and how long such baptize in the river and how long such baptisms would be acceptable to the Lord. We also learn that baptisms should prop-erly be performed in temples. You will note that the Lord declares that there erly be performed in temples. You will note that the Lord declares that there is not a house upon the face of the earth where He can come to reveal things that have been kept from the saints—that there was not a temple ac-cepted by Him—yet, the Kirtland tem-ple was built and in possession of the Church. But as I have said, at the time the Kirtland temple was built the doctrine of salvation for the dead was not fully understood, and the tem-ple, therefore, was not a complete structure fit for temple work as re-vealed to the Prophet Joseph Smith. Now we might ask, what was the use then of the Kirtland temple? It was this. The Lord must have a house to dwell in, a place where He can come and teach His saints, to restore to them the priesthood and the keys of the priesthood, as we read in verse 34 of this section. I suppose the only rea-son that the Lord did not come to a temple, or rather send his servants, John, and later Peter, James and John, to a temple to confer the priesthood on the head of Joseph Smith, was that temple, or rather send his servants, John, and later Peter, James and John, to a temple to confer the priesthood on the head of Joseph Smith, was that there was not a temple on the face of the earth; therefore it became neces-sary to restore the priesthoad outside the temple. When the temple was built at Kirtland, the Lord came to it, and the prophets who stood at the head of dispensations from Adam down to the meridian of time, came and con-ferred upon the heads of Joseph Smith and Oliver Cowdery the keys they held. Most of this restoration was done in the Kirtland temple, and that was the object for which that temple was built. It is true meetings were held in it, and the people were taught in it, but the great object of that temple was to have a place where the Lord could come and send His heavenly inessen-gers to confer the priesthood and the keys of the priesthood upon the heads of the first and second elders of the Church (see Doc. and Cov. sec. 110). After that was done more was revealed

and then it required another temple more complete in its structure than the former one. When the Kirtland tem-ple was built, one of the visions given in it to the prophet was that in which he received keys through the coming of Elijah, in fulfilment of the promise made both by Moroni and by Malachi. In section 110 of the Doctrine and Cov-enants we have mentioned a number of visions that were received on the ard day of April, 1836, but this one is all that will concern us this afternoon; beginning with the 13th verse:

COMING OF ELIJAH.

COMING OF ELIJAH. "After this vision had closed, an-other 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 smit-ten with a curse.

ten with a curse. "Therefore the keys of this dispensa-tion 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." ten with a curse.

Now I refer again to section 124, to a passage that has been misapplied by those not of our faith, and through it many who are of our faith have been confused:

"But behold, at the end of this ap-pointment, your baptisms for your dead shall not be acceptable unto me: and if you do not these things at the end of the appointment, ye shall be re-jected as a church, with your dead, saith the Lord your God." IMPORTANCE OF TEMPLE WORK.

There are those among us who say

There are those among us who say that this means that if the Nauvoo tem-ple was not finished within a certain time, that the Lord would reject the saints with their dead. But it does not read that way; it simply means this: The Lord declares that He will give unto the saints a sufficient time to build a temple to His name, and while they are building that temple He will they are building that temple He will accept their baptisms as they were performing them in the river, but just as soon as a place could be prepared in the temple for the baptisms for the dead, then baptisms in the river must ase, because that was not the proper place. This revelation was given on the 19th day of January, 1841, and by October, 1841, the temple had advanced so far that a font had been placed in it. Then the word of the Lord came to the Prophet Joseph Smith, on the 3rd day of that month, during the conforence, that no more baptisms would be permitted in the river. Now, it is quite evident that the saints had not had time in the six months or a little over six months, to built a temple, because that temple was built of stone, costing a great deal of money and hard labor, and all the money and hard labor, and all the saints were required to do was to fur-nish one-tenth of their income or time. However, on that day the Lord de-clared, through the prophet, that no more baptisms would be accepted if performed in the river. A few days lat-er baptisms began in the font in the Lord's house. The temple was not com-pleted at the time, and they kept at work building it and at the same time work building it, and at the same time performing baptisms in the font in the basement, according to the command the Lord had given them. The Lord said that at the end of the appointment given the saints to baptize in the riverwhen the privilege should be withdrawn-that the saints must continue to perform the ordinances in the temple behalf of their dead or be rejected with their dead. And why were they to be behalf of their dead or be rejected with their dead. And why were they to be rejected if they neglected the salvation of their dead? Because we cannot re-ceive a perfect salvation without our kindred who have gone before us to the other world. It was not the neg-lect of the building of the temple for which they were to be rejected, but for the neglect of their temple work in behalf of their dead. Fortunately neith-er the building of the temple nor the performance of the ordinances was performance of the ordinances was neglected. The neglect of the temple ordinances in connection with rejection applies to us today just as forcibly as it did in 1841. We can say with equal force to the Latter-day Saints today: If

first verse). "And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the archangel; the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of diverse angels. from Michael or Adam, DOWN TO THE PRESENT TIME, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priest-hood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope."

holding forth that which is to come, confirming our hope." Now, why did they declare their priesthood? Was it merely to say that they held it? No; they came and con-ferred upon Joseph's head their priest-hood, and declared the powers and keys which they held and conferred them upon the head of the man who stood at the head of the greatest dispensation of all. In this dispensation it has been commanded that we save our dead as well as ourselves. How are we going to do it? By performing baptisms and other ordinances for them in the tem-

other ordinances for them in the tem-ple, by becoming sealed, united, if you please—wives to husbands and children please-wives to husbands and children to parents, from the days of Adam down to the present time, and until the end of time, and unless that work is done the whole plan of salvation will fail, for we cannot be saved without our dead. Adam stands at the head of his posterity. We are all his chil-dren, and he will rule over us. His son Seth will always be his son, and so on down through time the posterity of on down through time the posterity of each man will always and forever be his, and all will be joined, link by link, said: from the end of time back to the days of Adam. That is the work of Ellijah, and we are told that unless the keys are here for the binding of the hearts of the children to the parents, and the

the uniting of the parents to the children, the uniting of the people in one grand family, the whole plan of salvation would fail. I want to refer to a few passages in the Scriptures bearing on this matter. I will read from the Doctrine and Covenants, sections 127 and 128. RECORDS MUST BE KEPT.

First, it speaks of the necessity for all this work being properly recorded. That has been dealt with and is un-derstood, so I will treat it very briefly. Sections 127 and 128 deal with temple work. The Lord declares that a cor-rect record must be kept of all bap-tisms and ordinances. These ordinances must be performed in the presence of eye witnesses, and as we record on earth ye witnesses, and as we record on earth o shall it be recorded in heaven. We nderstand from the visions of John, s recorded in chapter 20 of his Revelations, that when the dead shall stand before the Lord to be judged, the books will be opened and the dead will be judged out of the things written in the books. Then, John says, "Another book was opened, which is the book of life." What is the book of life? It is the record of our deeds, our career It is the record of our deeds, our career here upon the earth, and we are to be judged according to what we have done. Among those records which shall be opened shall be the one of our temple work, showing what we have done in behalf of our dead as well as in our own behalf. Speaking of this the Prophet Joseph says:

"You may think this order of things "You may think this order of things to be very particular, but let me tell you that it is only to answer the will of God, by conforming to the ordi-nances and preparad before the foun-dation of the world, for the salvatio-, of the dead who should die without a knowledge of the general knowledge of the gospel. Then he goes on to say:

"Now the great and grand secret of "Now the great and grand secret of the whole matter, and the summum bonum of the whole subject that is lying before us, consists in obtaining the power of the holy priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of mea both salvation of the children of men, both as well for the dead as for the living. "Herein is glory and honor, and immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one force to the Latter-day Saints today. If you wilfully neglect the salvation of matter if there should be a thousand temples built to the honor and glory of the Lord. It is the performance of this work that is to bring salvation by uniting the hearts of the children and

ents the prophet informs us of that fact in the following words: (twenty-first verse). "And again, the voice of God in the chamber of old Father Whitmer, in whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time."

I have a few extracts from the prophet's sayings, which we do not find in the Doctrine and Covenants, in regard to the responsibility that rests upon us in the saving of our dead. In the Times and Seasons, vol. 6, page 616, the following occurs:

"The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The apostle says they without us cannot be made perfect. Now I will speak of them: I say to you, Paul, you cannot be per-fect without us; it is necessary that those who have gone before, and those who come after us should have salva-tion in common with us and thus bath tion in common with us, and thus hath God made it obligatory to man. Hence God said He would send Elijah."

From this you see we are obliged to From this you see we are obliged to save our dead-otherwise the earth will be smitten with a curse and we will be rejected of the Lord. How dreadful it would be, when we stand before the judgment seat of God. to have our dead relatives come befor us and say: "We did not have the privilege of re-celving the truth when we were on the earth and you denied us these or-dinances." How would we feel? Do you think we would feel as if we had been saved? I should say not. Again, at the conference of the Church held Oct. 3, 1841, the prophet said:

"Bantism for the dead is the only way that men can appear as saviors on Mount Zion. The proclamation of the first principles of the gospel was a means of salvation to men individu-elly, and it was the truth, not men, that saved them: but men by actively engaging in rites of salvation substitu-tionally become instrumental is being. tionally, become instrumental in bring-ing multitudes of their kin into the kingdom of God. . . . There is a way to release the spirit of the dead; that is by the power and suthority of the priesthood—by binding and loosing on earth

"This jost the annears glorious inar-much as it exhibits the greatness of divine compassion, and henevelence in the extent of the rian of human salthe extent of the rlan of buind set vation. This glorious truth is well calculated to enlarge the understand-ing and to sustain the soul under trou-bles difficulties, and distresses.

bles difficulties, and distresses. ... "This determ,"he said "researce in a clear light the wisdom and mercy of God, in prenaring an ordinance for the salvation of the dead, being bentland by proxy their names neororised in beaven, and they judged according to the deads done in the body. This dearthe was the burden of the Scri-tures. These saints who neglect it, in behalf of their decased relatives, do it at the peril of their own salvation." t at the peril of their own salvation."

Wimes and Seasons, vol. 2, pages are 578.) Here is one other quotation from the original manuscrint history of the Prophet Joseph Smith, in the Histori-an's office. It is from remarks made by the prophet to the saints Jan. 0. 1844:

"The Bible says, 'I will send you Filiah the prophet before the coming of the great and dreadful day of the Vord: and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lost I come and smite the earth with a curse."

lest I come and smite the earth with a "Now, the word turn here should be translated: bind or seal. But what is the object of this innortant mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the gospel to be established, "he saints of God to be gathered. Zion hull up, and the saints to come up as saviors on Mount Zion." "Rut how are they to become sa-viors on Mount Zion? By building their temples, erecting their barkismal fonts, and going forth and receiving all the ordinances, bantisma, confirma-tions, washings, anointings, ordinations and sealing powers upon their head, in

tions, washings, anointings, ordinations and sealing powers upon their head, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and therein is the chain that binds the hearts of the fathers to the children.and the children to the fathers, which fulfills the mission of Elliah. And I would to God that this temple was now done, that we might go into was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

we have to do everything for ourselves that we can, and what we cannot do the Lord will do for us, just as He atoned for our sins because we could not do it oursolves. If we hunt our our genenology and have the work dome to the best of our ability, the Lord will servant." And, during the Millennium, we are told by President Brigham Young,we will be in communication with our relatives on the other side, and from four relatives on the other side, and from them we will receive the names and the knowledge that will enable us to per-form the work for our dead relatives whose records we are otherwise unable to obtain. In this way it shall be made possible for us to save all our dead boshin in this way it shall be made possible for us to save all our dead who are worthy of salvation and link our family chains back to the days of our progenitor, Adam-Michael, who is the ancient of days and the father of all more than the salve of all men that have dwelt, now dwe or who will yet dwell on this earth, (Doc. and Cov., 27: 11.)

(Doc. and Cov., 27: 11.) Another question may arise in our minds, it is that since it is absolutely necessary that these ordinances be performed, since no man can be exaited without them, why is it that a resur-rected person cannot be baptized in stead of having somebody baptized in his behalf? Simply because the ordi-nance of bapting and the other cell nance of baptism and the other ordi-nances belong to this probation, and since the dead have passed from this



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fathers, otherwise the whole earth was to be utterly wasted at the coming of the Lord. I have shown previously some of the promises that were made to the fathers and if time will permit to the fathers and if time will permit this afternoon it is my intention to show how the earth would be utterly wasted when the Lord should come, had Elijah not first restored the keys of this priesthood; but before taking up this part of the subject I desire to say something of the development of the doctrine of salvation for the dead as understood by the Latter-day Saints. This principle is not understood by any people other than the Latter-day Saints. It is rejected in the world, Saints. It is rejected in the world, it was not fully understood by the prophet in the beginning of this work prophet in the beginning of this work and three times during the night of Sopt. 21, 1823, the angel appeared and repeated these words and once again the following day. This was done for the purpose of impressing this import-ant instruction on his mind. No doubt be pondered over these things and won-dard what they smooth the turning dered what they meant-the turning of the hearts of the children to their fathers, or the planting in the hearts of the children the promises made to their fathers. Time passed and a tem-ple was built at Kirtland, Ohio, the first temple in this dispensation. In ple was built at Kiriland. Ohio, the first temple in this dispensation. In that temple there was no provision for the salvation of the dead, there was no baptismal font for the baptising of the dead, for that work was not then fully understood, therefore this was not a complete temple as we understand temples ioday. But it served the pur-pose for which it was built, as we shall see as we proceed. A little later the Saints were driven from Kirtland and in the city of Far West they attempted to build another house of the Lord, and were prevented by their enemies; they also dedicated a site for a temple in Independence. Jackson county, Mo., which, when built, shall be the grand-cest of all temples in this dispensation and it shall be clothed in glory and the power of the Lord will rest upon it. It was not until they were driven from Missouri and had sottled in Illi-nois that they were permitted to build another temple which was heat If, If was not until they were dr'en-from Missouri and had settled in Illi-nois that they were permitted to build another temple which was built for the salvation of the living and the deal, the first of that kind in this dispen-sation, for the saints had neever more light regarding the salvation of the dead, and in this structure at Nau-voo a baptismal font was placed in the basement where the saints could be baptized in behalf of their dead. In passing let us state the reason why a font should be placed in the basement in preference to any other part of the structure. In the font we baptize for the dead. The dead, of course are builed in the ground to await the rea-arrection and baptism is in the simili-tude of death, burial and the resurrec-tion, therefore the font has been placed in 'the basement, below the surface of the ground as a simbol, even as in a-tism itself is a simbol. When baptiz-ing the living it is not necessary to bapilize them in the temple font. FIRST BAPTISMS FOR THE DEAD.

The doctrine of salvation for the dead was not, as I have said, all re-vealed at one time, it was a gradual growth. In Nauvoo, when the prophet received further revelation regarding it, the saints were commanded, or at least permitted to baptize in the Mis-sissippi river in behalf of their dead. When they first started to perform this work women were baptized for men; men were baptized for women, but the



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this work that is to bring salvation by uniting the hearts of the children and the parents, and the neglect of it that will bring rejection and destruction when the Savior comes.

when the Savior comes. The prophet Elijah came and con-ferred upon the heads of Joseph Smith and Oliver Cowdery the keys of this work. Therefore, they went forth with greater power and knowl-edge: and revelations were received from that day forth concerning the building of temples until the work was established in its fulness, and the spirit of this work has spread to the four quarters of the earth and be-cause of it men have been inspired to prepare genealogies of the dead; they know not why, but we understand it is to be through the restoration of Elijah's priesthod. Two weeks ago, I stated that in

Two weeks ago, I stated that in Two weeks ago, I stated that in this dispensation things had been re-vealed that had been kept hid from the foundation of the world, things that were not understood by the saints in the days of Christ, or in the days of Noah, or at any other period of the world's history. I did not give the proof concerning that, as we have it in modern revelation, but I confined my remarks to some passages in the old Scriptures. Now I want to show you from modern revelation that this is the case. In sectin 124 of the Doc-trine and Covenants, forty-first verse, he Lord says:

"For I deign to reveal unto my Church things which have been kept hid from before the foundation of the vorld, things that pertain to the dis-bensation of the fulness of times;"

Again in section 127, gighth verse, He says:

"For I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of hosts."

There already read that the Lord of hosts. I have already read that the Lord declared there was not a house upon the face of the earth where He could come and reveal those things which had been taken away; and in section 128, eighteenth verse, the Lord says that in this dispensation he would reveal unto babes and sucklings things that had been kopt hild from before the foundation of the world—show-ing that we have received light and truth concerning the salvation of our deed and our own salvation, which truth concerning the salvation of our dead and our own salvation, which were not understood by the people who lived in other dispensations. Now we come to the statement made by Malachi and repeated by Moroni, Ps we find it here in section 2 of the Doctrine and Covenants. I have read this to you but will repeat it:

"Behold I will reveal unto you the "Behold I will reveal unto you the priosthood 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 the 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 com-ing" ing

GREATEST DISPENSATION.

the ordinance of baptism for the dead, being in likeness of the dead."

Then speaking of this work of saving far as in our power lies linking the generations back as far as we can go -the prophet says:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salva-tion, as Paul says concerning the fath-

tion, as Paul says concerning the fath-ers 'that they without us cannot be made perfect;' neither can we without our dead be made perfect. "And now, in relation to the baptism for the dead, I will give you anothei quotation of Paul, I Corinthians xv; 29, 'Else what shall they do which are baptized for the dead, if the dead riss not at all; why are they then baptized for the dead?"

for the dead?" "And again, in connection with thi, quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all sub-jects belonging to the everlasting gos-pel, viz., the baptism for the dead; for Malachi says, last enapter, verses 5 and 6: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

curse.' !

come and simile the earth with a curse."² These passages emphasize the im-portance of our work for the dead, for we cannot be saved without us; our salvation cannot be accomplished un-less we are linked together, bound, united, sealed. Isn't this the most glorious thing we can think of? And you can see how the whole earth would be smitten with a curse and destroyed unless this work be performed? In the 18th verse the prophet says: "I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us he made merfect. Neither

be made perfect; neither can they without us be made perfect. Neither can they nor we, be made perfect.

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GREATEST DISPENSATION. What does that mean? It means simply this: that this dispensation of the fulness of times is the greatest of all and into it flow all other gospet dispensations, and those men who stood at the head of dispensations from the days of Adam to the present time, all came to the prophet Joseph Smith and conferred upon his head the keys of their dispensations. In the one hundred and twenty-eighth section of the Doctrine and Coven-

"The saints have not too much time to save and redeem their dead, and gath-er together their living relatives, that they may be saved also, before the earth will be smitten, and the consum-mation decreed falls upon the world."

Again, on the 12th of May, 1844, the Prophet Joseph said:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the or-dinances for them, same as you have gene through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can count."







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