

only. We were called together that we might live in peace with each other; that we might be honest toward our neighbor, and be brethren as of one common household—that we might learn to do good and profit by the example of those who were inspired by God to walk in the paths of truth and righteousness.

The Lord designed that we should come together, also, in order that we might build Temples unto His name and be blessed peculiarly of Him, not only in our spiritual labors and in our faith, in the knowledge of the truth, but that we might be placed in a position in which He could pour out His blessing upon our farms, our orchards and our flocks and herds—that He might bestow it upon His people according to their merit and worthiness before Him. We had come together that we might send the Gospel to the nations of the earth by our combined effort.

Go where we would in the world today—and we need not go far from Zion either for this—the name of God was blasphemed; we would hear men uttering in a contemptuous way the name of Him who is the Father of our spirit, the Maker of all things, He who held the destiny of men and nations in His hands, from whom all blessings flowed, from whom all good emanated, from whom we received the light of heaven and the intelligence which we possessed—all the benefits that we enjoyed in the world. The gospel which we had embraced taught us to honor the Being who created us and gave us this beautiful world in which to dwell. Was it a small thing, then, to acknowledge the Source of all good? What would we be and what would be our condition were it not that God poured out the rains upon the just and the unjust and caused the sun to shine upon the evil and the good? Had not gifts been bestowed upon the Latter-day Saints which were not commonly enjoyed by the world? Not that the world outside was excluded from all the gifts, blessings, and privileges in which the Saints shared; all the children of men might enjoy them if they would only hearken to the voice of God and obey His law. If we obeyed the law upon which the blessing was predicated, upon which the promise was based, we were entitled to that blessing, and vice versa.

Let us, said the speaker, look at our condition a little: "It is a day of sacrifice and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." By their tithing and offerings the Latter-day Saints had built Temples in this land. They were building, one in this city and hastening now to complete it, in order that it might be dedicated next April. It was by the sacrifices which the people had made that these Temples were erected. And for what? In the first place, they were built unto the name of the Lord, for the performance of certain ordinances of the Gospel of Jesus Christ which ought not to be performed anywhere else.

It was not a new idea or Gospel which had been revealed to us in this dispensation; for in the days of the children of Israel, in their wanderings in the wilderness and in their journeyings, they carried their

tabernacle with them. The speaker referred to the temple of Solomon and asked should not the Latter-day Saints, who had received the instructions of the Almighty, and a smattering of the knowledge of the gospel of Jesus Christ, know to some extent the objects for which that house was built and the nature of the ordinances performed therein? It was not known, however, to the world, and today there was not a sectarian minister on God's earth who could give an intelligent account of it, because the ordinances of the Gospel were not proclaimed broadcast to the world; they were for the children of the kingdom, to be administered unto those who received the truth, who were born again and became heirs of God and joint heirs of Jesus Christ. There were special privileges which belonged to the righteous and the initiated, who were entitled to receive the gifts of heaven that the world knew not of. We spoke of them now to the world in general terms. We said to mankind, "There you must go to receive your washing and anointing. There you must go to be baptized for your dead, to be confirmed for them, to be endowed for them, to be ordained for them, and to be sealed for them for time and for eternity." For there was but one Gospel, and that applied to the dead as well as the living—the one eternal Gospel, the one perfect plan of redemption and salvation for the human family—adapted to men in the flesh and to the spirits in the spirit world—to the youth, to the aged, and to all the children of God throughout the world.

But he could tell his hearers of men who had preached the Gospel to the nations of the earth for years, who had traveled hundreds of thousands of miles, and yet, all told, perhaps they had not baptized more than twenty, thirty, or may be a hundred souls and brought them into the fold of Christ. Perhaps one or two men in this Church had been so successful and so blessed of God as to have been instrumental in baptizing a thousand individuals after all their preaching and labors abroad; but he could tell them of many a one who had gone into the Temples and there been baptized for thousands upon thousands of the dead, for the remission of their sins, and who had received the first ordinances of the Gospel in their behalf. So that the work done outside was a mere trifle in comparison with the great work which we might do for those who had died without a knowledge of the Gospel. Their hearts were turned unto us, and the hearts of the children must be turned unto them. If it were not so, God had said that the earth would be utterly wasted at His coming.

Quoting the first verse previously read, the speaker said that no power on earth could take away a man's crown, his reward, or make him destitute. He was laying a foundation that would reach into eternity; because he was engaged in the work which God had revealed for the redemption and salvation of the dead. All the ordinances applicable to us were applicable to the dead also. There was but one law for all, and that must be obeyed, simple as it might seem to us and non-essential as it might appear to many. There was not a principle in

the Gospel that could be ignored with impunity. The Savior when on the earth had to obey the same law that we were required to obey. He was our Exemplar, and the works that He did we must do, the course which He pursued we must pursue, even as He acknowledged the will of His Father to be done rather than His own will. Jesus himself went and "preached to the spirits in prison." He did so that they might be judged according to men in the flesh and be prepared to live according to God in the Spirit. If it were necessary, then, for Him to go and open the prison doors to those who were bound in consequence of their wickedness and rebellion in the days of Noah, was it not necessary that ministers of the Gospel should go and preach unto those who had died without a knowledge of the Gospel since that day?

Those of the Latter-day Saints who had passed away were not idle behind the veil today. They were busy constantly, working and exercising their rights and privileges and the authority of the Priesthood which they held in the Spirit world, proclaiming the Gospel unto "the spirits in prison"—unto those who had died without a knowledge of the truth; and as they preached unto them there, the ordinances of the Gospel would have to be performed in their behalf here. Their hearts would be turned towards their children in the flesh, and unless we sought of God for knowledge and understanding in regard to these matters, the earth would be smitten with a curse and be desolated at His coming.

He realized how the world felt in the face of a declaration like this; they would laugh us to scorn; they would regard us as fanatical, as visionary and foolish, when we stood up and proclaimed the scriptures in reference to these things. But those who prepared themselves for God's coming through their faithfulness before Him in rearing temples in which to administer the ordinances of the Gospel both for the living and the dead, they would not be burned, saith the Lord, at His coming. When that day came He would laugh, He would mock, when fear came upon the inhabitants of the earth, when calamities befel them.

The Lord Almighty called the Latter-day Saints out from the nations of the earth that they might become a peculiar people—that they might be virtuous, for virtue was rapidly departing from the world today. "I tell you no idle tale (continued the speaker), I tell you no untruth when I tell you that today the world is ripening in its abominable practices, in its sexual crimes, in its sexual infamy; and virtue is becoming the exception among the inhabitants of the earth. Let an Elder in this Church go out into the world and declare that he is virtuous and they will laugh him to scorn. I have seen it done. And they will laugh with incredulity and unbelief when you tell them that there are men growing up in the midst of these mountains who are pure from crimes against virtue, and that good and pure women are growing up here. I am sorry to say that there should be any exception to this rule; but there is.