

to endure persecution for the name of Christ; and if they cannot maintain their standing through all the trials of life, then they are unworthy of their calling as followers of the meek and lowly Jesus.

Now, going still further, we find that this same Gospel will yet be preached and is now being preached to the spirits behind the veil—the spirits of men and women who have died in the ages that are past. Does it seem a fanciful idea that these beings, who exist today as much as they ever did, though in a different condition, are having the Gospel preached to them? It is, I know, a new doctrine to the world, it was still newer in the day when it was first announced by the Prophet Joseph Smith under the inspiration of God. At that time it was new to teach the first principles of the Gospel, which now finds many advocates among different sects and parties, and this doctrine for the dead was also new. True, it existed in some sort of nazy condition. A belief in this doctrine in some form existed in the minds of many people. It is illustrated in the practice of the Catholic church, who from time immemorial have held masses for the dead, believing that through their prayers some indescribable working could be had upon the spirits of men and women who had passed away. In traveling in Europe I found in one of the Cantons of Switzerland, a place almost removed from civilization, this idea prevailing to a very marked extent, and was illustrated in an incident which was described by a family who afterwards joined the Church. A man who was considered an infidel, and upon whom the priest had operated for many years previous to his death, happened to pass away. He left behind him a widow, with several grown-up daughters. Some little means was left to them, and after the death and burial of this man, the priest came around to visit the family. He told the woman, who was a devout Catholic, that the night before he had been visited by the spirit of her dead husband. He had seen her husband clothed in black raiment, his countenance lowering because of his misery, and said he, "Your husband told me that I should come to you and ask that I be paid to say mass for his soul." The poor widow accepted the statement of the priest and gave of her means so that her husband might be redeemed, as she believed, from the great misery in which he was placed because of his unbelief while in the flesh. After two weeks the priest again came, and said he had had another visit from her husband. He said his countenance had brightened somewhat, and he had noticed that one half of his body was white and the other half was black; that he was only half redeemed, and with the expenditure of a little more money he could be fully redeemed. So she gave him some more money. The third time he came with the same excuse and extracted from the widow a little more means. His fourth appeal, however, so disgusted the lady that she told him her husband would have to suffer if the payment of money was necessary to his redemption. This is an extreme instance, and I believe very few such occurrences can be found in the world. But this came to my personal knowledge.

Some idea of this doctrine of salvation for the dead has prevailed, in a vague and indistinct way, in the minds of many

people; yet it is but the glimmering of the light which undoubtedly was shed upon the earth, especially in the hearts of the saints, in the days of Jesus; for they without question understood this doctrine of salvation for the dead. True, there are very few passages in scripture to produce in proof of this; but one very pointed remark of Paul gives evidence that the saints to whom he was writing understood this principle, for he said unto them in the course of an epistle on the resurrection and the glories of the future, "Else what shall they do which are baptized for the dead, if the dead rise not at all." Then we read in Peter of Jesus Himself having gone, while His body lay in the tomb, to visit the spirits in prison. What for? To fulfill the prophecies of ancient men, that He should go and throw open the prison doors and say to the captive, Come forth. This was the mission Jesus had to fulfill. Only part of His work was done when He was crucified on Mount Calvary. It was necessary for Him, the Redeemer, the only person whose name will bring salvation to mankind upon the earth, to throw open the prison doors of those who were captive and who had been suffering since the days of Noah because of their sins. You scriptorians know that when Noah was upon the earth it was necessary, in order to check the evil which prevailed, that the Lord should send a flood to destroy the human family. What! could that All-Merciful Being whom we worship destroy His children? Yes, because death meant salvation to them. They were sinning away the day of grace; they were going to those limits where the saving power of the Redeemer's blood could not reach them, and in mercy and love for those children the Lord sent a flood to destroy them, that there might come a day in the future when redemption and salvation should come to them. Jesus, as the Savior of the world, had this mission to perform of going to these spirits in prison and throwing open the doors, that they might come forth and receive the blessings which their brethren and sisters in the flesh were receiving under the administrations of the Apostles of the Lord.

When Jesus said to the thief, in answer to his request, "Today thou shalt be with me in paradise," He did not mean that the thief vile and corrupt, would go instantly into the presence of God; but he should go to paradise, where Jesus Himself went. Even at the last moment, when the breath was leaving his body, as he showed true repentance so did he go into a place where he had a chance to prepare for rest and peace. The heathen do not go to hell because they have not heard the name of Jesus. They are not thrust into darkness because the sound of the Gospel has never reached their ears. No, God forbid that this should be the case! It is not one of the attributes of the Lord to be unjust or unmerciful to His children, and would it not be injustice, would it not be the height of uncharitableness to thrust out from hope and from salvation men and women who through no fault of their own had never heard the Gospel or the name of Jesus? It certainly would be. But this is not the case. All men, as is told us by the ancient Prophet, who have lived righteous lives upon the earth, though they have not received the Gospel in its fullness, when they die go to a state of rest and peace

and there they remain and gradually advance in the way the Lord has provided, until they receive their exaltation and glory in the presence of God.

Joseph Smith, just after receiving the revelation of this Gospel, was concerned about his brother who had died without the truth, and the Lord opened the heavens to him that he might see his brother in a state of joy and peace, and of exaltation to a certain degree. So if the veil could be withdrawn today we would see our loved ones—those who have died in the centuries that have passed, and who have lived according to the light which God has given them—in a state of happiness and peace. No trouble! No tossing about in the lake of fire and brimstone! But the wicked, whether they belong to any church or not, go into a condition that is likened to a place of fire and brimstone; not a literal one, but where indeed the tortures of hell are endured. Possibly every one of us has experienced in our time what those tortures are. The tortures of the mind are incomparably greater than the tortures of the body. The pain which we suffer in the flesh dwindles into insignificance in comparison with the sufferings which we undergo from a tender conscience that has been seared.

The Latter-day Saints are building Temples for the purpose of redeeming their dead. Redeeming them? Yes. Jesus said that unless a man is born of water and of the spirit he cannot enter the kingdom of heaven. He did not confine it to the people living in the flesh at that time; but He extended it to the whole human family. Consequently it applies with equal force to those who are dead as to those who are living, and "for this cause," the Apostle Peter says, "was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Those who have passed away will be judged according to men in the flesh; but they can only, it is very evident, live according to God in the spirit because they are in the spirit. If, however, they reject the Gospel there, certainly their condemnation will be as great as that of any mortal who rejects it; yet I think the cases will be very few of those who in the spirit world reject the Gospel of the Lord Jesus Christ. You can very well understand this when you think of how you would feel if you had been in prison for years, having constantly before your mind the thought of your misdeeds which had brought you to such punishment. Would you not welcome the day when any person would come to you and throw open the prison doors and say, "Go forth, ye captive ones, your sins are forgiven you?" We would naturally be eager to accept the deliverance thus offered.

When this doctrine was first revealed to Joseph Smith it seemed as though simultaneously therewith a spirit was poured out upon men in the world to begin to search out the line of their ancestry; and it is a remarkable fact that there has been a spirit poured out upon the people in the New England States especially to trace their genealogy back to the Puritan Fathers, and thence to the countries in Europe whence their ancestors emigrated. Books almost without number have been published giving the line of descent of many notable families in this country. What is it? Why, it is the fulfillment of the