

sion, by which those who are living here in the flesh, may officiate in sacred and holy ordinances, for and in behalf of the dead, then the question will arise, How far do these ordinances extend?

Some may say, "Perhaps they only extend to baptism. We believe that baptism for the dead is true, because the Scriptures speak very plainly about that in the 15th chapter of Paul's first epistle to the Corinthians, in which, in arguing about the resurrection of the dead, the Apostle says—'Else what shall they do which are baptized for the dead, if the dead rise not at all? why then are they baptized for the dead?'" Sure enough, it would have been useless for those Corinthians to have been baptized for the dead, if there had been no resurrection. But Paul very well knew that the Corinthians understood that they should be baptized for their dead; and that they were actually practicing that ordinance, that their ancestors, who had been dead for generations, might have the privilege of coming forth in the resurrection. Baptism was typical of their burial and resurrection, and hence Paul, in writing to the Corinthians, used it as an argument in support of the principle of the resurrection.

But is there any inconsistency, in supposing that other ordinances may be officiated in, for, and in behalf of the dead? Or shall we say, that God has merely selected the one ordinance of baptism, and told the living to officiate in that for the dead, and to neglect all others? If, however, we believe that God is a God of order and of justice, it is reasonable to suppose that if, by his permission and ordination, the living can do anything for the dead, they can do everything for them, so far as ordinances are concerned. That is, if

they can be baptized for and in behalf of the dead, they can be confirmed, and can also officiate in the ordinance of marriage for them. Why be so inconsistent, as to suppose that God should ordain a law by which the living can be baptized for the dead, and do no more for them? God is more merciful and consistent than that; and when he spoke in our day and revealed the plan of salvation, he, as far as we were ready to receive it, gave us a system, by which the dead who have died without the opportunity of hearing and obeying the Gospel, may be officiated for in all respects, and redeemed to the uttermost and saved with a full salvation; and hence, Latter-day Saints, there is hope for our generations who have lived on the earth, from our day back to the falling away of the church—some sixteen or seventeen centuries ago. You can reach back to that day and pick up all your generations—the hearts of the children searching after the fathers from generation to generation; and the ancient fathers looking down to their children, to do something for them, just as the Lord promised in the last chapter of Malachi. There is a promise that before the great day of the Lord should come, it should burn as an oven, and all the proud and they that do wickedly should become as stubble. But before that terrible day should come, God would send Elijah the Prophet to turn the hearts of the children to the fathers, and the hearts of the fathers to the children, lest the Lord should come and smite the earth with a curse. As much as to say, that the children would perish as well as the fathers, if this turning of their hearts towards each other did not take place. Paul, in speaking about their forefathers, to those who lived in his day, said—"They without us cannot be