

of the Spirit, and hence there are hundreds and hundreds of denominations following this doctrine and that doctrine, having no voice of God, no angels, no visions to guide their footsteps. Not so with the Latter-day Saints. Go throughout the whole of this Territory, and wherever you find true-hearted Latter-day Saints you will find those who are guided by the Spirit of revelation, and who enjoy those gifts that were made manifest in ancient times.

I will mention some few more of the characteristics wherein we differ from the world. We believe in that doctrine which is enunciated in the fifteenth chapter of Paul's first epistle to the Corinthians, namely, baptism for the dead—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This shows plainly and clearly that, in ancient times, the people called Corinthians, organized into the Church of God, did practice the ordinance of baptism for the dead. They understood it. Paul was not writing to them about a new doctrine, but about one which they understood and practiced, and he tried to prove to them the nature of the resurrection and that such a principle as the resurrection was true, from the very fact that they were practicing baptism for those who were dead, in order that they might receive a more glorious resurrection. This doctrine has been revealed anew to this Church. Of course, in the first rise of the Church, we did not understand this any more than the sectarian world, but as soon as the Lord laid it open, and taught us why he had instituted it, it was very plain.

I have not time to dwell long upon this principle, but I will try, briefly, to explain to you its necessity and consistency, and the bearing it will

have upon our ancestors. We all have many friends, behind the veil, who lived on this earth when the true Gospel was not known. Many of them were just as good as we are, and some perhaps a little better; but they lived when the world was in darkness and confusion. They had the history of the ancient Church and Gospel, but they had no one to administer its ordinances. The religious sects and ministers were contending one against another, having neither the power nor gifts of the Holy Ghost. Under these conditions our progenitors fell asleep. Now must they go down to everlasting destruction, be damned to all ages of eternity because they did not happen to live in an age, when there were none authorized by heaven to administer the ordinances of the Gospel? No, that would be inconsistent. God judges men according to the circumstances in which they are placed, and he does not condemn the people for not obeying his message, when it is not sent to them. Now, if a man comes to me that has never been called of God, and pretends to bring to me the Gospel, and has no divine authority to administer its ordinances, I am not bound to obey his message, for that requires a man that is authorized to administer it. Our fathers have gone down to the grave without having had such a man to administer the Gospel to them; the Lord is no respecter of persons. It is written, in the Scriptures, that except a man be born of water and of the spirit he can in no wise enter into the kingdom of God. If that is so, and our fathers have gone down to the grave and have not had an opportunity to be baptized in water for the remission of their sins by men having authority, must they be shut out forever from the kingdom of God? Jesus says that unless they are born