

whoever dwelt on the earth will have the privilege of hearing the Gospel of Christ; that God is not so narrow as sectarian preachers would make him; that he does not regard a few of his creatures only, but that "His tender mercies are over all his works," and that all shall have an opportunity of receiving or rejecting the means of salvation, and will stand or fall thereby.

Now, there is another question that will come up, that I must say a word or two about to make this doctrine plain. When people who depart from the earth without hearing the Gospel, go into the spirit world, and by and by a man of God comes preaching the word of God, and they are willing to receive it, can they be born of water and of the spirit? Is baptism an ordinance that can be attended to in the spirit world? I thought, says one, that water was an element or compound of elements, belonging to the earth. Well, according to the revelations of this great Prophet, Joseph Smith—one of the greatest Prophets that ever breathed the breath of life, excepting, of course, the Lord Jesus Christ—those who receive the Gospel in the spirit world can have the necessary earthly ordinances attended to for them by proxy, that is, the living can be baptized for the dead. This will startle some people. Some good Christians will feel shocked at the idea. But stop; do not be in a hurry. Did you ever think of the principle of one *dying* for another? Did not Jesus suffer for all on the principle of a vicarious atonement? On this principle of proxy rests the whole scheme of human redemption. Without that principle of proxy, every one must pay the penalty of blood and death, for the wages of sin is death, and "all have sinned, and come short of

the glory of God," and "without the shedding of blood, there is no remission of sin." Christ died for you and for me and for all mankind, on condition that they would receive His Gospel. He died, "the just for the unjust, that he might bring us to God." He who knew no sin died for those that had sinned. Here, then, is the principle of proxy in the vicarious death of Jesus Christ, as was typified in the ordinances and sacrifices that were given in the law of carnal commandments.

But is this a scriptural doctrine? It is. In the 15th chapter of I Corinthians, 29th verse, we find Paul asks a peculiar question. He is talking about the resurrection of the dead. The people in those days did not understand much about that subject. He asks, "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?" From this it would seem that in the early Christian church, the living were baptized for the dead. From this we can understand what Paul meant when, in writing to the Hebrews concerning their departed ancestors, he said, "God having provided some better thing for us, that they without us should not be made perfect." That is the condition of a great many of our forefathers, they cannot be made perfect without us. There is no redemption for the living or the dead except by the true Gospel of Jesus Christ. Not the Gospel of Wesley, Calvin, Luther, or of any man, but the Gospel of Jesus Christ in its purity, as it comes down from Him for the salvation of the human family. Without obedience to that Gospel, neither the living nor the dead can be saved.

I take great pleasure in bearing my testimony that I know the true