

baptized for the dead? Our learned divines may presume from that that the doctrine is not laid down sufficiently clear to endorse it; but to us there is no doubt concerning it, the Lord having revealed the principle to the Prophet Joseph Smith. He also explained the manner in which the ordinances should be administered, like everything else He has revealed, in great plainness. And that is why we are building Temples. People who visit our city frequently say, "What a fine meetinghouse you are building." No, that is not a meetinghouse; this Assembly Hall and the adjacent Tabernacle are meetinghouses. That is a Temple, a building in which we expect to perform ordinances for the living and the dead; wherein we may be baptized for our dead, that they may receive the benefit of that ordinance, provided they believe and repent and do the spiritual part, while we do the material part, that they may receive the blessings of obedience to the Gospel, and live according to God in the spirit. Some will say, "I cannot see why a thing done by one person should stand for another." How do you understand the doctrine that Jesus Christ has done something for all of us? We read that "without the shedding of blood there is no remission of sins." Not my blood or your blood is to be shed for the remission of our sins; but He who was without sin allowed His blood to be shed as a sacrifice for our sins. Now the whole question hinges on that. If you reject the doctrine of proxy in baptism, you must reject the doctrine of proxy in the atonement.

Now, there is no dubiety in the minds of the Latter-day Saints on this subject. We have learned these things from God, and we understand them alike. Why? Because we

desire the truth; we do not care about the nonsense of men, we want divine truth which comes from God. And when it comes we are anxious to receive it; we seek for it; we ask for it; and He enlightens us by His Spirit, and when the Good Shepherd speaks, we know His voice; and it is that voice that has made plain to us the doctrine that we who have obeyed the Gospel in the flesh may be baptized for our ancestors in the spirit world.

If you will look at this in the spirit that accompanies its unfoldment, your hearts will be filled with joy at the mercy and goodness of God. If there are men or women here who have not believed this, and they will ponder upon it, and seek to God for light upon it, they will have their eyes opened to see that it is one of the most glorious principles. It opens the way for the redemption of our fathers who lived and died without hearing the sound of the Gospel. It opens up the way for the redemption of the heathen nations who never heard the name of Jesus Christ. It opens up the way for the hosts of Israel, with their posterity, who ages ago fell away from the truth and went into darkness; for those whose hearts have been heavy, and whose eyes have been blinded—for it is written "blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Those that will live upon the earth of their lineage who shall obey the Gospel, in the latter times will perform the outward ordinances for and in behalf of their dead ancestors. This glorious doctrine lifts up the