

it is presented to them, are left a prey to other influences and to the spirit of darkness; therefore, they are incapable of judging concerning the work of God. Will this continue to be the case? Undoubtedly it will. There will be no change in this respect. The work of God will be accomplished on the earth, it will roll forth, the predictions of the prophets will be fulfilled, and men will see their fulfillment. Yet, notwithstanding this, they will reject the testimony of the servants of God. It is very remarkable that this should be the case with the evidences there are, which are so plain and palpable and indisputable to us.

It was only a few days before I left home that some Members of Congress, with whom I was acquainted, came to the city. One very intelligent man and his wife were among them. I took them around, showed them our public buildings and other places of interest, and in conversation concerning the Temple, when I was showing them that structure, I explained to them to some extent its character and the objects for which it was being erected. I called their attention to the fact that while we had believed for forty years and upwards that there was a space between death and the resurrection, and that in that space there were opportunities for men and women to hear the Gospel of the Son of God, and to accept it, not, however, the purgatory of the Catholics—that while we had believed that for forty years and upwards, God having revealed it unto His servant Joseph Smith, the world was just beginning to entertain the same belief, and popular preachers were beginning to advocate the correctness of the idea or of the doctrine that there was a chance for repent-

ance beyond the grave. These people with whom I conversed were intelligent, and they were of a religious turn of mind and familiar with religious affairs. They stated that they had heard such doctrines lately advocated. I then explained to them about the millions of the dead, of the pagans and others who had died in ignorance of the Gospel. "Now," said I, "how can you understand, upon any other principle than this, the justice of our God towards them? They have been dead for hundreds of years in entire ignorance of the name of Jesus, the only name given under heaven whereby man can be saved. Shall they be consigned to endless torment, because of their lack of opportunity? Would that," I asked, "be consistent with our ideas of justice?"

They admitted that it would not.

"Well," said I, "upwards of forty years ago, the Prophet Joseph Smith had revealed to him from God, this principle, that there were opportunities beyond the grave for men and women to learn the plan of salvation, and we are building temples for the benefit of these dead, as well as the living." I then explained to them the doctrine of the baptism for the dead—what Paul had said concerning it. To them it opened a new field of thought and reflection; and it is a remarkable fact that at the present time the religious world, the orthodox religious world, are beginning to entertain, some of the views that Joseph Smith preached and advocated upwards of forty years ago, concerning these matters. There are popular ministers who do advocate the idea contained in the epistle of Peter, where he speaks about Jesus going and preaching to the spirits in prison, and they see nothing unreasonable