

Paulines, Waldenses and Huguenots knew the cost of being true to their convictions. We speak of them now as reformers, brave, valiant, Godfearing men and women. They were not so regarded by those who delighted in killing them.

God has prepared a place for all. Outside the gates will be sorcerers, adulterers, the lover and maker of lies, and those that lay in the gate making men offenders for a word will be there among dogs, but the means of increased knowledge and a power will be within their reach. Thousands of honest men are anxiously watching the issues of our day, and while they have not moral courage to express interest in our sympathy for the Saints in their hearts, they feel both. The Lord will reward such according to their merit, for He is just. But those alone who have obeyed or will hereafter obey the Gospel in its fullness, can pass into the presence of God, and dwell forever in the celestial kingdom.

The doctrine of salvation by faith so extensively taught and believed is founded on a misunderstanding of the sayings of the Savior to the thief who requested Christ to remember him when He came into His kingdom and was answered, "Verily I say unto thee, Today shalt thou be with me in Paradise." (Luke 23:43)

The expression of the thief brought no promise that he should be saved. Where and what is paradise are important questions. It is not heaven, nor is it where God dwells, for on the third day after the crucifixion, Christ declared to Mary that He had not yet ascended to His God and her God. Where then did He go on that day in which He promised to meet the thief in paradise? The Apostle Peter says that being put

to death in the flesh He was quickened in the spirit by which He went and preached to the spirits in prison that were disobedient in the days of Noah. Thus it would seem that paradise is a place where the spirits of the disobedient are imprisoned, and as Christ preached His Gospel to them, it is not unreasonable to suppose that the thief also heard there, the conditions upon which he could be saved, for, says Peter 4:6, "for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Now in connection with this clear and comprehensive doctrine, which plainly shows that there is salvation beyond the grave, how easily understood is the saying of Paul on the same subject—"If the dead rise not at all, then why are they baptized for the dead?" Thus verifying and testifying to the unmistakable declaration of the Master that no man, whether alive or dead, can enter the kingdom of God without the baptism of water and of the spirit. Baptism of the living for and in behalf of the dead is founded in the doctrine of vicarious salvation—the doing for us that which we cannot, under certain conditions, do for ourselves. So also is the blood of the Lamb, without effort of ours, the vicarious means by which our bodies and spirits shall be reunited after death.

The opinions of men as to where and what paradise is, are of but little value. It is at least the abode of spirits, good and bad. A place of peace and rest for the good, of imprisonment and punishment for the bad. Referring to the Territory we might say we are in Utah, yet those who are here in Logan are not in Salt