

and get the names of your ancestors. But when you get these, there is a still longer chain, with many links to it, before you get back where the chain has been mended up by ancient administrators. How can we be baptized for persons whose very names are lost? Do you suppose that the Prophet Elijah would be sent from heaven with this great and important mission to turn the heart of the fathers to the children, and the hearts of the children to the fathers, and then leave them in entire ignorance with regard to their genealogies?

If Elijah the Prophet is to be sent before the great and dreadful day of the Lord to turn the hearts of the children to the fathers, you may be assured that we shall learn something about the genealogy of those fathers.

We shall learn by the spirit of revelation whom to be baptized for, and whom to officiate for in the holy ordinances of the Gospel. Herein is the necessity of revelation. Take away revelation from this great dispensation of the fulness of times, and I would not give you much for the mission of Elijah, or for the dispensation itself. Take away that great principle that always characterized all other dispensations, and you throw us into uncertainty on tens of thousands of important subjects.

But when a communication is opened between man and his Maker, and angels are sent down to restore their keys and their powers, light shines at once upon our pathway. It may be asked, Where are these ordinances to be attended to? Can we run over the world and pick up Saints here and there and baptize them for their dead? No. The house of God is a house of order, the kingdom of God is a kingdom of order, and everything must be conducted with order, and with power and authority, so that when it is sealed on earth it is sealed

in the heavens, that the records on earth and in heaven may agree—that the Priesthood on earth and in heaven may agree—that they may be one.

These things cannot be attended to in all places on the earth. There are certain appointed places for the ministration of these holy ordinances. Temples must be built, by the commandment of the Almighty, unto his holy name, that shall be sanctified and made holy from the foundation stone unto the top thereof, consecrated to the living God for the administration of holy ordinances, not only for the benefit of the living, but for the benefit of the fathers who are dead. But in what apartments in the Temple shall the baptism for the dead be administered? It will be in the proper place—in the lowest story or department of the house of God. Why? Because it must be in a place underneath where the living assemble, in representation of the dead that are laid down in the grave. There a baptismal font must be erected by the commandment of the Most High, and after the pattern he shall give by revelation unto his servants; and in such a font this sacred and holy ordinance must be administered by the servants of God.

We will mention another thing in regard to the authority that receives these communications. Every man will not be his own revelator in these matters, for there would be ten thousand revelators, and perhaps no more than five hundred of them would be true.

In the manifestation of spiritual gifts which God has given to his servants in all ages of the world, he has had those appointed with authority and power to discern which were from God, and which were not. In the days of Moses there were many Prophets. The spirit of prophecy rested upon seventy Elders of Israel on a certain occasion; and when Joshua