

acquainted, it is the belief of the Latter-day Saints throughout the world, that all the marriages of our forefathers, for many long generations past, have been illegal in the sight of God. They have been legal in the sight of men; for men have framed the laws regulating marriage, not by revelation, but by their own judgment; and our progenitors were married according to these laws, and hence their marriages were legal, and their children were legitimate, so far as the civil law was concerned; and this is as true of our own day as of the past; but in the sight of heaven these marriages are illegal, and the children illegitimate.

"Well," says one, "how are you going to make these marriages legal? Here are a man and woman, who were married, according to the civil law, before they ever heard of your doctrines; but they have come to an understanding of them, and now is there any possible way to make their marriage legitimate, in the sight of heaven?" Yes. How? By having them re-married by a man who has authority from God to do it. This has been done in almost numberless instances; and it is the same with baptism. Has any person, baptized by the Methodists, Church of England, Baptists or Presbyterians, been admitted into the Church of Jesus Christ of Latter-day Saints, on his old baptism? Never. Not one among the hundreds of thousands who have joined this Church, since its rise in 1830, has been admitted on his or her old baptism. Why not? Because we do not believe in their old baptisms. The Lord has commanded his servants to go forth and preach the Gospel, and to baptize all who come unto them for baptism. If we find a sincere man, who has gone through a correct form of baptism—and many

have, such as the Campbellites and the Baptists—we tell him that, if he believes in our doctrine, he must be baptized over again, because his former baptism was administered by a man who denied new revelation, and who did not believe that any had been given, later than that contained in the New Testament. It is the same in regard to marriages.

The people are very anxious that their children should be legitimate, and that their marriages should be so solemnized that God will recognize them in the eternal worlds; and hence we say to all the thousands and scores of thousands who come here from foreign lands—"Come forward and be married according to divine appointment, that you may be legally husband and wife in the sight of heaven."

Now let us go a little further. Having explained to you the authority necessary to join men and women in the Lord, we will now explain the nature of marriage itself—whether it is a limited condition, to terminate with what we call "time," or whether it is a union which will exist throughout all the ages of eternity. This is an important question. So far as the ordinance of baptism is concerned, we know that does not relate to time alone. It must be administered in time, or during our existence in mortal life; but its results reach beyond death, and the burial in, and coming forth out of, the water are typical of the death and resurrection of our Savior. When we come forth out of the water, we rise to a newness of life, and it is declared to all people who witness the performance of the ordinance, that the candidates thus receiving baptism, expect to come forth from the tomb, that their bodies will be resurrected, bone coming to its bone,