

by law, and he bestows blessings upon his children, by ordinances and by law. It must be secured here in this life, if we secure it at all in our own persons.

It may be said, "I do not understand this principle. What will become of our good fathers and mothers who have gathered up from the nations that were married before they heard this Gospel?" "Indeed, were they married?" "Yes." "How?" "According to the laws of their respective nations. Their offspring are legitimate, so far as the civil laws of their native countries are concerned, but they are not husbands and wives for eternity in the sight of heaven." "How are you going to remedy this?" asks the enquirer. "In the house of God. Temples or houses of God must be built to remedy this thing." "How can it be remedied there?" They must be married over again, not according to the laws of men or nations, but according to the laws and institutions of heaven." "Will that make their marriage legitimate?" "Of course." "But they have many children before they gather up here; you tell us they are illegitimate: how are you going to remedy this?" God has provided a remedy for all children born out of the covenant." "What do you mean by that?" enquires one. "I mean the new and everlasting covenant of marriage, that has a bearing upon eternity as well as time. All who are born before their parents enter that new and everlasting covenant have to be made legitimate heirs." "In what way?" "According to the ordinance and law of adoption." I may be asked—"Is this important?" "Yes, it matters a great deal. If there are family regulations, to preserve good order, in this world, you will find that God is more strict,

in such regulations, in regard to the world to come. If parents hold certain authority over their children in this life, you will find that such authority, though in higher perfection, is transferred to the eternal worlds, and in that world there is a certain jurisdiction which parents hold over their children through all future ages of eternity. But in order that parents may have their children legitimately under their control, it is necessary that the ordinance of adoption in the house of God should be performed in regard to the children born before their parents entered into the eternal covenant of marriage. This shows the use or necessity of a Temple."

Then again, we heard on Sunday afternoon considerable on the subject of baptism for the dead; it is not necessary, therefore, that I should dwell upon this subject. It is one thoroughly understood by the Latter-day Saints, and has been long preached to them, and they know that this, as well as the ordinance of marriage, pertains to the house of God. To be acceptable to him there must be a font, the same as there was in the Temple of Solomon. You recollect there was a brazen sea, a large place in the basement of the Temple of Solomon, underneath which were twelve oxen, their heads pointing to the four points of the compass—three to each point. This great brazen sea, standing upon these oxen, was a place intended for baptisms for the dead. As was said last Sabbath, it was underneath those courts, where the living, from time to time, assembled to attend to their worship; thus representing those that were in their graves, underneath the living. That was the reason it was placed in that position; and as that was intended for sacred and holy purposes, the administration of