

earth, it is for ourselves, and we will be judged by that, and if we are faithful, we shall receive the blessings and glories which the Lord has in store for those who are baptized here and are faithful to the end. So will the dead be judged according to the works which are done for them; and when the books are opened, and it is found that they have been officiated for, by those works will they be judged. Why? Because they have their agency in the spirit world, to reject what has been done for them, or to receive it, the same as we have the agency while living here to reject or to receive what Jesus did through the atonement of his blood. We have that agency here; it also exists among those in the spirit world. You need not suppose that their agency is destroyed because they are baptized for, and because ordinances are administered for and in their behalf; you need not suppose that this will be a security to them that they cannot resist. They will have the same freedom there to resist, that we have here.

If the Latter-day Saints want some evidence or proof in relation to the agency of spirits that are in prison, or in the spirit world, let me refer them to the prophecy of Enoch, with which they are familiar, though strangers may not be acquainted therewith. Enoch saw the people that should perish in the flood; he saw that there was a prison house prepared for them, and that they dwelt there for a long period of time, until the Son of God was manifested, crucified and rose from the dead; and he saw, when that event should take place, that as many of the spirits in prison of the antediluvian world who perished in the flood, as repented, came forth and stood on the right hand of God.

As many as repented had this privilege. Does not this show that there were some who probably would not repent? Indeed, the very next sentence says that those who did not repent “were reserved in chains of darkness until the judgment of the great day.” Hence, the agency of spirits, as well as the agency of men here in the flesh.

A Temple is needed for the Saints who come from abroad, that their marriages may be recorded on the earth and in the heavens, that they may not only be for time, but for all eternity; that when they come forth, male and female, in the morning of the first resurrection, they may embrace each other as husband and wife by virtue of the covenant they entered into in the Temple of the Lord, while they were in the flesh.

Strangers will, perhaps, think that this is rather a partial doctrine, on one account. They may say, “Your fathers, whom you speak of, are not known; their names, in general, cannot be obtained for more than two or three generations back; in a very few instances, perhaps, they may be found eight or ten generations back; but what will be done with all the generations, nations, and ages, that have lived since the Priesthood of God was upon the earth, and since those holy ordinances were administered in ancient times? How are they going to receive any of the benefits from this baptism for the dead, seeing that the very names of the nations, to say nothing of the individuals, are lost?” Here comes in, again, the use of a Temple of the Lord. The Most High says—“I deign to reveal unto you hidden things, things that have been kept hid from the foundation of the world.” Among these hidden things that are to be revealed