

that we had power to redeem our dead, one of the first things I thought was, "I have a mother in the spirit world." My father was in the flesh. I baptized and ordained him and brought him up to Zion, where he is buried. But I never saw my mother to know her. She died when I was an infant. I had power to seal my mother to my father. Was not that a satisfaction? It was to me. I have gone to work with the assistance of my friends and redeemed my father's and my mother's house. When I went to inquire of the Lord how I could redeem my dead, while I was in St. George, not having any of my family there, the Lord told me to call upon the Saints in St. George and let them officiate for me in that temple, and it should be acceptable unto Him. Brother McAllister and the brethren and sisters there have assisted me in this work, and I felt to bless them with every feeling of my heart. This is a revelation to us. We can help one another in these matters, if we have not relatives sufficient to carry this on, and it will be acceptable unto the Lord.

Brethren and sisters, lay these things to heart. Let us go on with our records, fill them up righteously before the Lord, and carry out this principle, and the blessings of God will attend us, and those who are redeemed will bless us in days to come. I pray God that as a people our eyes may be opened to see, our ears to hear, and our hearts to understand the great and mighty work that rests upon our shoulders, and that the God of heaven requires at our hands. Great and glorious are these principles which God has revealed to us concerning the redemption of our dead. I tell you when the prophets and apostles go to preach to those who are shut up in prison, and who have not received the Gospel, thousands of them will there embrace the Gospel. They know more in that world than they do here. I pray God that as a people we may have power to magnify our callings in this great and mighty dispensation while we dwell in the flesh, that when our work is done we may be satisfied with this life and this work. This is my prayer and the desire of my heart, in the name of Jesus Christ. Amen.

PRESIDENT GEORGE Q. CANNON.

I am sure that every Latter-day Saint who has heard the announcement made by President Woodruff, will feel thankful in his heart for that which the Lord has made manifest through him. This subject of adoption is one that has engaged the attention of the Saints, to a greater or less extent, for some time. It was revealed by the Prophet Joseph that there is a principle of adoption by which one generation will be sealed to and connected with another, and in his words which have been read he fore-shadows the welding together, by this principle of adoption, of the various dispensations. In a revelation that the Lord gave through him, He said:

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are

out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot therefore, inherit my glory, for my house is a house of order, saith the Lord God.

On this account, marriages of the children of men are only binding as between themselves while the covenant lasts. Our fathers made their covenants with our mothers for time, and when time ended of course the covenant and the union ended also. Now, the Holy Spirit revealed that this being the case, every man and woman, and every child born as the offspring of these unions, would stand separately, unless a new bond were formed. Without this should be done, there would be no binding link to unite woman to man and children to parents; for all the obligations and all the covenants had terminated; and, therefore, members of families would each stand separately, without any connection of a binding character between themselves. Of course, there was what we call the bond of blood existing; (there is no blood, however, in resurrected beings) or, in other words, there was the bond that arose through kindred. That would remain. The Lord has taught us, however, that this is not all that is required; that there must be an authority exercised by which parents should be bound together, and then their children bound to them. We have been taught also that through the revelation of the Priesthood and its bestowal upon men, and the exercise of that Priesthood in sealing wives to husbands, the children begotten in these marriages are born, as we phrase it, in the covenant, that is, they are recognized by the Lord as legitimate children of the covenant. He having recognized the marriage of their parents, having given the authority to man on the earth to bind on earth, and that bond should be sealed in heaven. In this way the Latter-day Saints are being bound together in the new and everlasting covenant, wives being sealed to their husbands, and children, the offspring of these marriages, being born in the covenant, under the blessing and the recognition by the Almighty of the bond that exists between their parents. Thus you see that there is a new order of things growing up among us. It is not necessary, where parents are thus sealed together by the authority of the Holy Priesthood for time and for eternity, that their children should be adopted or be sealed to them. They are legitimate heirs of the Priesthood and of the blessings of the new and everlasting covenant. But not so with those who have been born outside of this covenant. There has to be some ordinance performed in order to make them legitimate; and that ordinance, the Prophet Joseph revealed, was the ordinance of adoption; that is, that word covers the ordinance or law, although we do not use the word adoption when we seal children to parents; we call that sealing. But to illustrate the principle and explain the law, the word "adoption" is used. You will find it frequently in the scriptures, and it has become a subject among us that has been very much thought about; and every man and woman, who has wished to do all that is required of them in order to obtain all the blessings that can be had through obedience to the commands of God, has desired to understand something about this principle of adoption.

We are told in the words that were

read in our hearing that one dispensation must be linked to another, or, in other words, that the dispensations given to the children of men must be united; that we must all be united to our father Adam; that there must be a bond of union between us and our great parent; and that that will be done through the ordinance of adoption where children are not born in the covenant.

Hence it is that it falls to our duty to trace up our lineage; and, as has been beautifully explained this morning by President Woodruff, it is our duty to be sealed to our parents, that our lineage may be preserved; that we may preserve our families in direct descent, and trace them back, ascending lineally until we reach, if it be possible, our ancestors who held the everlasting Priesthood, and who were either born in the covenant or who were sealed to their parents under the law of adoption when the Priesthood was upon the earth. This has to be done by this generation and their successors. It is the labor devolving upon us as a people to perform this. The Prophet Joseph revealed this, but he died before it was fully explained.

When President Young died, the St. George temple was the only one finished, and it had barely been dedicated when he passed away. There is not a doubt in my mind that had he lived, his mind would have been directed to this great subject and he would have inquired of the Lord to know that which was right; for in the minds of many there has been a feeling of doubt in regard to this principle of adoption as it was being practiced among us. I well remember myself in my boyhood days that which President Woodruff has referred to—the spirit that was manifested by many at the dedication of the temple in Nauvoo when the ordinances were administered there. Some men thought to build up kingdoms to themselves; they appeared to think that by inducing men and women to be adopted into their families they were adding to their own glory. From that day until the present, I have never thought of this subject of adoption without having a certain amount of fear concerning it.

There is nothing in the Gospel of Jesus Christ that leads to disunion. There is no true principle of the Gospel that will produce division. There is no true principle of the Gospel that will separate this people and divide them. And this revelation that God has given to His servant, the President of our Church, removes all the danger which seemed to threaten us through an imperfect understanding of the manner in which the law of adoption should be carried out.

To illustrate this point, let me suppose that the First Presidency of this Church were to seek to build up families for themselves from among this people, each one seeking to have men and women sealed to him in order that he might have a large following; and suppose each of the Twelve Apostles was to do the same; and suppose the High Priests and the brethren officiating in the temples were to do the same, what would be the result? You can see at once that in a little time we would be divided into tribes and clans, each man having his own following, and each following looking to the man to whom they had been adopted for counsel and for guidance, and in this way the governing authority of the Holy Priesthood in our midst would be divided and les-