

must be according to divine law and divine ordinances, and whosoever complies with the law of heaven has a legal claim in eternity. That which is performed by man, without divine law, however perfect human law may be, has no bearing upon eternity. Man's works are one thing and God's works another. A blessing bestowed upon men, such as the legitimate heirship to the property of their parents is one thing, and a blessing bestowed by the Eternal Father in the heavens is another. He performs all of his works 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?" inquires 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 holy ordinances, so God has commanded, in these latter days, that there should be a baptismal font, and the ordinance of baptism for the dead must be performed in the place that God designates in order to be legal and acceptable in his sight.

We are told in the revelations which God has given, through his servant Joseph Smith, something about the pattern of this sacred and holy ordinance. We are told that the living are not only to be baptiz-

ed for and in behalf of the dead, by being immersed in water in their respective names, but that they are also to receive the ordinance of confirmation by the laying on of hands, not for themselves, but for the dead, as far back as they can trace them. Hundreds of millions of people died before God gave this revelation, in these latter times, and they had not the opportunity of being married for time and all eternity, no man on the earth, in their day, having the authority to unite them. Would you deprive them of the blessings of this eternal union, because they did not happen to live in a day, when God revealed and restored anew, from the heavens, these ordinances? No. God is a consistent being, and to say that people who die in ignorance, without having an opportunity of attending to the ordinances of the house of God, should not be made partakers of the blessings thereof, would be imputing injustice to the great Jehovah. To say that our fathers and mothers, who were only married for time, must be deprived of a union in the eternal worlds, because of their ignorance of these things, because there was no person having authority to administer to them, would be apparently unjust, and would almost seem to impeach the attributes of Jehovah, if we could suppose such partiality was his design. But we cannot suppose that God is an inconsistent being. And if we have the opportunity of attending to the ordinance of marriage in the house of the Lord, and of securing certain eternal blessings for ourselves, our ancestors, who are dead, must have a plan devised, adapted to their condition, by which they also may be exalted to the same blessings. But it must be done by law. No haphazard work, no work of chance or confusion, but everything must be accomplished by the laws, ordinances, and commandments of the Great Jehovah; then, what is done by his servants here on the earth, being sealed here is sealed in the heavens, and hence, we not only keep a record of all the names of the dead, but of all the ordinances attended to for and in their behalf, and in the great judgment day, when the books are opened, it will be found that such and such parties have been baptized for, confirmed for, and administered for, in the marriage ordinance, and that these various ordinances were recorded in the presence of witnesses.

The records kept by authority here, will agree with the records kept in heaven, for they keep records there, as well as we; and the books on earth, when they are kept by divine authority, will agree with the records in heaven. When there is divine authority in the administration of an ordinance here on the earth, that ordinance is sacred and holy and is recorded here and in the heavens, and the records of heaven will agree with the records of earth; and by these records and books will mankind be judged. The dead will be judged according to men in the flesh, or, in other words, as we shall be judged according to our works in the flesh. When we have been baptized, and it is recorded on the 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 you 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, can not 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 are the books of genealogy, tracing individuals and nations among all people, back to ancient times.

It may be inquired—"How can all this be done?" We answer, by the Urim and Thummim, which the Lord God has ordained to be used in the midst of his holy house, in his temple. You may inquire—"What is the Urim and Thummim?" We reply, it is a divine instrument, prepared in ancient times, by which he who possessed it, could call upon the name of the Lord, and receive from him answers to all matters it was necessary that he should know. Aaron, the chief priest in the midst of Israel, had this instrument in his breast plate, in the midst of rows of stones representing the twelve tribes of Israel; and when he passed certain judgments, he did not do it by his own wisdom, but he inquired of the Lord and received the same, by this sacred instrument. When that instrument is restored to the house of God, to the temple of the Most High, our ancestry, that is, the ancestry of all the faithful in the church of Jesus Christ of Latter-day Saints, will be made manifest. Not all at once, but by degrees. Just as fast as we are able to administer for them, so will the Lord God make manifest, by the manifestation of holy angels in his house, and by the Urim and Thummim those names that are necessary, of our ancient kindred and friends, that they may be traced back to the time when the priesthood was on the earth in ancient days.

If they could not be traced back, there would be a great chasm, a broken chain in the genealogies, and it would not be perfect, but when the Lord God comes suddenly to his temple, he will come to a people who have made themselves perfect by obedience to his commandments. They have sought after the redemption of their dead from generation to generation, until they can link on all those who were not officiated for in ancient times, and thus carry it back from one dispensation to another, until it reaches to our father Adam in the Garden of Eden, and then, the saying of Scripture will be accomplished—"The hearts of the children will be turned to their fathers," and the hearts of all those ancient fathers, who lived thousands of years ago, will be "turned to their children, lest the Lord should come," as the prophet Malachi says, "and smite the earth with a curse."

Why smite it with a curse? Because the people are careless and do

not look after the salvation of their dead, do not let their hearts be drawn out after their ancestry, do not seek to perform those ordinances that are necessary for their redemption, that they may be redeemed by law. If we would not be smitten by a curse, let us seek after the redemption of our fathers, as well as of ourselves, for says the apostle Paul, "they without us can not be made perfect, neither can we without them be made perfect." We may do all that we please for ourselves, and yet if we, through our carelessness and indifference, neglect to seek after the salvation of the dead, the responsibility will be upon our own heads; and the sins of the dead will be answered upon us, because we had the power to act for them, and we were careless and indifferent about using it.

Many more things might be said in relation to the dead, and what is necessary to be done in temples. It was asked, by one of the speakers, in relation to inheritances, "What man or woman among the Latter-day Saints has an inheritance sealed to them?" What man among all this people can determine the very spot of ground that the Lord intends that he should inherit for an everlasting possession? Not one of us. The Lord has told us that he intends to give a certain land to his people, for an everlasting possession. He told the ancients, Abraham, Isaac and Jacob, the same thing; but they wandered as strangers and pilgrims in their day; and the martyr Stephen said they had not as much as to set their foot upon. Yet they had a promise which secured it to them after the resurrection, and also to their seed, and that personally, for an everlasting possession. Have you got any such promise? You have, as far as the great mass is concerned, the promise of a great region of country. We know where it is, God has pointed it out. But is there an individual among us who knows what portion of that great country he shall receive for his future inheritance, to possess either before or after the resurrection, and after this earth shall have passed away, and all things are made new? No. Why have we not got it? Because we have no house of the Lord built. When we have a house built, whether there be property, or inheritance, or union for eternity, or blessings for ourselves, or washings or anointing, or anything that pertains to eternity, it will be given to us by the ordinances of God's holy house, according to law. No wonder then, that the nations afar off will say—"Let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways, that we may walk in his paths." He has a great many ways to teach the people, pertaining to the salvation of the dead, many ordinances, many principles and laws, statutes and judgments, and the law will go forth from Zion, and he will rebuke strong nations afar off, and fulfill and accomplish that which he has spoken; and wisdom, and knowledge, and glory and intelligence, the laws of the Most High, and the ministrations of angels will be unfolded to the Latter-day Saints, just as fast as they are prepared to receive them.

Wake up, then, Latter-day Saints, and prepare yourselves temples in the places that shall be designated, by the oracles of the Most High God, so that your aged fathers that are in the southern part of the Territory may not be under the necessity of travelling some six hundred miles, back and forth, to attend to the ordinance of baptism for the dead. They must have a temple there, wherein these ordinances may be administered; another here, another in the northern part of the Territory, and multiply them according to the wants of the people; for the work is becoming continually greater and greater, and the Latter-day Saints must wake up to these principles, and not have their minds absorbed with the things of this world, forgetting the great plan of salvation revealed from heaven.

May God bless the Saints, and wake up their minds to these important duties. Amen.

—Captain Kidd's treasure has been found once more, a few miles from St. John's, N.B.

—A seventy-five-year-old Kentucky man has just been made the happy father of twins—both girls.

—A Boston lady says she has solved the servant girl question. Her little son is washing the dishes.

—The bottom of a well must be a shocking bad place, for even truth is said to lie there.

## BY TELEGRAPH.

AMERICAN.

NEW YORK, 26.—An infernal machine, filled with powder and balls and lucifer matches, was sent to Comptroller Green by mail to-day; the outside was covered with glazed paper, and the edges around were covered with postage stamps. On tearing off the paper it was seen that the box opened like a drawer; this, together with the fact that the address on the box was made up of letters cut out of some printed document, created some suspicion. A hole was cut cautiously in the top and the contents were then discovered. In the back part of the drawer were arranged rows of matches, over which was strong sand paper, against which the matches would rub in drawing out the slide.

In the Ingersoll and Farrington case, this p.m., Tremaine closed for the prosecution, and Judge Davis delivered a lengthy charge, occupying over two hours. The jury were only absent half an hour, when they returned a verdict of guilty. The sentence was deferred until Friday.

Tweed is to be kept in the Tombs several days, to allow him to settle his private business. It is reported that Wm. M. Evarts has been added to his counsel, and will apply for a stay of proceedings.

The Board of Aldermen, to-day, passed a resolution to take steps to issue temporary legal tenders, secured by the city, in payment for labor on the city works, on account of inability to dispose of the city bonds.

The Havana Bank robbers have been sentenced to two years in the penitentiary.

The superintendent of the Produce Exchange received a telegram to-day from the canal collector at Utica, stating that canal navigation was closed at that place, and that five hundred canal boats were frozen up in the vicinity.

Several striking masons drove away a number of non-society men from work on buildings in Brooklyn to-day.

The employing plasterers of Brooklyn have voted not to accede to the demands of the workmen for four dollars a day, to be guaranteed during the winter.

In regard to the expulsion, some time ago, of Theodore Tilton from Plymouth church, a meeting of the congregation was held this evening for the purpose of considering a communication which had been received from the committee of the Church of the Pilgrims, Brooklyn. The communication in question, though couched in general terms, was evidently intended to refer to the expulsion, on the 31st of October, of Theodore Tilton from membership in the Plymouth church. The meeting was crowded to excess, only members of the congregation and representatives of the press being admitted. A. Raymond was chairman. Rev. R. M. Halliday, clerk of the church, stated the purpose of the meeting, and submitted the communication from the Church of the Pilgrims, charging a lack of discipline in Mr. Beecher's church. He urged the appointment of a conference committee between the two churches. M. C. Hay proposed, as the simplest conclusion of the matter, that Plymouth church should accede to the request for a committee of conference. Mr. Gilbert proposed a preamble and resolutions to the effect that the communication, charging the Plymouth church with unconstitutional action, ought not to receive any consideration whatever, and that the latter church, being an independent organization, declined to take any notice of a protest from the Clinton street or any other church. These resolutions were passed, and the clerk of the church was authorized to send them to the committee of the Church of the Pilgrims. Beecher made some remarks, in which, without referring directly to Tilton, he deprecated the idea of such strict church discipline, as that by which a member can be expelled without grave reasons. Tilton's name was not mentioned during the entire proceedings.

ST. LOUIS, 26.—Two young men, named Dunn and Clarke, entered the house of a man named Mercer, near Lexington, Mo., on Monday night, and insulted the ladies of the family; Mercer and his son-in-law fired on the young men, killing both. A coroner's jury returned a verdict of justifiable homicide.