a little longer? What do you think about it? Are there no provisions made for the first wife that has fallen asleep just as much as there is for the second? For God is without respect of persons, so far as people are honest and obedient; and though people may fail to receive the fulness of the blessings pertaining to the Gospel, because it might not be sent to them and they fall asleep, yet God was not so shortsighted, in laying of the plan of salvation, that he made no provisions for them. He did make provisions for them; and in what way? That the living shall act for the dead; this is the provision. Hence, we read concerning one of the sacred and holy ordinances, called baptism, that the saints in the Corinthian church, in ancient times, were baptized for those that were dead. What was the object of this? The object was that eternal blessings might be bestowed upon those who were dead; because of the actions of the living in their behalf, providing that the dead would receive what was done for them by the living. The same great Being that ordained the principle of baptism for and in behalf of the dead, also ordained eternal union through other sacred ordinances referring to the man and the woman; not only for the living but also for the dead, that they might be benefited not only by the actions of the living in baptism, but also by the acts of the living in relation to the marriage covenant; one is just as consistent as the other. If there is any great principle that has a bearing upon the eternal welfare of the human family, any great ordinance necessary to be attended to that will give them a right and title to eternal blessings, it matters not whether it be baptism, or the laying on of hands, or any other ordinance which God has instituted, it will be recognized in the eternal heavens. Well did the Apostle say, "Neither is the man without the woman, neither the woman without the man in Lord." He understood the principle.

But shall we carry this one step further? I have spoken of these two women, one dying without hearing the Gospel, the other having all the privileges of the Gospel, pertaining to every blessing relating to eternity. Now if the living can act for the dead, by proxy, in other words, if the Lord our God gives a commandment, to his living Saints, to administer in all of these ordinances for and in behalf of the dead, then the dead will have claim upon these sealing powers and ordinances, the same as though they were living. But, says one, I see one difficulty here. What is it? Why, if these two women come forth in the resurrection, and these ordinances are recognized in heaven, the man would have two wives at once in the eternal world, and that would shock our consciences very much! Well, the Lord is not particularly anxious that your consciences should not be shocked. He is not going to swerve from the principles of eternal truth in order that your consciences or traditions may not be in the least degree disturbed. He is not going to vary from this law, he ordained from before the foundation of the world, in order to suit yours or anybody else's conscience. But, says one, that would be preaching up plurality, for those that are brought forth in the eternal world. Two women would go into the same family, and be wives for all eternity; and as you have said that the Lord commanded this multiplication to take place, when they were immortal beings, then, of course, both of these wives would raise up posterity