

all the world had any claim upon their wives in the eternal world, or what wife had a claim upon her husband? Who ever taught them any such principle? Nobody. Some of the novel writers have noticed it, but they did not claim authority from heaven; they merely wrote their own opinions and followed the promptings of their own instincts, which led them to hope that such a thing might be the case; but there was no certainty about it. Our position was just as Joseph said: if we could not receive the Gospel which is an everlasting Gospel; if we could not receive the dictum of a Priesthood that administers in time and eternity; if we could not receive a principle that would save us in the eternal world, and our wives and children with us, we were not fit to hold this kingdom, and could not hold it, for it would be taken from us and given to others. This is reasonable, proper, consistent, and recommends itself to the minds of all intelligence when it is reflected upon in the light of truth. Then, what did this principle open up to our view? That our wives, who have been associated with us in time—who had borne with us the heat and burden of the day, who had shared in our afflictions, trials, troubles, and difficulties, that they could reign with us in the eternal kingdoms of God, and that they should be sealed to us not only for time, but for all eternity. This unfolded to us the eternal fitness and relationship of things as they exist on the earth, of man to man, and of husband to wife; it unfolds the relationship they should occupy in time to each other, and the relationship that will continue to exist in eternity. Hence it is emphatically a religious subject so deep, sacred, and profound, so extensive and far-reaching, that it is one of the greatest principles that was ever revealed to man. Did we know anything about

it before? No. How did we get a knowledge of it? By revelation. And shall we treat lightly these things? No. The Lord says that his servants may take to themselves more wives than one. Who gives to them one wife? The Lord. And has he not a right to give to them another, and another, and another? I think he has that right. Who has a right to dispute it, and prohibit a union of that kind, if God shall ordain it? Has not God as much right today to give to me, or you, or any other person two, three, four, five, ten, or twenty wives, as he had anciently to give them to Abraham, Isaac, David, Solomon, etc.? Has not the Lord a right to do what he pleases in this matter, and in all other matters, without the dictation of man? I think He has. Every principle associated with the Gospel which we have received is eternal, hence our marriage covenant is an eternal covenant given unto us of God. Then, when poor, miserable, corrupt men would endeavor to trample us under their feet because of the principles of truth which we have received from God, shall we falter in the least? No, never. Its opposers may croak against it until they go down to the dust of death; God will defend his work which he has introduced in the latter days; and, the Lord being our helper, we will help him to sustain it.

Associated with this is another important principle—the baptism for the dead. One of the prophets has said that, "I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." This Elias signifies a restorer. Jesus said of John the Baptist, in his day, "And if ye will receive it, this is the Elias (or restorer), which was