

in all ages of eternity, being immortal personages, and thus fulfil the great and first commandment. Now, says one, these are the consequences that grow out of the doctrines you are teaching. I admit they are; perhaps you may be willing to admit the truth of this, so far as eternity is concerned, and those that have left here without hearing the Gospel. But let me ask a question here—Is it any more right for two women to claim the same husband, after they come forth from the grave, than it is for two women, here in time living on this earth, to claim a man as their husband? If one is right, the other is right also; and if the latter is not right, then the first doctrine that I have named is not right.

But I have not got through with this subject. There are other points to be considered. I have only spoken of two women. Now, says one, here is a woman who survives her husband and marries a second husband. The second husband receives the Gospel and comes into the Church; the first husband died without ever hearing it. What are you going to do with him? Do you suppose that God, in laying down the great plan of salvation would forget to make any laws, provisions, or conditions, in regard to these matters? Not at all. He has ordained that every man who is worthy shall have a family of his own; but he never did ordain, neither before the foundation of the world nor during any of the dispensations that have existed on the earth, that a woman should have two husbands living at the same time. He did ordain that a man should have two or more wives, and did acknowledge it, sanction it, did bless those that entered into his order of marriage in ancient times; but we have no account of his ever approbating the

contrary. Well, inquires one, what will become of this good man that happened to be in this condition? There are provisions ordained from before the foundation of the world, which take into consideration all these cases; namely, that all the human family who have died without the law or between the dispensations, when there was no divine authority on the earth, shall have a proper chance, by the living acting for the dead; and as there are innumerable females who have died and who never had been wives, provisions are made for them all providing that they embrace, in the spirit world the great plan of salvation in all its fulness.

We might say much more upon this subject. We might set forth before this congregation a case something like this: Here is a young man. He goes forth into the community, and seeks out a wife. He goes before those holding divine authority—power to bind on earth, and it shall be bound in heaven—and he is married to her for time and all eternity. By and by she dies. Perhaps she may have had one or two children, perhaps she may not have had any children, as the case may be. She dies, leaves her husband still in his youth. Must this youth, this good man, the man that has kept the commandments of God and been obedient to the Gospel of the Son of God—must he remain all the days of his life, perhaps 50 or 60 years longer, without having the privilege of taking another wife, his first wife having died? Oh, says one, the law does not forbid, when a man's wife dies, his taking another. Suppose he takes another, what then? If he could have only one wife after the resurrection from the dead, what would his second wife do? Would she not be apt to say,