

legitimate rule, whether on earth or in heaven. When we have the true Priesthood on earth, we take it with us into the heavens; it changes not, but continues the same in the eternal world.

There is another feature of that ancient law which I will mention. It was considered an act of injustice for the nearest relation not to take the wife of the deceased; if he refused to do it, he was obliged to go before the Elders of Israel, and his brother's wife shall loose his shoe from off his foot, and spit in his face, and shall answer and say, "So shall it be done unto the man that will not build up his brother's house; and his name shall be called in Israel, The house of him who hath his shoe loosed." If the restitution of all things is to be brought to pass, there must be a restitution of these things; everything will be put right, and in its proper place.

There is another thing which is most grievous, afflicting, and distressing to contemplate. When a man takes to himself a woman that properly belongs to another, and defiles her, it interferes with the fountain of life, and corrupts the very source of existence. There is an offspring comes forth as the fruit of that union, and that offspring is an eternal being—how can it be looked upon? To reflect upon it, wounds the finest feelings of human nature in time, and will in eternity. For who can gaze upon the degradation of their wife, and the corruption of their seed, without peculiar sensations? How much more is this feeling enhanced when the wronged man considers that he has been robbed by one who professed to be his friend? This thing is not to be trifled with, but is of the greatest importance; hence the necessity of the sealing powers, that all things may be pure, chastity maintained, and lasciviousness be rooted out from among the Saints. Why so? That we may have a holy

offspring, that shall be great, and clothed with the mighty power of God, to rule in His kingdom, and accomplish the work we propose they shall fulfil; and that when we go to sleep, we may sleep in peace, knowing that justice will be administered in righteousness. We shall know that we have a claim upon our own in the first resurrection; we shall know that our wives and our children will be there to join us, justice will be administered, and we shall have a claim upon them in the eternal world, and that no unprincipled scoundrel will be permitted to set his foot on another, or rob him of his just claims. Why is a woman sealed to a man for time and all eternity? Because there is legitimate power on earth to do it. This power will bind on earth and in heaven; it can loose on earth, and it is loosed in heaven; it can seal on earth, and it is sealed in heaven. There is a legitimate, authorized agent of God upon earth; this sealing power is regulated by him; hence what is done by that, is done right, and is recorded. When the books are opened, everyone will find his proper mate, and have those that belong to him, and everyone will be deprived of that which is surreptitiously obtained.

Let us do righteously, and you who would seek to injure another and take advantage of one who was just and faithful to his God in his day, how would you like, when you get a few years older and drop into eternity, for somebody to come and serve you the same? You could not expect anything else, you could not die without being menaced by this supposition, and your dying pillow would be made unhappy, you would know you had done wrong, and would expect somebody to measure to you the same measure pressed down, shook together, and running over.

We have been told to preach confidence—correct principles and just dealings alone will inspire it. If a