

dead rise not at all? why then are they baptized for the dead?" It was a strong argument that Paul brought forward, and one that the Corinthians well understood. It was a practice among them to be baptized for their dead, and Paul, knowing that they understood this principle, uses an argument to show that the dead would have a resurrection, and that baptism or immersion in water, a being buried in and the coming forth out of the water, was a simile of the resurrection from the dead. The same doctrine is taught in one of Peter's epistles. About preaching to those who are dead, Peter says that "Jesus was put to death in the flesh, but quickened by the Spirit: By which also he went and preached to the spirits in prison; Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing." Indeed! Jesus himself go to the dead and preach to them? Yes. Go to the old antediluvian spirits, and preach to them? Yes, preach to spirits who had lain in prison over two thousand years, shut up and deprived of entering into the fulness of the kingdom of God because of their disobedience. Jesus went and preached to them. "What did he preach?" He did not preach eternal damnation, for that would have been no use. He did not go and say to them, "You antediluvian spirits, I have come here to torment you." He did not declare that "I have opened your prison doors to tell you there is no hope for you, your case is past recovery, you must be damned to everlasting despair." This was not his preaching. He went there to declare glad tidings. When he entered the prison of those antediluvians, Peter says he preached the Gospel. "For for this cause was the gospel preached to them that are

dead, that they might be judged according to men in the flesh, and live according to God in the spirit." Yes, the inhabitants of the spirit world—far more numerous than those in the flesh—must hear the glad tidings of the Gospel of the Son of God, that all may be judged by the same Gospel and the same law; and if they will receive it be blessed, exalted from their prison house, and brought into the presence of the Father and the Son, and inherit celestial glory.

This, therefore, is among the greatest of all the keys that God has revealed in the last dispensation—the saving of the generations of the dead, as well as the generations of the living, inasmuch as they will repent. Shall we stop here? Perhaps I have spoken sufficiently long. There are other principles, just as important in their nature, that must be restored in the latter days, but I have not time to dwell upon them. I have reference now to the restoration of that eternal principle—the marriage covenant, which once was on the earth in the days of our first parents, the eternal union of husband and wife, according to the law of God, in the first pattern of marriage that is given to the children of men. That must also be restored, and everything in its time and in its season must be restored, in order that all things spoken of by the mouth of all the holy Prophets since the world began may be fulfilled. But we will leave this subject for some future time. There must, however, be a restoration of the eternal covenant of marriage, and also of that order of marriage which existed among the old Patriarchs, before the prophecies can be fulfilled, wherein seven women shall take hold of one man, saying, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our