

ought to be practicing among us. That is, if a man has a brother dead who has left a widow, let the woman left in that kind of a position be just as well off as a woman who has a husband. Here is a principle developed which then existed, and I will speak a little on that subject and show certain reasons and certain whys and wherefores for these things. If a man should die and leave a wife and she should be childless, why not her be taken care of as well as anybody else? Would not that be just. Would not that be proper? Would not that be right? Yes. But says the man, "I do not know about that. I would rather raise up seed for myself." Perhaps you might do both. You might if the law did not prevent you carrying out the law of God in the United States. If these worthy ancients had lived here, they would not have allowed them to carry out such a law. Still there is a principle of that kind exists. Why should it not be put into practice? We do believe, you know, more or less in this principle. But then there are a certain class of men who will say: "I would rather somebody else attended to that business; I would rather attend to my own affairs, and let everybody attend to theirs." All right. Suppose you do it. We will carry the thing a little further. This woman's husband has gone behind the veil, and he is operating there, and probably he will be called upon in a family capacity to look after those that were coming there, or help prepare mansions for somebody who is yet on the earth, as Jesus did for His disciples. He has left His wife behind here, but he is there operating for others. Now, what would you think of making to yourselves friends of the Mammon of unrighteousness; that, when you fail, they may receive you

into everlasting habitations? What would you think of that? We talk about angels taking care of us, and all sorts of things like that. But I expect that when we get behind the veil we shall have business to do as much as we have here, and one thing will be, perhaps, to look after the arrangement of our family affairs, and things associated therewith.

Now, then, a man here says: "I would not like to embark in a thing of that sort—marry a brother's wife, and raise up seed for him." What did they do with such men in olden times? The woman had an opportunity of loosing his shoe and spitting in the man's face that would not raise up seed unto his brother, and it was said: "So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (See Deut. xxv, 5 to 10. See also Ruth iii and iv.)

But we will go again to the other side, and find those there engaged in doing certain works in the heavens and preparing mansions for those that are coming. Now, when Jesus went to prepare mansions I do not suppose that He did it Himself. He had plenty of hands to set to work of that sort, same as we have here. This man that has died hears his brother say, "I would rather attend to my own affairs," and he says, "All right, come here and attend to your affairs also. If you are selfish perhaps I will turn selfish too." Now, what is sauce for the goose is sauce for the gander. That is the way it presents itself to me in relation to these matters. If a woman is left by her husband, let her have somebody to take care of her; if not her husband's brother, then his next of kin. That is the