

faith; indeed it is equivalent in my estimation not only to being weak in the faith, but since these revelations were given on the subject, if people with their eyes wide open will still reject these important things, and marry a person outside the Church, it shows to me very clearly that he or she has no regard for the word of God, nor for their own salvation. They are lacking not only in faith but in the principle of obedience. They have no hope when they marry outside the Church, but when they marry in the Church according to this order, and the persons who officiate in declaring them husband and wife, being commissioned of God and having authority to administer in all the ordinances of his kingdom, that marriage is not only for time, but for all eternity.

Another question. Having been married for eternity, we die and our spirits go into celestial paradise. We come forth in the morning of the first resurrection as immortal males and immortal females. Our wives, married to us for eternity, come forth, and they are ours by virtue of that which God has pronounced upon them through those whom he has appointed, and to whom he has given authority. We have a legal claim upon them at the resurrection. But here comes forth a person that is married outside. She comes up without a husband, he without a wife, or any claim upon any of the blessings. Here is the difference between these two classes of beings. One dwells as an angel, without any power to increase their species, family or dominions, without the power to beget sons and daughters. This class will be angels. Perhaps many of them will be worthy of obtaining a degree of power, glory, and happiness, but not a fullness. Why? Because they have not come up to that position of their Father

and their God. He has power to beget and bring forth sons and daughters in the spirit world; and after he has brought forth millions and millions of spirits, he has power to organize worlds, and send these spirits into these worlds to take temporal bodies to prepare them in turn to be redeemed and become Gods, or in other words, the sons of God, growing up like their father, possessing all his attributes, and propagating their species through all eternity. Here then is the difference between these two classes of beings—one having lost what they might have obtained and enjoyed if they had had faith in God and been willing to obey his commandments. But the others are worthy, as the Apostle Paul has said, to obtain a far more exceeding and eternal weight of glory, while the others will be angels or servants, to go and come at the bidding of those who are more exalted.

This is what Paul meant when he said that in the Lord the man is not without the woman, neither is the woman without the man; as much as to say that in order to be in the Lord and to obtain a fullness of his glory and exaltation, you cannot be separated; or in other words, to speak according to the common phrase, you cannot live old bachelors or old maids and go down to your graves in this condition. That is not the order of heaven, why? Because marriage is essentially necessary to qualify them to propagate their species throughout all eternity, that they in their turn may have worlds created on which these sons and daughters of their own begetting may receive tabernacles of flesh and bones as we have done. This is the order by which all worlds are peopled by spirits that have been born in the eternal worlds; and these worlds are