flesh and skin coming upon them, and
the skin covering them; that if they are
faithful to the end they will come forth
immortal beings, and will inherit ce-
stial glory. Thus you see that bap-
tism points forward to eternity, its effects
reaching beyond the grave. So in regard
to marriage.

Marriage, when God has a hand in it,
extends to all the future ages of eter-
nity. The Latter-day Saints never marry
a man and a woman for time alone, un-
less under certain circumstances. Cer-
tain circumstances would permit this, as
in a case where a woman, for instance,
is married to all eternity to a husband,
a good faithful man, and he dies. After
his death, she may be married to a living
man, for time alone, that is until death
shall separate her from her second hus-
band. Under such circumstances, mar-
riage for time is legal. But when it
comes to marriage pertaining to a cou-
ples, neither of whom has ever been mar-
brried before, the Lord has ordained that
that marriage, if performed according to
his law, by divine authority and appoint-
ment, shall have effect after the resur-
rection from the dead, and shall continue
in force from that time throughout all
the ages of eternity.

Says one—"What are you going to
do with that Scripture which says that
in the resurrection, they neither marry,
nor are given in marriage?" I am going
to let it stand precisely as it is, with-
out the least alteration. A man who is
so foolish as to neglect the divine ordi-
nance of marriage for eternity, here in
this world, and does not secure to him-
selves a wife for all eternity, will not have
the opportunity of doing so in the res-
urrection; for Jesus says, that after the
resurrection there is neither marrying
nor giving in marriage. It is an ordi-
nance that pertains to this world, and
here it must be attended to; and parties
neglecting it willfully, here in this life,
deprive themselves of the blessings of
that union forever in the world to come.
It is so with regard to baptism. We are
bringing up these two divine ordinances
to show you how they harmonize. A man
who, in this life, hears the Gospel and
knows that it is his duty to be baptized
in order that he may come forth in the
morning of the resurrection with a cele-
tstial, glorified body, like unto that of our
Lord Jesus Christ, and neglects baptism
and dies without attending to the ordi-
nance, cannot be baptized himself after
the resurrection of the dead, any more
than he can be married after the resur-
rection of the dead. Why not? Because
God has appointed that both marriage
and baptism shall be attended to in the
flesh, and if neglected here, the blessings
are forfeited.

We read, in our text, something about
the first marriage which took place on
our earth. Much has been said in re-
lation to this event, and inasmuch as
God ordained this sacred rite, I feel dis-
posed to bring it up as a type of all fu-
ture marriages. The first pair of whose
marriage we have any account, on this
everth, were immortal beings. "What!
You do not mean to say that immortal
beings marry, do you?" Yes, that is the
first example we have on record. In-
quires one—"Do you mean to say that
Adam was an immortal being?" What
is the nature of an immortal being? It
is one who has not had the curse
of death pronounced upon him. Had
Adam the curse of death pronounced
upon him, when the Lord brought Eve—
the woman—and gave her to him? No,
he had not. Had the Lord pronounced
the curse of death upon Eve at the