

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 celestial glory. Thus you see that baptism 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 eternity. The Latter-day Saints never marry a man and a woman for time alone, unless under certain circumstances. Certain 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 husband. Under such circumstances, marriage for time is legal. But when it comes to marriage pertaining to a couple, neither of whom has ever been married before, the Lord has ordained that that marriage, if performed according to his law, by divine authority and appointment, shall have effect after the resurrection 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, without the least alteration. A man who is so foolish as to neglect the divine ordinance of marriage for eternity, here in this world, and does not secure to himself a wife for all eternity, will not have the opportunity of doing so in the resurrection; 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 celestial, glorified body, like unto that of our Lord Jesus Christ, and neglects baptism and dies without attending to the ordinance, cannot be baptized himself after the resurrection of the dead, any more than he can be married after the resurrection 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 relation to this event, and inasmuch as God ordained this sacred rite, I feel disposed to bring it up as a type of all future marriages. The first pair of whose marriage we have any account, on this earth, 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. Inquires 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