

cherished in parts by the ancient people of God, and in latter times consolidated; passing through various channels under peculiar circumstances, and with an apparent special providence continuing and protecting the same—we find throughout the pages thereof that marriage everywhere for four thousand years, at all events, was recognized as of divine origin. One of the latest assertions in regard to it, as addressed to the early Saints by Paul, was, that marriage was honorable in all, and further that it was typical of that union and headship held by Jesus to the Church, and from this comes an added force to the Savior's words, who, when speaking on this topic said: "What God hath joined together, let no man put asunder."

The sanctity of the marriage relation had another feature in ancient Israel: that great family of promise were divided into tribal relations, and by these their genealogical tables were kept perfect. Any marital connection or alliance, outside of that order was visited with indignation, condemnation and punishment. Those who were guilty of violating the order of marriage were looked upon as guilty of something which destroyed the root and foundations of society. They were held to be guilty of introducing things and practices which vitiated the value of genealogical record, and which made the perpetuity of families a comparative impossibility and had it not been for tribal carefulness in this direction, for this supervision which controlled and regulated the people of God, it would have been impossible in the days of the Savior for the Apostles to have traced His genealogy back to the early Prophets and Patriarchs. That which men now apply only as a rule, in regard

to stock, or to some of the most ancient families of mankind, by the people of God, was looked upon as the one perfect chain to demonstrate hereditary descent.

We are told in tracing one of the genealogies from father to son—or from son to father, in a backward direction to Adam—that finally Adam was said to be the son of God, and by a close application of the principles of logic, it may be assumed that all the posterity of Adam are by direct descent the sons and daughters of the living God. It will also be found in the prophecies of Isaiah regarding the Savior, that He should be called the "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." When we come to His own conversation, where His Apostles asked Him if He would show unto them the Father, He said: "Have I been so long with you, and yet hast thou not known me? he that hath seen me hath seen the Father." This statement is reiterated time and again in the Book of Mormon, and in the sacred writings that we have received. Jesus Christ, the Son of God, the Redeemer of the world, was not the Son only, but the prophetic declaration was fulfilled in Him—He was verily and indeed the Everlasting Father. So by the same application of logic and inferential evidence from holy writ, wherever you find a man he is the son of somebody, and his existence is perpetual and eternal. Every Father becomes, by virtue of his position, an everlasting father. He in this respect represents the same characteristic as that occupied by the Great Father of us all. And throughout the countless ages of eternity, any man who has ever assumed or occupied the position and continues faithful to its respon-