have remained to all eternity without a
wrinkle of old age overtaking them.

These were the personages first mar-
ried. Question—Were they married for
a certain period of time, as persons are
married by the world of Christendom at
this day?

When you go up before a magistrate
to have marriage solemnized, you hear
him saying—I pronounce you husband
and wife, or man and wife, as the case
may be, until death.

Adam knew nothing about that mon-
ter: it was not in his creed. Such an
idea never entered into his mind as they
have at the present day—I bind you to-
gether as husband and wife until death,
which shall separate you. If I were mar-
ried by the laws of Christendom, I should
consider the woman I had taken was my
wife until death. I should consider this
marriage covenant the same as if I had
a piece of property promised to me for a
certain period of time—say for the space
of twenty years; after which, I have no
claim upon it. When death comes, I have
no claim upon the woman married to me
by those who pretend to administer the
sacred ordinance. But not so with our
first parents. When Eve was presented
to Adam as an helpmeet to him—as a
wife, it was not intended that that re-
lation should cease after a few score of
years, or when death should come; but
it was as everlasting as Adam and Eve
themselves. When they went down to
their graves, they could go down with
a sure and certain knowledge that they
still were husband and wife, and that
this sacred relationship would continue
after the resurrection.

This is the great and first example
for marriage. The Latter-day Saints
have adopted this example, not by our
own wisdom—for I do not know that
we should ever have thought of it; but
by new revelation. The same God
that originated marriage for all eternity,
in relation to the first pair, has again spo-
ken from the heavens and told us some-
ting about this sacred ceremony. He
has informed us that if we are married
and expect to have claim on our wives,
and wives on their husbands, in the ete-
nal worlds, that this ordinance of mar-
riage must be, not till death, but forever
and ever, reaching forward through all
our future state of existence.

Having established this principle of
marriage for eternity, let us examine the
results flowing from it. Let me suppose
that here is my neighbor; he has a wife,
and she is married to him for all eternity.
By-and-by, he dies and leaves his widow.
I am a young unmarried man, and pay
my attentions to her; and she, being still
young, accepts my attentions and wishes
to be married to me; yet she has been
married to a man for all eternity. Can
she be married to me for all eternity? No.
I accept of her as a wife for time only,
yielding her up with all her posterity in
the morning of the first resurrection to
her legal and lawful husband.

But now what shall become of me?
I have got to give up this wife to her
legal and lawful husband in the morn-
ing of the first resurrection; and I must
not, according to the laws of Christen-
dom, marry another so long as she lives;
and she might live as long as I. Am I
to be deprived of a wife for eternity, be-
cause I married this widow for time? Or
would plurality come in and supply me
also with a wife?

This is one of the results necessar-
ily arising, when marriage for eternity is
admitted. There is just as much reason
for it as for any other principle God has
ever revealed to the human family.

Again, for instance, here is a man
that has married a wife for time and
all eternity; and here is a woman that