

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

These were the personages first married. 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 monster: it was not in his creed. Such an idea never entered into his mind as they have at the present day—I bind you together as husband and wife until death, which shall separate you. If I were married 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 relation 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 spoken from the heavens and told us something 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 eternal worlds, that this ordinance of marriage 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 morning of the first resurrection; and I must not, according to the laws of Christendom, 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, because I married this widow for time? Or would plurality come in and supply me also with a wife?

This is one of the results necessarily 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