

thing, that there would be no prostitution of women in that community, there would be an end of the corruption of man in that community, there would be no illegitimacy there. You can see, then, that it is only a question of advantages resulting from a pure marriage to all the inhabitants of any community, who can be blessed by such an institution of marriage; only introduce this, and the cause of all this sin and moral and physical degeneracy would have an end.

“But then,” says one, “is it right?” “We should have no objections to a plural marriage if we could only believe that it was right.” How in heaven’s name you would have to feel, to feel that it is wrong, I cannot imagine. You say that when one wife is married to a man, there is in that transaction nothing but what is religious; nothing but what is godly, healthy, pure, and good; it is good enough to go to church with; it is something you can pray about; you can have it sanctified by the presence of the priest. It is sacred; it is so commendable that the most fastidious will hardly blush at the idea of a man marrying one wife. He who marries one wife is considered an honorable man, and his wife finds a place among honorable women, and their children are honored upon the same plane that is secured to them by the character and standing of their honored parents in the community. They have their entry into society; it smiles upon them and extends to them its patronage, and their path is the path of honor from the time they open their infant eyes and gaze upon the surrounding objects in the midst of which life to them has a beginning, and through all the subsequent stages of the lengthened way. These blessings come to them because their parents were honorably married and kept sacredly the vows that made them husband and wife. Their marriage

was virtuous and just. What a pity it is that this state of things could not be extended to all. I allude to this single marriage because I want you, Latter-day Saints, that are before me today, to begin to think, if you never have, to begin to reason, if you never have, that you may know and understand, if it is only to a limited extent, the reasons that exist why marriage is a pure, holy, and saving institution.

Says one, “The Bible says it is.” But suppose the Bible did not say so, would that make any difference? If a woman were associated in the relationship of wife with an honorable man who kept his marriage vow, would it change the fact that there would be purity, innocence, truthfulness, and virtue in this that could not be found elsewhere—that could not occur without the same intimate relationship between man and woman—aside from the covenant that makes them man and wife.

We say, then, if this is the reason why in Heaven’s wisdom it was ordained that man and woman should be married, it was simply to regulate the actions of man and woman in the most sacred, holy, high, and responsible relationships that exist between them, to preserve in man and woman the fountain of life in purity, that there might be given to earth a people in purity, and free from the taint of inherent corruption. How do I know that? Because that it only requires the careful and continued observance of the law of marriage, as God has revealed it, to preserve man and woman in purity.

Then what bearing has a pure marriage upon the interest of the world that it should be necessary to introduce it as one of the leading features in the great work of God, developed and established in this our day for the prosecution of his will and purposes in the salvation of mankind?