thing, that there would be no prostitu-
tion of women in that community, there
would be an end of the corruption of man
in that community, there would be no il-
legitimacy there. You can see, then, that
it is only a question of advantages re-
sulting from a pure marriage to all the
inhabitants of any community, who can
be blessed by such an institution of mar-
rriage; only introduce this, and the cause
of all this sin and moral and physical de-
generacy would have an end.

"But then," says one, "is it right?"

"We should have no objections to a plu-
rnal 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 sancti-
fied by the presence of the priest. It is sa-
crated; 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 hon-
orable man, and his wife finds a place
among honorable women, and their chil-
dren are honored upon the same plane
that is secured to them by the charac-
ter and standing of their honored par-
ents 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 sub-
sequent 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 be-
gin to think, if you never have, to be-
gin 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, inno-
cence, truthfulness, and virtue in this
that could not be found elsewhere—that
could not occur without the same in-
timate 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 pu-
rity, 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 mar-
rriage upon the interest of the world
that it should be necessary to intro-
duce 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 pur-
poses in the salvation of mankind?