

state of mind that the Lord dare name the doctrine to me. We were not aware that any such a thing as plural marriage had to be introduced into the world; but the Lord said it after a while, and we obeyed the best we knew how, and, no doubt, made many crooked paths in our ignorance. We were only children, and the Lord was preparing us for an introduction to the principles of salvation. "What, the principles of salvation connected with marriage?" Yes; because they are nowhere else. "Will not our preaching save us, our going to Church, and our paying tithing?" People have been preaching, praying, paying tithes, building cathedrals and churches, and the deadly work of physical degeneracy is still going on until the race is nearly upon the brink of extinction. Christianity, as it now is, and has been for centuries, has proved entirely insufficient to stop the great evil—to check it in its fearful growth.

The Lord understood this when he talked to the people of Nephi: He told them they should have but one wife, and concubines they should have none. Why would He not allow them to have concubines? I suppose it was because He delighted in the chastity of women. This was simply avowing His feeling with regard to that matter. Concubinage was displeasing in His sight. He left them at liberty to have a wife, but concubines they should have none; informing them that when He wanted His people to raise up seed unto Him, and if it was necessary they should have many wives He would command them. That is simply what He has done. He has commanded us. It is well enough now for the brethren and sisters who have been in practical polygamy for many years to begin to understand something of the nature and object of the institution, that they may not trade it off simply for

admittance into the Union, or for anything whatever that may be offered for its exchange. However their enemies may plead to the contrary, the Saints are gathered together from all the world, that the provisions of a virtuous marriage may be extended to all the social element in the community, and that by this there should cease to be developed in that community the curse of woman's prostitution or man's corruption, and where mothers in Zion can make it their business to teach their children the way in which they should go; to implant in early childhood principles of truth; to lead them to God; to grow around the hearth like plants of righteousness, that the saying of the old preacher may be verified, "Train up a child in the way he should go, and when he is old he will not depart from it."

We are not a numerous people, but we are more numerous than when the Lord told Adam and Eve to be fruitful, and multiply and fill this their earthly inheritance with intellectual beings like themselves. How well that first pair succeeded is evidenced here today. We need not be discouraged, for we can count thousands that are pledged to this work, which is established to re-people the world, to fill the earth with virtuous, pure, and holy men and women. That is the work that devolves upon us. Should every woman be married? Every woman should be married for the same reasons that one woman is married, namely, to subserve the same high, healthy, and Godlike objects of our being. And for the same high purpose should every man be married.

There are certain facts of our existence which we cannot escape from. We are men and women. The very reason why I have spoken here today is that we are men and women; we have come here with men's and women's natures, passions, and appe-