

of our physical power and the lusts and desires of the flesh. The spirit of man is capable of receiving from the Spirit of our Father the Holy Spirit, which is in connection with the Father and the Son, and is a minister of God unto men; which lighteth up our minds and giveth us understanding; for "the spirit of man is the candle of the Lord," says one of old. This teaches us just as far as we will give heed to it, how to walk in obedience to the law of God, and how to resist and overcome evil with good, and as far as the written word of God is given to us, its object and influence upon us is to restrain the flesh and bring it into subjection to the spirit. The lusts and desires of the flesh are not of themselves unmitigated evils. On the contrary they are implanted in us as a stimulus to noble deeds, rather than low and beastly deeds. These affections and loves that are planted in us are the nobler qualities that emanate from God. They stimulate us to the performance of our duties; to multiplying and replenishing the earth to assume the responsibilities of families, and rear them up for God. They encourage and stimulate the woman to bear her burden and perform the duties of life because of the hope of a glorious future, while it stimulates the husband and father in like manner. Every instinct in us is for a wise purpose in God when properly regulated and restrained, and guided by the Holy Spirit and kept within its proper legitimate bounds. But all these instincts and desires of the flesh are susceptible of perversion, and when perverted result in sin. Whenever the Gospel has been preached on earth, and Prophets and holy men have been sent among the people, the burden of their lives has been to

encourage them to the proper exercise of their powers and functions and to regulate them and restrain them within proper limits, such as are prescribed in the written law, and in the law of our being. Excesses of all kinds tend to death and to sickness and misery, physically and spiritually; while temperance and moderation and the proper use of all our functions tends to the glory of God and the welfare of His children. The chief study of man is to comprehend these principles, and to apply them in their lives.

I said there was a time after the flood that the seed of Noah began to corrupt their ways, and God chose out from among them the seed of Abraham, with whom He established His covenant that He might preserve unto himself the Priesthood and its ordinances, and a people who would receive His law, and among whom He would raise up Prophets, and through whom He would send His Son in the meridian of time to become the Savior and Redeemer of the world. Thus Abraham was blessed of the Lord to multiply and increase in the earth greatly. When the Lord determined to bless and multiply Abraham and His seed, He commanded that they should take of the daughters of Eve for wives and multiply and increase in the land. I do not say that plural marriage was not practiced prior to this time, but I say from and after Abraham it was enjoined upon Israel, the seed of Abraham, for a wise and glorious purpose in Him, namely, that of increasing them and giving them the ascendancy among the nations of the earth, as I once heard the Prophet Joseph remark. In speaking of these things, and inquiring wherefore God had enjoined plural marriage