

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? Has it any bearing at all upon the purity of man and upon the race? From the little reflection that I have bestowed upon the matter, I have learned to regard it as the world's great necessity—the great necessity of the race to-day, and it is God's greatest necessity in reference to the salvation of the world, and to the development of His universal empire of peace and righteousness over all the earth. Why? Because I have learned that there has been, and that there is still in existence, operating and producing its deadly effects, a system of physical degeneracy that is telling fearfully upon the history of the race.

The Bible tells us that men used to reach a longevity that extended to near a thousand years; this was near six thousand years ago. To say that this is not true would be to question the validity of the Bible, and I would not dare to do that, however presumptuous I may be in a thousand other things. We are descendants of that same race who enjoyed the blessing—if it was a blessing, of an extended longevity, yet the statistics of to-day relating to the average life of the human race show that it extends to a fraction over a quarter of a century. Should anybody be alarmed at this? If they do not know the causes which have led to it they will not be, but if they have knowledge sufficient to understand that, if the race has so degenerated, physically, in five thousand years that the term of man's life is reduced from near a thousand years to a quarter of a century, the question would be awakened in their minds as to how narrow a margin of time is left for the continuation of our race on the earth before it becomes entirely extinct—that there will not be a man, woman or child to awaken the cheerless condition of the desolate earth with the music of their voices and the light of their smiles. They have ceased to be.

It used to be told us when we were children that the world is coming to an end. We thought it was coming to an end, that something was about to be revealed from somewhere that would burn it up. We see that the world is actually approaching desolation—to a point beyond which it would not be possible for human life to be extended. Is there nothing alarming in this? To me there is. I pore over, in my own mind, what my prospects are as a servant of God. I have entered upon this work, which we denominate the work of God, and which comprises the building up of the kingdom of God, and the extension of the government of God over all the earth, carrying with it the blessings of the rule of righteousness and peace, and it promises that I am going to be a prince and a ruler over countless millions of intelligent beings like myself. Where are they all coming from? Why, they will be your children. That cannot be, for as the human race is fast wearing to an end there would not any of my children be left in a few generations more. You are no doubt mathematicians enough to see this. I give the Lord credit in my feelings for having known this long before I did; and hence I say that plural marriage is the great necessity of the age, because it is a means that God has introduced to check the physical corruption and decline of our race; to stop further contributions to the already fearful aggregate of corruption that has been developed as the result of sin in man and woman. What will that do? It will take off a great tax from the recuperative energies of the race by relieving them from the necessity of contending with increasing corruption beyond its present limits; that man may begin to live until he attain to the age of a tree, as he lived before he first began to sin, and violate the laws of his being. It is to effect this that the Lord has introduced plural marriage. "But," says one, "why do you not prove it from the Bible?" You can read the Bible yourselves. I want to know, see, read and understand as it is evinced in the physical condition of the race that these are truths, whether the books refer to them or not. If there was no revelation to reach us from foreign quarters, it is a revelation that is before our eyes, its truth is demonstrated within the circle of our own being—within the narrow

limits of our own observation it is made plain, and we should understand and comprehend. When we know this, then we know what the Bible may say with regard to polygamy being true, because we find the evidence of it in truth itself. This is what polygamy is worth. It is simply an extension of a pure marriage to all the social elements in the community, man and woman, that is all.

Who is it that says there is licentiousness connected with plural marriage? It is the libertine, that man that is corrupt himself, who has worshipped at the shrine of passion, whose passion clamors in his corrupt soul for victims. He dreams of it and talks of it; and because the Saints believe in a plurality of wives, he thinks there must certainly be a lack of moral purity there, virtue must be easy with the people that have more than one wife.

What do you think they have found out? After making experiments that have turned out rather futile, they have found out that with all their mistaken notions of their deluded fellow citizens in the mountains, the virtue of woman and the sanctity of the marriage relationship can not be invaded with impunity, it is guarded with jealousy. The same men that were brave in coming over the plains, and energetic in making the roads and in building the bridges, etc., are still here, and continue to be brave. They have not dared so much in the past that they will stop daring now.

Are you going to say something in support of plural marriage? No. I do not wish anybody to tell that I have said a word by way of supporting and sustaining plural marriage. Are you ashamed of it? No. Do you love it? Yes, I love it because it is true, and stands alone, without my aid. "What are you talking about it for, then?" That you may understand the truth and know its value, and secure to yourselves the blessings that only can accrue from the knowledge of the truth. That doctrine is safe and can take care of itself; and if you make an application of the truth to yourselves it will take care of you, it will secure you from corruption, wretchedness and death, and give you life and immortality, while others will still sink under the accumulating weight of corruption until they go down to hell.

"But," says one, "I have been looking, but I have not seen much change that has taken place in consequence of the introduction of polygamy." You are not a very close observer, perhaps; when the first edition of Federal officers came out here, we had hardly made a beginning in practical plurality of wives; however, it was awful times for them; they could only once in a while see a woman, and when they did see one, they inquired who she was. "O, she is Elder such a one's wife." "Who is that woman over yonder?" "She is brother so and so's wife." "Who is that woman that is crossing the street?" "She is Bishop such a one's wife." "O, the devil, the women are all married out here." They begin to look round for a peculiar kind of institution that flourishes so well in Christendom, where such prevail, where they make ample provisions for the gratification of lustful passion; no odds how foul, black and damning in its consequences, still it can find its gratification at those favored institutions. Those Federal gentlemen began to look for similar accommodations in Utah, but instead of finding them they found school houses, and houses for the public worship of God, dedicated to the best interests of humanity, for the improvement of the condition of our race. Their peculiar institutions they could not find here, and they could not stay; they went to Washington, and there they began to send up awful howls about the sins of Utah, and the necessity of active measures by the general government to chastise the Mormons in Utah.

How far they have succeeded is evident. The great Buchanan war brought the flour of the army of the United States out here; the bran and shorts were left behind. They came to correct the poor misguided Mormons. For making prostitutes of the women? No. There are plenty of them at home; but the Mormons make wives of them, and this awakened all their sense of horror. It is this that excites our friends in the east—because we think more and better of women than they do. That is the foundation of all the difficulty—they do not complain of us for anything else now. When the C. V.'s from the west got out here, they did not succeed any better. Then they thought they would try the negro. He got part way out here, got tired, and they turned him out. What they will do next to correct our morals is not for me to say. They may tell us that we ought to demolish our school-houses and put up houses of

assignation, and keep houses of accommodation, such as travelers can find in other countries. They are well pleased with our potatoes and johnny-cake, but they would be still better pleased if we would have the other luxury.

We fought our way to this country against all the hardships and obstacles that stood in our path, and through God's blessing we have overcome them, we have cultivated the land and done the best that we could under the circumstances, and we have provided for ourselves and for our wives and children as well as we could, and we have been contented. If the husbands of Utah were poor, their wives were willing to share that poverty with them; they were willing to nibble a living from the same dry crust, out of the same stunted fare that we partook of, because they were our wives, and we regarded them as honorable and as good as ourselves, if they behaved as well. This our friends do not like. Our business here in the mountains is to develop a community in which man and woman shall find, through the extension of honorable, pure, just and virtuous marriage, the legitimate position that heaven ordained them to occupy as wives and mothers, husbands and fathers, and a response to every requirement of their nature, without stepping aside from the path of virtue and honor.

That is what God designed when he commenced this work—"Why did He not introduce it at the very commencement of this work? Because He could not—because our ears were not open to hear it—our prejudices would not allow us to receive it. If I had been talked to about plurality of wives when I was baptized into the Church, the Lord may know, but I do not know what I would have done. I had to go wandering over the world preaching the gospel, years after, had to work longer than Jacob did for a wife to get myself in that 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 awhile, 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 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 to-day. 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 God-like 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 to-day is that we are men and women, we have come here with men's and women's natures, passions and appetites, and if we are ever saved in Heaven we shall be saved as men and women. Our business here is to save men and women by teaching them to live lives of purity. These are self-evident truths. When we count up the men and women that are in the world, we shall find a broad margin more of women than men, and there is a numerical difference in the sexes as they are developed in our community and every other community. Women must be saved, if the task should devolve on a man to marry two or three of them and treat them as honorable wives, bless them, and bless their children, provide for them, and teach them principles of purity. When we who made this feeble beginning in that matter can bear the struggle no longer, we will call around us our stalwart sons and daughters, and pledge them before high heaven to devote themselves forever, and their children after them, to the great work of man's regeneration.

Let us get the body improved first, that the spirit may live and dwell in a pure tabernacle. When this is done, we can go on and cultivate the spirit as much as is needful. The world wants a religion that will address itself to this task, because it will enter into the relationship that exists between man and woman, that will

purify them and establish within them the seed of eternal life. Let us pray always and never faint and ask God to bless us in all that we do, and never do anything that is not sufficiently holy that we can ask God to bless, carrying the purity of Heaven's religion and ordained principles of salvation into every relationship of our lives, and let the Zion of our God extend forth upon all the earth from this point. What will become of the world? They will live in their corruption until they sink and die in it. Our blessings are to build up the kingdom of God in purity and in its perfection in these mountains. This is our work, and may God help us, in my prayer, in the name of the Lord Jesus Christ. Amen.

### A QUIET REVOLUTION.

Our readers have noticed, in the column "by telegraph," a brief announcement of the dethronement of Prince Couza, and the following from *Reynold's Newspaper* is published to give a better understanding of the question:—

A very quiet but very effective revolution has dethroned Prince Couza. His reign has not been one of very long duration. Perhaps a few of our readers may not know where and over whom he reigned, nor have any means of knowing why the overthrow of this potentate may be of more moment than the expulsion of the President of a South American republic. Prince Couza reigned over the united Principalities of Moldavia and Wallachia. He dates from the end of the Russo-Turkish war.

The Powers who framed the Treaty of Paris decided that these two tributary appendages to the Ottoman empire should not be united; but those who desired union out-manœuvred the diplomatists by the very simple expedient of selecting each the same person for Hospodar. In 1861 the scruples of the diplomatist were overcome, theory was made to accord with fact, and it was agreed that the joint State should be called Roumania, and should be governed by one Hospodar. The reign of Prince Couza, then, dates from 1861, although he had been for some years prior to that period virtual ruler of the countries. It may seem to be a matter of small moment to the rest of Europe whether he was ruler of one or two little States; and such would be the case were not those two States situate in one of the ticklish parts of the Ottoman empire. In short, Prince Couza and his subjects and the territories they inhabit are elements in the irrepressible Eastern question.

Neither Germany, nor Russia, nor Turkey, nor Western Europe can be absolutely indifferent to what is done by the mixed people who hold the mouths of the Danube. Perhaps there would be little difficulty in the matter if the great Powers would leave them alone, and content themselves with insisting on the freedom of trade and navigation in the great river. But, unhappily, the slightest stir in these regions acts like an electric shock on the great Powers. The tendency of revolutions to Bucharest is to set armies in motion. For some time we have heard of the assembling of Russian troops on the Gallician frontier.

Now we hear, from Brody, that Russian staff officers are surveying the Pruth, as if they were not as familiar with every ford and point of passage in its whole course as we are with those of the Thames. We are also told that Austria has found it needful to reinforce the frontier garrisons, that the authorities of Servia are on the alert, and no doubt, although the telegraph has not told us about it, there is some stir in the Turkish camps and garrisons of Bulgaria and Roumelia. It is because internal movements in Roumania have these effects upon the military forces of neighbouring Powers that they are important to the general welfare.

The people caused the Prince to be quietly arrested and conveyed to gaol. In the meantime, the provisional Government offered the sovereignty to the Count de Flandre, second son of the late King Leopold. He, however, refused it.

It appears that Prince Couza was a decided despot, for in May, 1865, he accomplished a *coup d'etat* after the approved Napoleonic fashion, turned the members of the Legislative Chambers out of doors at the point of the bayonet, and decreed a new constitution, which, while apparently more democratic, left him really in the position of a despotic ruler. Since, then, however, things have not gone well with him. Bucharest was but lately the scene of bloody riots, during which the Prince happened to be out of the way; and he got into difficulties with his Ottoman suzerain more than once.