

How is it with the Greek clergy? "Well," said he, "all the clergy marry, except the bishop." I replied, "You render the saying of Paul differently from what we do. We interpret it to mean—a bishop should be blameless, the husband of one wife *at least*," and "we construe it," said he, "directly the opposite."

Now this passage does not prove that a man should have but one wife. It only proves that a bishop should be a married man. The same remark is made of deacons, that they also should have wives. Another passage is brought up where the Savior speaks of divorce. He tells us that it is very wrong to divorce, and that Moses permitted it because of the hardness of their (the children of Israel's) hearts. A man should leave his father and his mother and cleave unto his wife, and they twain should be one flesh. That is the principal argument raised that a man should have but one wife.

In the New Testament in various places, certain eminent men are referred to as patterns of faith, purity, righteousness, and piety. For instance, if you read the epistle of Paul to the Hebrews, the 11th chapter, you find therein selected those persons "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turning to flight the armies of the aliens;" and it is said by faith Jacob blessed the two sons of Joseph, and that he conferred upon them a blessing to the uttermost bounds of the everlasting hills. Who was Joseph? Why, Joseph was the son of Rachel. And who was Rachel? Rachel was the second wife of Jacob, a polygamist. Jacob had four wives, and after he had taken the second

(Rachel), she, being barren, gave a third wife unto her husband that she might bear children unto him for her; and instead of being displeased with her for giving her husband another wife, God heard her prayer, blessed her, worked a miracle in her favor by opening her womb, and she bore a son, and called his name Joseph, rejoicing in God, whom she testified would give her another son. The question now arises, were not Rachel and Jacob one flesh? Yes. Leah and Jacob were also one flesh. Jacob is selected by the Apostle Paul as a pattern of faith for Christians to follow; he blessed his twelve sons, whom he had by four wives. The law of God, as it existed in those days, and as laid down in this book (the Bible) makes a child born of adultery or of fornication a bastard; and the same is prohibited from entering into the congregation of the Lord unto the tenth generation.

Now, instead of God's blessing Rachel and Jacob and their offspring, as we are told He did, we might have expected something entirely different, had it not been that God was pleased with and approbated and sustained a plurality of wives.

While we are considering this subject, we will inquire, did the Savior in any place that we can read of, in the course of his mission on the earth, denounce a plurality of wives? He lived in a nation of Jews; the law of Moses was in force, plurality of wives was the custom, and thousands upon thousands of people, from the highest to the lowest in the land, were polygamists. The Savior denounced adultery; he denounced fornication; he denounced lust; also divorce; but is there a single sentence asserting that plurality of wives is wrong? If so, where is it? Who can find it? Why did he not say it was wrong? "Think not," said he, "that I am