

there to have the Father confirm upon him his wives and children, the foundation of his individual kingdom which will exist forever and ever. The outside world cannot comprehend this, and simply because they cannot believe it. It is this same religious sentiment that prompts women and the best of women, the most devout women, women of the purest motive and character to enter into this sacred relationship, and to cause them to determine in their own minds that they would sooner be associated with a man who has proven himself a man of integrity, a man of strict virtue and honor, who can be relied upon by God and man—they would rather trust themselves with such a man than to be the only wife of a man devoid of these qualifications, a man who, perhaps, for the want of such high motives would be the victim of many vices, of whoredom, of concubinage or illicit intercourse with the sexes, and defile himself and destroy the confidence of his family in him, or he would perhaps indulge in drunkenness and other kindred vices which would be the means of producing the same result. And such has been the experience of many women in monogamy. And I do not say that the weaknesses of mankind do not manifest themselves in plural families; I do not say that there are not some who may be urged on by fleshy lust, but if there are it results in their making shipwreck of their faith and becoming, in time, a lasting disgrace to themselves. But where there is one example of this kind, under our polygamic system, there are at least two under the monogamic order that might be cited, who make shipwreck of their faith, who sacrifice their honor, and whose family send forth a wail of grief for the loss of

confidence in husband and father. Adultery, fornication, whoredom, God will judge; every form of licentiousness He has condemned in His word from the beginning of the world to the present. And if follies are manifested by some who profess to be Latter-day Saints in this direction, so we may cite similar weakness manifested by ancient men of God; not, however, to justify such cases but merely as examples of human weaknesses.

Referring again to Abraham, and his wife Sarai. They are held up in sacred Scripture as models of noble character, purity of purpose, piety, devotion and superior integrity to God, who hesitated not to obey Him at all hazards even to the sacrifice of that which was nearest and dearest unto them. This Sarai, one of the noblest of women, received the promise of her son Isaac while in old age, a promise made to her by the angel of God, and this because of her barrenness and because too of the integrity of her heart towards her husband and her willingness to sacrifice her womanly feeling in giving to her husband other wives. And after she had given to Abraham Hagar, that she might bear him children, mark the Scripture: It was for the purpose that he might not be childless because she was childless. It was after she had thus sacrificed her womanly feeling, thereby manifesting her love and integrity to her husband, that the Lord had compassion upon her and granted the desire of her heart, promising her that she should in course of time bring forth a son, and telling her that his name should be Isaac, in whom and in whose seed all the nations of the earth were to be blessed. And it was after this lad was partly grown, that God commanded Abraham to take this promised child on to the