

existing between husband and wife and parent and child, one who had shown himself a wise and discreet father; one who was capable of guiding his own house and of leading his family in the ways of rectitude and of controlling them in the fear of God; for except he is able to govern his own house, how could it be expected that he could govern the Church of God. Now, if in this respect a Bishop had proved himself a wise and discreet father and husband, a man who knew how to rule well his own family, this was a qualification recommending him as a suitable person to be trusted with the office of a Bishop. And how much more suitable would he be for that position if he were perfectly able to govern two or more wives, and to rear their children in the fear of God? The very fact that a Bishop must be the husband of one wife, if we admit the correctness of the views of our Christian friends in this regard (which, however, we do not by any means) the logical inference is, that any other officer or member in the Church but a Bishop was at liberty to have more than one wife. For if he intended it to be a general prohibition, why should he confine it to the Bishop, why did he not make it general? It is sheer sophistry on the part of our sectarian friends and groundless assertion that monogamy, to the exclusion of polygamy was introduced into Europe by the primitive Christians; for that system of marriage was introduced prior to the establishment of Christianity in Europe, by the Roman empire, and became the form of marriage in early times when, as history alleges, men were more numerous in Rome than women. And the earlier settlers of Rome were political refugees, renegades and scape-graces from sur-

rounding nations, and were under the necessity of making raids upon their neighbors to procure wives; and it became a matter of necessity and for mutual protection, to limit the number to one. It was the Roman state that limited the number of a man's wives to one, and not the Christian church; and this being done, it was perpetuated. And history teaches us that under that monogamic system, Rome became the most licentious of all nations. I do not intend to enter into an argument in favor of polygamy; my spirit rather leads me to impress upon the Latter-day Saints the character of this great social question and the duties and responsibilities which rest upon us as a people, principles that have emanated from heaven; obligations that we cannot ignore, and duties that we cannot shirk. For God has set his hand to gather Israel, according to the Prophets; God has set his hand to establish his Zion; God has set his hand to build his kingdom in the earth, according to the prediction of the holy prophets. God is determined to work a work that shall be a marvelous work and a wonder, which he has commenced and will carry on to completion in his own peculiar way. His arm is stretched out, and it will not return void—it will not fail to accomplish the thing that it has commenced to perform. It is to raise up and establish to himself a holy nation, a kingdom of priests, a peculiar people, composed of the blood of Israel. He has declared that in the last days Ephraim shall be his firstborn; them he would gather together, and upon them he would place his holy Priesthood, and them he would use as his servants and as his instruments to push the people together from the ends of the earth. For