

ily? And under these circumstances a man marries again; he takes another wife and raises up another family, and for two or three times or more this may be the experience of some. Now, if marriage is not for time only, but for eternity; if the marriage relation is continued, there is a condition of things which demonstrates that in the life to come at all events, marriage must be in many cases polygamic—that is, a man must be possessed of several wives.

Now, our theories of heaven are, that there is nothing there save that which is pure, save that which is ennobling, save that which is progressive, save that which is according to the order of God. If, He, then, in the eternities that are beyond the veil can admit of this relationship by virtue of the fact that marriage is eternal, does it not appear strange that such an order is decried by His children upon the face of the earth.

Nor need it be urged, that in some experiences there is a reversal of this order, that a woman may be the wife of several men while in the flesh, and that as a consequence, this arrangement must also be eternal. It has already been said that woman is subordinate to man, she was given to be his helpmeet, he was to rule over her, to be the head, as Christ is the head of the Church, that the man was not created for the woman, but woman for the man. [See 1st Cor., 1 to 12.]

Besides in the keeping of genealogical record, in the tracing of family or tribal relations, it is evident that a woman must be the acknowledged wife of some one man, and that to him alone pertains the eternity of the marriage covenant by the authority of the Holy Priesthood. This query is however old in history,

it is precisely the one addressed to the Savior by the Sadducees, who did not believe in the resurrection. He, however, without condescending to explain the sealing power to them declared that "when they rise from the dead they neither marry nor are given in marriage," and the darkened inference of Christendom has been, that all family organizations, all characteristics of sex, all procreation of the species would be obliterated as something pertaining only to the shores of time.

This polygamic form of marriage, however, when we come to consider humanity, is far in excess of the monogamic. Its influence and power and practice are felt around the globe, and we can judge of its nature by that which we have seen and heard of in our own experience. Ishmael, the son of Abraham, was of polygamic lineage. It was prophesied of him that he should become the father of many nations, and in the eastern lands of the earth he has multiplied exceedingly; and today we find that the gigantic power of England with all its wealth, with all its appliances of science and civilization, is held in check by this selfsame Ishmael, the son of Abraham, the friend of God, so that assumed degeneracy consequent on this system is not established by facts.

In this land of ours, we find that monogamy is the rule; that there are laws preventing a departure from this order, and that any departure from that is visited with a good deal of criticism, with some legislation, with some pains and penalties, and is made to the nation a stone of stumbling, and a rock of offense. Yet we might here pertinently ask the American nation—"From whence did you derive your monogamy? We might ask Old