

did really consider it something pleasing in the sight of God. It was something that God and all his angels that appeared to Jacob approbated, and, instead of cursing him, blessed him more and more. By these four wives the whole twelve sons of Jacob were born, and they became the heads of the twelve tribes of Israel. And when the day comes that the Holy City, the Old Jerusalem shall descend from God out of heaven, crowned with glory, there will be found upon the wall which is erected around it the names of the twelve Patriarchs of Israel, beautifully engraved upon the walls. I suppose the people of this day would call the most of these sons of Jacob bastards; but they are to be honored of God, not for a few years, but an honor that is to exist forever and ever, while their names will be found emblazoned upon the walls of the Holy City, to remain throughout eternity.

Now, recollect, this is under the Gospel dispensation, and not under the law of Moses, which was given several hundred years afterwards. The Lord made great and precious promises to the seed of Jacob, through these wives, saying they should inherit the land of Palestine, and they should be blessed above all people. We find this blessing fulfilled upon their heads, according to the righteousness of their descendants, until they were scattered because of iniquity.

Moses, one of the greatest Prophets that ever arose, with the exception of Jesus, not only approbated polygamy but actually practiced it himself. We find, on a certain occasion, that the brother of Moses (Aaron) and the prophetess Miriam began to upbraid him, in consequence of a certain Ethiopian wife he had taken. (See Numbers xii. 1.) He had already one wife, the daughter of Jethro, the priest of Midian. Did the Lord join in with them? Did he say, You are

right to make light of Moses' second wife? It is polygamy! It is a great crime! It is sinful! Was this the way the Lord talked? No. But he was angry that they should make light of a thing which he himself esteemed as very sacred; and, as a consequence, he smote Miriam with leprosy, and she became as white as snow; and although she was a prophetess, she had to be put out of the camp, and stay out seven days, because of speaking against one of Moses' wives. Did this look like the Lord's considering it an illegal marriage? It proves that the Lord did consider the marriage legal.

I have only demonstrated to you that the Lord approbated polygamy, and gave laws regulating the descent of property to the polygamic children. But I will now repeat to you an express command of God to certain persons to marry more than one wife; and they could not get rid of it without breaking the law of God. The Lord said, "Cursed be every man that continueth not in all things written in this book of the law." However righteous and moral a man might have been in many other respects, yet, if he did not continue in all things written in that book of the law, he was to be cursed. "Cursed be that man, and all the people shall say, Amen." Now, among the things written in that book of the law, we find these words—"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." (See Deuteronomy xxv. 5, 6.) Must his brother do this, if he has a family of his own? Yes. It does not matter