

in the fact that Rachel, after she had been a long time barren, prayed to the Lord to give her seed. The Lord hearkened to her cry and granted her prayer; and when she received seed from the Lord by her polygamic husband, she exclaimed, "The Lord hath hearkened unto me and hath answered my prayer." Now do you think the Lord would have done this if he had considered polygamy a crime? Would He have hearkened to the prayer of this woman if Jacob had been living with her in adultery? And he certainly was doing so if the ideas of this generation are correct.

Again, what says the Lord in the days of Moses, under another dispensation? We have seen that in the days of Abraham, Isaac and Jacob, He approved of polygamy and blessed His servants who practiced it, and also their wives and children. Now, let us come down to the days of Moses. We read that, on a certain occasion the sister of Moses, Miriam, and certain others in the great congregation of Israel, got very jealous. What were they jealous about? About the Ethiopian woman that Moses had taken to wife, in addition to the daughter of Jethro, whom he had taken before in the land of Midian. How dare the great lawgiver, after having committed, according to the ideas of the present generation, a great crime, show his face on Mount Sinai when it was clothed with the glory of the God of Israel? But what did the Lord do in the case of Miriam, for finding fault with her brother Moses? Instead of saying, "You are right, Miriam, he has committed a great crime, and no matter how much you speak against him," He smote her with a leprosy the very moment she began to complain, and she was considered unclean for a certain number of days. Here the

Lord manifested by the display of a signal judgment, that He disapproved of anyone speaking against His servants for taking more wives than one, because it may not happen to suit their notions of things.

I make these remarks and wish to apply them to faultfinders against plural marriages in our day. Are there any Miriams in our congregation today, any of those who, professing to belong to the Israel of the latter days, sometimes find fault with the man of God standing at their head, because he not only believes in but practices this divine institution of the ancients? If there be such in our midst, I say, remember Miriam the very next time you begin to talk with your neighboring women, or anybody else against this holy principle. Remember the awful curse and judgment that fell on the sister of Moses when she did the same thing, and then fear and tremble before God, lest He, in His wrath, may swear that you shall not enjoy the blessings ordained for those who inherit the highest degree of glory.

Let us pass along to another instance under the dispensation of Moses. The Lord says, on a certain occasion, if a man have married two wives, and he should happen to hate one and love the other, is he to be punished—cast out and stoned to death as an adulterer? No; instead of the Lord denouncing him as an adulterer because of having two wives, He gave a commandment regulating the matter, so that this principle of hate in the mind of the man towards one of his wives should not control him in the important question of the division of his inheritance among his children, compelling him to give just as much to the son of the hated wife as to the son of the one beloved; and, if the