

these wives succeeded in turning his heart from the Lord, and induced him to worship the heathen gods, and the Lord was angry with him and, as it is recorded in the Book of Mormon, considered the acts of Solomon an abomination in His sight.

Let us now come to the record in the Book of Mormon, when the Lord led forth Lehi and Nephi, and Ishmael and his two sons and five daughters out of the land of Jerusalem to the land of America, the males and females were about equal in number. There were Nephi, Sam, Laman and Lemuel, the four sons of Lehi, and Zoram, brought out of Jerusalem. How many daughters of Ishmael were unmarried? Just five. Would it have been just under these circumstances to ordain plurality among them? No. Why? Because the males and females were equal in number and they were all under the guidance of the Almighty, hence it would have been unjust, and the Lord gave a revelation—the only one on record I believe—in which a command was ever given to any branch of Israel to be confined to the monogamic system. In this case the Lord through His servant Lehi, gave a command that they should have but one wife. The Lord had a perfect right to vary His commands in this respect according to circumstances as He did in others, as recorded in the Bible. There we find that the domestic relations were governed according to the mind and will of God, and were varied according to circumstances, as he thought proper.

By and by, after the death of Lehi, some of his posterity began to disregard the strict law that God had given to their father, and took more wives than one, and the Lord put them in mind, through His servant Jacob, one of the sons of Lehi, of

this law, and told them that they were transgressing it, and then referred to David and Solomon, as having committed abomination in His sight. The Bible also tells us that they sinned in the sight of God; not in taking wives legally, but only in those they took illegally, in doing which they brought wrath and condemnation upon their heads.

But because the Lord dealt thus with the small branch of the House of Israel that came to America, under their peculiar circumstances, there are those at the present day who will appeal to this passage in the Book of Mormon as something universally applicable in regard to man's domestic relations. The same God that commanded one branch of the House of Israel in America, to take but one wife when the numbers of the two sexes were about equal, gave a different command to the hosts of Israel in Palestine. But let us see the qualifying clause given in the Book of Mormon on this subject. After having reminded the people of the commandment delivered by Lehi in regard to monogamy, the Lord says, "For if I will raise up seed unto me I will command my people, otherwise they shall hearken unto these things;" that is, if I will raise up seed among my people of the House of Israel, according to the law that exists among the tribes of Israel I will give them a commandment on the subject, but if I do not give this commandment they shall hearken to the law which I gave unto their father Lehi. That is the meaning of the passage, and this very passage goes to prove that plurality was a principle God did approve under circumstances when it was authorized by Him.

In the early rise of this Church, February, 1831, God gave a commandment to its members, recorded