

also relate to you the revelations he received after he left that country with his four wives and his children. When he came to the brook Jabbok, sending over all his family before him, he stopped back, and the Lord condescended to give him a new revelation. An angel came down, and Jacob and this person laid hold of each other, the same as men do occasionally now, to try each other's strength, in what is termed wrestling. These two persons wrestled together all night long. The angel did not see proper to take any advantage of Jacob by miracle, but he wrestled with him as one man would another; and it seems that neither of them overcame the other. The angel did not succeed in throwing Jacob to the ground, neither did Jacob succeed in throwing the angel to the ground; but after contending together all night, the angel at last put forth his finger and touched the hollow of Jacob's thigh and lamed him a little, and by this means was enabled to overcome him. After being thus lamed, Jacob found that he had been wrestling with an angel of God, and, said he, "I will not let thee go unless thou bless me;" and God, through the mouth of that angel, gave to him the same great and glorious promises than he had given to his father, and also blessed him as a prince, because he had power to wrestle with an angel all night and prevailed with him.

Some suppose that this was the first conversion of Jacob; but, be this as it may, Jacob, prior to this time, had many great revelations from God. After wrestling in this manner on one side of the brook Jabbok, he started the next day to overtake his family, and he placed his four wives and their children in a certain order, preparatory to meeting his brother Esau. By and by Esau comes along

with quite an army of men, and he meets the forward company, consisting of Bilhah and Zilpah and their children—two of Jacob's wives and their polygamous offspring. He continues on until he meets Jacob's third wife, and finally he comes to the fourth and her children, with whom Jacob was, and turning to Jacob he says, "Who are all these women and children?" Jacob answered, "These are they whom God hath given thy servant." What! God give to Jacob more than one wife, and a number of polygamous children! Is that so? Well, Jacob says so, and we are informed that he was then converted, that this meeting between Jacob and Esau took place, and this declaration of Jacob was made after his conversion at the brook Jabbok. Now, would you suppose that a converted man would make such a declaration, about his wives and children as Jacob made to Esau, if it had not been true? If a man now-a-days declares that God has given him more wives than one, and a host of polygamous children, he is accused of blasphemy, yet Jacob, after wrestling with an angel, declared that such was the case with him: he knew it was so and he acknowledged the hand of God. After he reached the land of Canaan we find that God continued to give to this man revelation after revelation, suited to the circumstances; and thus we may trace the history of the dispensations of God to man.

I will now touch, in short, upon the history of Moses, who lived several hundred years after Jacob—at a period when circumstances called for commandments and revelations different to any that had ever been given before. After having slain the Egyptian, Moses fled from the house of Pharaoh, and went down into the land of Midian, and dwelt there forty years. At a certain time, when he