

whose name was Zilpah. Here were four women married to Jacob, and in the book of Genesis they are called his wives. Now, did the Lord sanction, or did he not sanction the marriage of Jacob with these four wives? And did he, after Jacob had married them, condescend to hear Jacob's prayers? We find Jacob continually receiving revelation after this, and that is pretty conclusive proof that he was not rejected of the Lord because of his having more than one wife.

When the children of Jacob and his four wives became numerous, he resolved to leave that foreign country, and returned to the land where Abraham, and his father, Isaac, had lived. He reached the brook Jabbok, and then sent his company on before him, and he began to wrestle in prayer with God. He felt some alarm in consequence of the enmity of his brother Esau, who lived in the country to which he was going, and he wrestled and plead with the Lord. The Lord sent an angel down in order to try the faith of Jacob, and to see whether he would give up wrestling and praying or not. The angel undertook to get away from him, but Jacob caught hold of him and said, "I will not let thee go until thou bless me." The angel, of course, did not exercise supernatural power all at once, but he continued to wrestle with Jacob as though he desired to get away from him, and they struggled there all night long, and at last, finding that the only way he could overpower him was to perform a miracle, the angel touched the hollow of Jacob's thigh, and caused the sinew to shrink, producing lameness. Here, then, was a man with mighty faith. He wrestled all night with one whom he had reason to believe was a divine personage, and he would not let him go without re-

ceiving a blessing from him. The Lord finally blessed him, and said that, as a man who would take no denial, as a prince, he had prevailed with God, and received blessings at his hands.

Some people suppose that this was Jacob's first conversion, and that he got his wives before his conversion. But we will trace the history of Jacob a little further. The day after he had wrestled with the angel, he went across the brook, and expecting Esau to meet him with a great army of men, he felt a little fearful. So he took one wife with her children, and sent them ahead; behind her he set another wife with her children; still behind her he set the third wife and her children, and, last of all, the fourth wife and her children. By and by Esau came along, having passed by the flocks and herds which Jacob had sent ahead as a present to him, and he meets the wife and children placed first in the row. Probably he looked at them, and wondered who they could all be. He passed the second and third company, and finally he came to Jacob and the fourth company, and, said he, "Jacob, who are all these?" The answer was—"These are they whom the Lord my God has graciously given to thy servant." What! A man who, according to Dr. Newman, was converted only the night previous, telling his brother that the Lord had given him four wives and a great many children? Yes, and it was all right, too.

"But," says one, "How are you going to reconcile this with that portion of your text, also a quotation from the forepart of Genesis, which says—'and they twain shall be one flesh?'" Are they one flesh, or at least are they one personage? No, the Lord did not say that they should be, but they twain should be one