

of the Christian sects of America respect and reverence the ancient fathers, their teachings and writings while the sacred Book is closed, but ignore in their daily lives what those worthies believed and practiced.

The word translated concubine in this Scripture must not be confounded with the modern practice which obtains so largely in the great cities of Christendom, and with the more wealthy portions of old communities. I refer to the practice sometimes called concubinage, the practice of marrying under the law one wife, and at the same time keeping privately one or more mistresses who are not obtruded upon society, having no claim to the honored name of wife—a practice which permits those who indulge in it to gratify the carnal passions at the expense of public virtue; and at the risk of entailing disease upon unborn posterity, as well as at the expense of the present and eternal welfare of their partners, I will say in sin; for no right-minded, correct-thinking person can pronounce it otherwise than it has been pronounced by the sacred writers both of the Old and New Testament—a species of lewdness and, if not classed with open harlotry, a violation of sacred marital vows. Those who have solaced their consciences or justified themselves in this departure from law and public sentiment, no doubt feel partial justification from the practices of the ancients who were looked up to and revered; but such was not the concubinage of Abraham, nor any of the ancient patriarchs, such was not the system that obtained under the law of Moses in ancient Israel.

The word translated concubinage in King James version of the Bible, is translated by Luther and is found

in Scandinavia and Germany, where the Lutheran translation still prevails, as meaning an associated wife. In the Danish Bible it is *huustro* for wife and *med-huustro* for concubine; the sacred name of wife is given to both classes, the preposition *med* connecting them together and conveying the idea of the second class being an associated wife, or a wife in a secondary or subordinate position, in contradistinction to the first. Close students of the Bible have not failed to recognize this as being the character of the plural wives of Moses and the prophets. And it was practiced as an institution of the Jewish nation down to the coming of our Savior, and, so far as any scriptures appear in the New Testament, this institution was neither abrogated nor in anywise condemned, while harlotry and promiscuous intercourse of the sexes—adultery and fornication are condemned in the severest language.

We have a great variety of views in Christendom, as to the will and mind of God pertaining to the union of the sexes as relating to each other, to the state and to our present and future happiness. The Latter-day Saints regard the intercourse of the sexes, both in time and in eternity, as regulated by sacred law given by our Father in heaven who has organized us male and female for a wise purpose in Himself, and that purpose is made manifest in the first great command given to our first parents, namely, to multiply and replenish the earth. And the saying to the woman after her transgression as written in the book of Genesis, that her desires should be towards her husband and he should rule over her—the desires planted in the breast of the woman tending to draw to the opposite sex culminating in a union, is a wise dispensa-