

self same woman, Bathsheba; the Lord blessed and acknowledged David's repentance and her position by giving her for a son the great Jedediah, or Solomon, and finally in a direct line through her, came also the Redeemer of Israel. The Scriptures in commenting upon David's practice say that in "none of these things did he violate the commandments, save in the case of the wife of Uriah" [1st. Kings, 15, 5.] We are also told that Solomon multiplied wives and families unto himself, yet his reign formed an era in the national life of Israel. It was during his administration as King and Priest under the order of God, that that wonderful temple was built and dedicated which received the sanction and approbation of the heavens; of the resting upon it of the cloud by day so that the Priests could not minister at the altar, and the descent of fire from heaven, which consumed the sacrifice presented, were both tokens of divine acceptance and recognition, and we have not found in reading the history of Solomon that his conduct was condemned save in the fact that he took unto himself wives of the outside nations contrary to the law, which declared that the marriages of Israel should be within their own immediate families (Deut. 7th, 3rd), and as a result the record declares that it was these heathen wives which he took, those women that were captured in war or those that he had from choice or were given to him for conciliatory alliance from surrounding nations who led away his heart from the worship of the God of Israel, and turned him to the practices of idolatry. With this exception the presumption is from the evidence that his other marriages were approved, and in them was his posterity perpetuated. It was the direct result of the blessing

of the Almighty, and through him, as he stood in a representative position, we may surely assume what the feelings of Israel were in regard to polygamy or the plurality of wives.

It is more than inferential evidence in favor of this principle which grows from the consideration of the practice of Solomon and David, and Abraham and Jacob, and Moses and Gideon, and Jehoiada and Abdon, and Rehoboam and Abijah, and Esau and Lamech, and Jerubbaal and Jair, though some of these men were not examples in every act of their lives, yet the facts are no more in favor of monogamists as to this than in the day and age in which we live.

Unfair advantage has been taken by opponents of this practice, because of the Adamic era, but the Rabbinical tradition already mentioned, while not conclusive, shows that no repulsion existed in the minds of the honored priesthood of Israel; and, as the Rev. Dr. Newman quoted the words of Lamech, so we may also have our opinion and that is that his declaration possessed no reference whatever to his plurality of wives.

However, in the Christian dispensation it has been assumed that this practice had become almost obsolete; some have said that it died away because it was deprecated by the Savior and by His Apostles, but there appears to have been thoughts in the minds of the latter concerning marriage which open to our minds many things in regard to that institution. For instance we are told that man is not without the woman in the Lord, neither the woman without the man. [1 Cor., 11, 11.] It takes the two, at least, to make a complete and rounded man. When the first pair were created the Bible