

upon the word concubine as being a contemptuous term by any means. All concubines, anciently, were considered wives, but all wives were not concubines. A concubine, then, was a maid servant married to a free man; and although her mistress still maintained some jurisdiction over her actions, the fact that she was a wife gave her an honorable position—made her a legal wife in the sight of God.

Again, the judge, in referring to what father Abraham did, said, “Abraham not only lived with his wives, but also with his wife’s handmaids; in other words,” said the judge, “the same as though you were to live with your hired girls. Now, while that might do for Abraham,” said he, “it will not do for this enlightened age.” Now I desire to show by these remarks that the judge of the Third District Court is not a Christian, and that if he has any hopes of eternal life, he does not understand the plan and the promises of the great Jehovah; for Abraham was a friend of God; Abraham talked with God face to face, and although it may be thought that he lived in the dark ages, would to God that the Christian world would walk in such darkness today! If, then, the acts of Abraham would not do for the Chief Justice of the Territory of Utah, neither would the city in which Abraham dwells do for that judge; and when he passes into eternity and behold the names of the twelve apostles written upon the twelve foundations of the Eternal City he may admire their beauty and grandeur, but when his attention is drawn to the twelve pearly gates, he will find engraven thereon the names of the twelve sons of Jacob by his four wives, and their great grandfather Abraham will be within that city. Without its walls

shall be sorcerers, adulterers, liars and whoremongers, and those who love to make a lie. Jesus bore testimony to the virtues of Abraham. He proclaimed himself to be a literal descendant from him, tracing back his lineage to the loins of David, another polygamist; and when he, Jesus, spoke of Lazarus, who picked up the crumbs that fell from the rich man’s table, and who was so poor and wretched, whose sores the dogs licked to his ease, delight and comfort—when Jesus spoke of this Lazarus, he spoke of him as being in the bosom of Father Abraham. But the rich man, who perhaps had had control of him, and who had kicked and cuffed him, and looked upon him with scorn as he picked up the crumbs—as we pick up the crumbs of liberty grudgingly dropped from the table which our fathers made in the day of oppression and dread—I say, when that rich man looked upon Lazarus in his degradation, he was then but his serf and slave; but when he looked upon him over that wide gulf that separated them, he saw him in the bosom of Abraham, and he pleaded that Lazarus might be sent to dip his finger in one drop of cold water, that the thirst might be slaked in his throat, and that his burning tongue might be relieved. The answer was, “Lazarus had his ill things while upon the earth and thou hadst thy good things. Now, behold Lazarus has the good things and thou hast thine evil things.” “Well, said the rich man, if he comes not to me send him to tell my friends and my neighbors of the condition of affairs here.” The answer was made, “They have Moses and the prophets, and if they heed not these, neither would they listen to one, though he rose from the dead.” If the Judge of the Supreme Court of