

positively forbidden to be practiced by the ancient Nephites.

The Book of Mormon, therefore, is the only record (professing to be Divine) which condemns plurality of wives as being a practice exceedingly abominable before God. But even that sacred book makes an exception in substance as follows—"Except I the Lord command my people." The same Book of Mormon and the same article that commanded the Nephites that they should not marry more than one wife, made an exception. Let this be understood—"Unless I the Lord shall command them." We can draw the conclusion from this, that there were some things not right in the sight of God, unless he should command them. We can draw the same conclusion from the Bible, that there were many things which the Lord would not suffer his children to do, unless he particularly commanded them to do them.

For instance, God gave to Moses express commandments in relation to killing. "Thou shalt not kill." And this is not one of those commandments which was done away by the introduction of the Gospel; but it is a command that was to continue as long as man should continue on the earth. It was named by the Apostles as one that was binding on the Christian as well as on the Jew. "Thou shalt not kill." Everyone who reads this sacred command of God would presume at once that any individual found killing and destroying his fellow creature would be in disobedience to the command of God, and would be committing a great crime.

The same God that gave that commandment unto the children of Israel, saying, "Thou shalt not kill," afterwards gave a commandment to them, that when they went to war against a foreign city, or a city not included in the land of Canaan, "when thou shalt go to war against it, and when the

Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women and little ones, shalt thou take unto thyself." (Deut. xx. 13, 14.)

Again, when Israel took the Midianites captive, they were commanded to "kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known man by lying with him, keep alive for yourselves." (See Numbers xxxi. 17, 18.)

The question is, Was it a sin before the Most High God for the children of Israel to obey the law concerning their captives, notwithstanding the former law, "Thou shalt not kill?" Most certainly not. Thus we see that it was a law given by the same God and to the same people that they should kill their captives, that they should kill the married women, their husbands, and their male children—that they should save alive none but those who had never been married and who had never known man. "Save them alive for yourselves," says the law of God.

Here, then, we perceive that there are things which God forbids, and which it would be abominable for his people to do, unless he should revoke that commandment in certain cases. Because certain individuals among the Nephites, in ancient days, were expressly forbidden to take two wives, that did not prohibit the Lord from giving them a commandment, and making an exception, when he should see proper to raise up seed unto himself.

The substance of the idea in that book is that—When I the Lord shall command you to raise up seed unto myself, then it shall be right; but otherwise thou shalt hearken unto these things—namely, the law against polygamy. But when we go to the