

come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Not one jot or one tittle shall pass from the law and the prophets, but all shall be fulfilled." Of what does the Savior speak when he refers to "the law?" Why, of the Ten Commandments, and other rules of life commanded by God and adopted by the ancients, and which Brother Pratt referred to yesterday, showing you from the sacred book that God legislated and made laws for the protection of a plurality of wives (Exod. 21:10), and that He *commanded* men to take a plurality under some circumstances. Brother Pratt further showed that the Lord made arrangements to protect to all intents and purposes the interests of the first wife; and to shield and protect the children of a wife from disinheritance who might be unfortunate enough not to have the affections of her husband (Deut. 21:15). These things were plainly written in the law—that law of which the Savior says, "Not one jot or one tittle shall pass away." Continuing our inquiry, we pass on to the epistles of John the Evangelist, which we find in the Book of Revelation, written to the seven churches of Asia. In them we find the Evangelist denounces adultery, fornication, and all manner of iniquities and abominations of which these churches were guilty. Anything against a plurality of wives? No, not a syllable. Yet those churches were in a country in which plurality was the custom. Hundreds of Saints had more wives than one; and if it had been wrong, what would have been the result? Why, John would have denounced the practice, the same as the children of Israel were denounced for marrying heathen wives, had it not been that the law of plurality was the commandment of God.

Again, on this point, we can refer to the Prophets of the Old Testament—Isaiah, Jeremiah, Ezekiel, and others. When God called those men He warned them that if they did not deliver the message to the people which He gave them concerning their sins and iniquities that His vengeance should rest upon their heads. These are His words to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 3:17,18, 19.) How do we find these Prophets of the Lord fulfilling the commandments of the Almighty? We find them pouring out denunciations upon the heads of the people—against adultery, fornication, and every species of wickedness. All this, too, in a country in which, from the King down to the lowest orders of the people, a plurality of wives was practiced. Do they say anything against plurality of wives? Not one word. It was only in cases where men and women took improper *licence* with each other, in violation of the holy law of marriage, that they were guilty of sin.

If plurality of wives had been a violation of the seventh commandment those prophets would have denounced it, otherwise their silence on the matter would have been dangerous to themselves, inasmuch as the blood of the people would have been required at their hands. The opposers of Celestial Marriage sometimes quote