

a passage in the seventh chapter of Romans, second and third verses, to show that a plurality of wives is wrong; but when we come to read the passage it shows that a plurality of *husbands* is wrong. You can read that passage for yourselves. In the forcible parable used by the Savior in relation to the rich man and Lazarus, we find recorded that the poor man Lazarus was carried to Abraham's bosom—Abraham the father of the faithful. The rich man calls unto Father Abraham to send Lazarus, who is afar off. Who was Abraham? He was a man who had a plurality of wives. And yet all good Christians, even pious church deacons, expect when they die to go to Abraham's bosom. I am sorry to say, however, that thousands of them will be disappointed, from the fact that they cannot and will not go where anyone has a plurality of wives; and I am convinced that Abraham will not turn out his own wives to receive such unbelievers in God's law. One peculiarity of this parable is the answer of Abraham to the application of the rich man, to send Lazarus to his five brothers "lest they come into this place of torment," which was—"They have Moses and the prophets; let them hear them; and if they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead." Moses' law provided for a plurality of wives, and the prophets observed that law, and Isaiah predicts its observance even down to the latter days. Isaiah, in his 4th chap. and 1st and 2nd verses, says, "Seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beau-

tiful and glorious, and the fruit of the earth shall be excellent."

A reference to the Scriptures shows that the reproach of women was to be barren, Gen. 30 chap. and 23 v.; Luke 1st chap. and 25 v.

We will now refer to John the Baptist. He came as a forerunner of Christ. He was a lineal descendant of the house of Levi. His father was a priest. John the Baptist was a child born by miracle, God having revealed to his father that Elizabeth who had been many years barren should bear a son. John feared not the world, but went forth preaching in the wilderness of Judea, declaiming against wickedness and corruption in the boldest terms. He preached against extortion; against the cruelty exercised by soldiers and tax gatherers. He even was so bold as to rebuke the king on his throne, to his face, for adultery. Did he say anything against a plurality of wives? No; it cannot be found. Yet thousands were believers in and practiced this order of marriage, under the law of Moses that God had revealed.

In bringing this subject before you, we cannot help saying that God knew what was best for His people. Hence He commanded them as He would have them act. The law regulating marriage previous to Moses, recognized a plurality of wives. Abraham and Jacob and others had a plurality. These are the men who are referred to in Scripture as patterns of piety and purity. David had many wives. The Scripture says that David did that which was right in the eyes of the Lord and turned not aside from anything that he commanded him all the days of his life, save in the matter of Uriah the Hittite, 1 Kings 15th chap. 5 v. "I have found David the son of Jesse, a man after mine own heart, which