

are to lay 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." What is the meaning of this last sentiment? We will let the Bible explain it. You remember that when Rachel, the second wife of Jacob, the father of the tribes of Israel, found herself barren, while the other wives of her husband were bearing children, she prayed to the Lord that he, in his abundant mercy, would give her children, and when God heard her prayer and worked a miracle in her favor, causing her who was barren to become fruitful and bring forth a child, she said, God had taken away her reproach. This illustrates the meaning of the text. I did not make the prophecy, neither had I anything to do with making the history of Rachel, or even chronicling the event named.

In relation to Father Jacob, it is true he had four wives, and they bore him twelve sons, and their descendants are the twelve tribes of Israel. We are told by the Apostle John that the names of Jacob's twelve sons—the sons of a polygamist and his four wives—will be written upon the gates of the holy Jerusalem; and there are none of us who expect to enter in through those gates but will have to acknowledge the truth of that doctrine. It is true that the principle of plurality of wives was adopted by the Church of Latter-day Saints in consequence of the revelation and commandment which God gave to Joseph Smith, and which, through him, were laid upon the heads of this people; and we quote the passages that we do quote, in relation to the principle of celestial marriage from the Old and New Testament, to prove that God is consistent with himself; that if he revealed to his Saints in the last days, the doctrine of plurality

of wives, it was in fulfillment of the prophecy of Isaiah and others of the Prophets, and in accordance with the example which was set by Abraham, Jacob, Moses, and by holy men of ancient days.

In relation to the word "reproach" in our text, I will make another reference. In the first chapter of Luke's Gospel, verses 23 and 24, we find Elizabeth rejoicing because God had taken away her reproach. She though she had been barren, became the mother of John the Baptist.

These passages tell in so many plain words why it was that seven women wished to be called by the name of one man—it was that they might have the privilege of bearing children.

Now, if God brings to pass this prophecy in the glorious day which our text speaks of, when holiness and righteousness are to rule, and when truth is to have dominion, and peace dwell in the earth, although all the world may have been opposed to it, we cannot be responsible. Until some person can find a passage in the Old or New Testament that definitely forbids a plurality of wives, with the many incidents of history, items of law, and declarations of Prophets in relation to the practice by the ancient Saints of that doctrine, we are able to assert that the Bible is a polygamous book, and that no man can believe it without believing plurality of wives, under some circumstances to be correct. I know it has been said that the Old Testament permitted plurality of wives, but the New forbids it. The Savior said he came not to destroy the law but to fulfil it, and that not a jot or tittle of the law or Prophets should pass away, but all should be fulfilled. The new dispensation did not annihilate the principles of law and right, as revealed in the Old. Both John the