

flesh. In what respect? Says one, "I suppose in respect to their children, as the flesh of both man and wife is incorporated in their children, and they thus become one flesh." Let us look at it in this light. When the first child of Jacob's first wife was born, if it had reference to the children, they twain were one flesh then. By and by Rachel brings forth a son, and if the "one flesh" had reference to the children, Jacob and Rachel were one flesh in that child. By and by Jacob and Bilhah become parents, and they are also one flesh in the child born unto them; and lastly Zilpah has a child, and she and Jacob are also "one flesh therein."

"Well," says one, "If it does not refer to the children, perhaps it may refer to that oneness of mind which should exist between husband and wife." Very well, let us look at it in this light. Can there be a union between two individuals so far as the mind is concerned? Let us see what Jesus said. "Father, I pray not for these alone"—meaning the Twelve Apostles—"whom thou hast given me out of the world, but I pray for all them that shall believe on me through their words; That they all may be one; as thou, Father, art in me and I in thee, that they may be one in us." What! More than two be in one? Yes. It matters not if there were two thousand that believed on Jesus through the Apostles' words, they were to be one in their affections, desires, &c., and it might include and would include all the members of the Church of God that ever did live in any dispensation, and remained faithful to the end, for they all will be one as Jesus and the Father are one.

"They twain shall be one flesh." If it means in regard to mental qualities and faculties it may incor-

porate the four wives of Jacob, as well as one. Take it any way you please and we find that God did acknowledge it, for he blessed these four wives and all their children. Look at their posterity, for instance. God so honored the twelve sons of Jacob's four wives, that he made them the heads, the patriarchs of the whole twelve tribes of Israel. The land was named after them—the land Reuben, the land Simeon, the land Judah, etc.; and these tribes acknowledged these polygamist children as their fathers and patriarchs.

We may go beyond this life, to the next, and we shall find that the honors conferred by God upon these twelve sons are continued there. Christians believe that there will be a holy Jerusalem come down from God out of heaven, which will be prepared as a bride adorned for her husband. This holy city which will descend from God out of heaven, will have a wall round it, and in this wall there will be a certain number of the most beautiful gates—three on the north, three on the south, three on the east and three on the west. Each of these gates will be made of one pearl—a precious stone most beautiful to look upon. On each of these gates there will be a certain name—one will have inscribed upon it the name of Judah, another Levi, another Simeon, and so on until the whole twelve gates will be named after the twelve sons of Jacob and his four polygamic wives; thus we see that, instead of the Lord calling them bastards; and forbidding them to enter the congregation of the Lord until the tenth generation, he honors them above all people, making them the most conspicuous in the holy city, having their names written on its very gates.

Of course, everybody who enters therein must be very holy, or the city