#### DESERET EVENING NEWS SATURDAY OCTOBER 13 1906

and all the wisdom of Egypt. For he was wiser than all men." And he spake three thousand proverbs; and his songs were a thousand and five." You see that Solomon was the wigest



Mr. V. S. Peet of Salt Lake, the well by of God's allowance of and blessing on polygamy?

ment, the original marriage institution

and the right of the firstborn is his.' "On the footing of this law the mar-

riage of both women is equally law ful. God calls them both wives (for

so the word must be rendered in this place, as the context plainly shows) and

He cannot be mistaken; if He calls

that son was to inherit before a son born afterwards of the first wife. Here

the issue is expressly deemed legitimate

and inheritable to the double portion of the firstborn; which could not be if

the second marriage were not deemed

was a sin in David to take them

the second?

as lawful as the first.

'If the second wife bore the first son.

them so

(for

in the east for some time, delivered an account, null and void, as a sin against the original law of marriage, the sevs a few days ago, last Sunday, ore the Friendship Liberal league of enth commandment, or any other law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount uphia, on the question of polygany irom a gentile viewpoint. He did het advocate the doctrine himself, nor null and void mariage is cantamount to no mariage at all; and if no mar-riage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we would have found her and her husband Elkanah did he defend it in any way, simply fining his expressions as to how notof Presbyterian, Methodist and other divines had done so, surprising many the bad done so, surprising many charged with adultery, dragged forth, and sherers, who made up a large and sched to death; for so was adulat his hearers, who made how leaders tery to be punished. and intelligent audience, how leaders tery to be punished. "All this furnishes us with conclusive proof, that the having more than one and intelligent autorities, how renders of their own sects had contended for the which the Mormon people have the which the Mormon people have reinquished to obey the laws of the resulty in which they live. Following entry in which they live. Following a complete report of what Mr. Peet wife with which a man cohabited, was not adultery in the sight of God; or in other words, that it was never reckoned any sin against the seventh command-

adiant dentlement I am not addes and Gentlement: I am not ofay to detend polygamy in any I am not here to sing its praises doma it, but I am here to tell you bet and the Hills leader tell you "Fourthly, But there is a passage (Deut, xxi, 15.) which is express to the point, and amounts to a demonstra-tion of God's allowance of polygamy. ordema it, but I am here to tell you God and the Bible look upon it. great hue and cry throughout the try by orthodox Christian preach-ind the religious press that Utah roken its covernant with the Unittion of God's allowance of polygamy. If a man have two wives, one beloved and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn be hers that was hated, then it shall be, when he taketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is, indeed the firstborn but he shall acer and the followermant with the Unit-bad broken its covernant with the Unit-distance of the state of the state of the symmits to retain and live with the byzamist is retain and live with the byzamist is retain and live with the size of the state of the state of the size of the state of the state of the ing innigration and capital from flow-ing into her borders, has urged me to ing into her borders, has urged me to speak on this subject. Let it be remembered that when a state that it studied the polygamy a before the son of the hated, which is, indeed the firstborn but he shall ac-knowledge the son of the bated for the firstborn by giving him a double portion of all that he hath; for he is the beginning of his strength,

is sates that it studied the polygamy inse very carefully, and it did ordain ase very carefully, and it did ordain s the enabling act passed in 1894, that phygamous or plural marriages are rever prohibited." Not one word about hygamous conabitation because Conreadily understood as well all orthodox religious organizathat when a man has married wives than one, when he thought te had a right to he may be allowed to hem all, as w seen later will state further there is but very little in what hall say that is original on my part. have simply compiled the writings ist and Presbyterian divines agist and resolven an divines of an ad other years. I am not a Mor-ma, Inever have been and I do not upet to join the Church known as the Mormon Church. I shall not the worman one sentence or word copied from the sayings or writings of any Mormon, and in fact the most of what I will say was from the writings of eminent who died before Joseph Smith, ounder of the Mormon religion.

was born. I will first introduce to you an emi-cent Methodist divine, the Rev. Martin Madan who was born in 1726 and died n 174 His father was a colouel in the British army and a member of ent, his mother was an aunt of a poet Cowper. After leaving the Westminster school

he passed to Christ's Church, Oxford, where he graduated B. A. in 1745. In 748 he was called to the bar. Impressed Wesley's preaching, he gave ofession, and with the ald of Lady function, and which the head of Methodist, sharington, who had turned Methodist, be was admitted to the holy orders. He was appointed chaplain of the Lock mespital, London, in 1780, where he pub-light ("Thelypithora," a book from

which I will quote. He was the author of the hymns, "Lo He Comes" and "Hark the Herald Angels Sing." I want all of you good Presbyterians, Baptists and Methodists this audience to remember that who ou sing that good old hymn,

Hark, the herald angels sing Glory to the newborn king.

at it was written by the greatest adpolygamy of which we have

Quating from Thelyphthora, he says: bist and fairest; and indeed the nly way, to get at the truth on this every other occa-

#### A Free Trial Package to Convince Sent By Mail to All Who Write.

Common sense is just as necessary (even more so) in medicine as in busi-ness or the affairs of every day life. People are getting to know more than they used to. Not so long ago, it was the fashion to make all sorts of claims for a medicine, and wind up by asking the reader to go to a drug store and buy a bottle. People won't stand for that kind of thing now. They want proof-tangible proof. They want to try the remedy first and if they find it to be what is claimed they will be glad enough to go and buy it. That is why we say to every person

suffering from piles or any form of rectal disease, send us your name and we will gladly send you a free trial package. For we know what the re-sult will be. After using the trial you ill hurry to your nearest druggist and get a 50c box of Pyramid Pile Cure, now admitted by thousands to be one of the most wonderful reliefs

and cures for piles ever known. "Please excuse my delay in writing to you sooner in regard to what your Pyramid Pile Cure has done for me I consider it one of the finest medicines in the world for piles. I suffered un-told misery for four months when my wife begged me to send for a 500 box. When it was half gone I knew I was better and it didn't take any begging to get me to send for a second box. I think I am about well now but if I feel any symptoms of a return I will order at once. I order it from the Pyramid Drug Co., to be sure of the cure. Tell all about this fine remedy

for piles. "And if there is anything in this "And if there is anything in this letter you want to use, do so. I re-ceived your letter a few days ago. Yours for a remedy like Pyramid Pile Cure. J. J. McELWEE, Honey Grove, Tex., R. 9, Box 29. "P. S. I only used two boxes and don't think I need any more. Piles of gauge months, standing."

seven months' standing. To get a free trial package send to-day, to the Pyramid Drug Co., 55 Pyr-amid Building, Marshall, Michigan. It will come by return mail and the results will both delight and astonish you.

"Fifthly. To say that polygamy is sinful is to make God the author of sin; for not to forbid that which is evil, but even to countenance and pro-mote it, is being so far the author of it. house, and I will take thy wives and give them unto thy neighbor before thine eyes; and he shall lie with thy wives in the sight of the sun; for thou and accessory to it in the highest de-gree. And shall we dare say or even didst it secretly, but I will do this before all Israel, and before the sun.' gree. And shall we dare say or even to think that this is chargeable on Him who is of purer eyes than to be-hold evil, and who cannot look on in-All this was shortly fulfilled in the rebellion and incest of Absalom (chap. xvi. 21-22). And this was done in the iquity? (Ho. i, 13.) God forbid. When He is upbraiding David by the prophet way of judgment on David for taking and defiling the wife of Uriah, and was Nathan, for his ingratitude toward his Almighty Benefactor (II Sam., xii) included in the curses threatened (Deut, xxviii, 30), to the despiser of He does it in the following terms, v. 5: "I gave thee thy master's house and thy master's wives unto thy bosom, and God's laws. As to the issue of David's adulterous commerce with Bathsheba, it is written (ii Sam, xii, 15): The Lord struck the child Uriah's wife bare un-to David, and it was very sick. What a dreadful scourge this was to David who could not but read his own crime I gave thee the house of Israel and Ju-dah, and if that had been too little, I would moreover have given thee such and such things." "Can we suppose God giving more wives than one into David's boson, who already had more than one, if it and punishment, the following verses declare-wherein we find David al-most frantic with grief. However, the

child's sickness was unto death, for (ver. 18) on the seventh day it died. "Can we imagine that God would thus transgress, as it were, His own com-mandment in one instance, and yet so "Now let us take a view of David's acts of polygamy, when, after Uriah's severely reprove and chastise David death, he added Bathsheba to his othfor breaking another? "Is it not rather plain, from the whole er wives (ver. 24-25). And David com-forted Bathsheba his wife, and she bare "Is it not rather plain, from the whole transaction, that David committed mortal sin in taking another living man's wife, but not in taking the widows of the deceased Saul; and this, therefore, though the law of God com-manded the first, yet did not condemn the second? a son, and she called his name Solo-mon. (That maketh peace and recon-cillation.) And the Lord loved him. Again we find Nathan, who had been sent on former occasions, sent also on this, but with a very different message. And He (the Lord) sent by the hand of Nathan the prophet, and he called his name Jeddiah (beloved of the Lord)

"Sixthly. When David took the wife of Uriah, he was severely reprimand-ed by the prophet Nathan; but after Uriah's death, he takes the same wo-man; though he had other wives before, because of the Lord i. e. because of the favor God had towards him (ver. 24). "Seventhly .-- I have mentioned the

and no fault is found with him; nor is he charged with the least flaw or in-sincerity in bis repentance on that ac-count. The child which was the fruit of his intercourse with Bathsheba durlaw being explained by the prophets. These were extraordinary messengers which God raised up and sent forth to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms, of God's dis-God pleasure unless they obeyed their commission. In this respect we find recordmission. In this respect we find record-ed in isa, lvili, 1. Cry aloud, spare not, lift up thy voice like a trumpet; shew my people their transgression, and the house of Jacob their sins. This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekial, chap. iii, 18. 'When I say to the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wick-



man of all times. His wisdom was God given and he was also a thirty-Risk, No Danger.

God given and he was also a thirty-third degree Free Mason, and with his great wisdom he was the greatest po-lygamist of all times. At one time he had 700 wives and 300 concubines. And as long as Solomon married his plural wives from among the children of Is-rael he did not displease the Lord, and it was not till Solomon went to other tribes or pations for wives that God It was not the solution wives that God was displeased, in chapter xi; 1-2: "But King Solomon loved many strange women, together with the daughter of Pharaoh; women of the Moabites, Ammonites, Edomites, Zidonians, and Annonites, Edomites, Zidonians, and Hittites, of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them; neither shall they come in unto you, for surely they will turn away your hearts after other gods." David Solomon's father, had many

David, Solomon's father, had many wives, all of which were from among the nations or tribes which were not

the nations or tribes which were not displeasing to God. In verse 6 God said: "And Solomon did evil in the sight of the Lord, and went not fully after the Lord as did David, his father." I was taught from my infancy in Methodist Sunday schools and the Methodist pulpits that the chief end of man was to glorify God and to seek first the kingdom of heaven and to eschew anything that would hinder me from going to glory, and to take heed from going to glory, and to take heed to the sayings of Christ. And I learned from Christ's sayings that polygamy would not hinder a person from going to heaven, for Christ said in Luke xill 28: "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac, and Jacob and all the prophand Isaac, and Jacob and all the proph-ets in the kingdom of God, and you yourselves thrust out." And knowing that Abraham, Jacob, David and Solomon of the prophets were polygam-ists, that their being polygamists did not debar them from heaven. I will next introduce the Rev. William Brown, M. D. who available Brown, M. D. M. D., who published Brown's his-tory of Missouri in America in 1816, which was enlarged and republished in 1824, and again enlarged and repub-lished in England in 1856.

Inshed in England in 1856. In vol. 3, page 564,he says: "In Deute-ronomy, xvil, 17, we find the following law relative to the king whom the peo-ple of Israel might set over them: "Neither shall he multiply wives unto himself, that his heart turn not away." This surely cannot be understood to mean that he was to restrict himself to mean that he was to restrict himself to one wife; it would be a strange and un-accountable way of expressing that idea. The plain meaning of it is that he was not to have many wives, but it evidently allowed him to take more than one. In correspondence with this, we find the following statement in II Choose with 22 cateline to loase hims Chron., xxiv, 2, 3, relative to Joash, king of Judah: "And Joash did that which was right in the sight of the Lord all the days of Jeholds the priest, and Jeholada took for him two wives, and he begat sons and daughters." In reading this it is natural and reasonable to conclude that, in marrying two wives "Joash did that which was right in the sight of the Lord." The two statements stand in such close connection with each other, on page 365 Mr. Brown is very emphatic in his statements, that where a man has several wives, on becoming a Christian be chell, here becoming a Christian he shall keep them all and turn none away, he says: "Under the plea of previous unlawfulness, supported by no just reasoning and inoculated by no misapplied Scriptures, helpless women, legally united to men sacredly engaged to love, support and protect them, are to be eject-ed from home, from the honors and comforts of wifedom and maternity, exposed to fearful temptations, cruel privation and self-denial, ignominy and solitariness, suffering and disruption of all the sweet ties of domestic inter-course and affection; the education of the children is to be neglected, their filial attachments blighted, and a reward held out to the purest acts of injustice, of selfish cruelty, and impious hypocricy, on the part of husbands and fathers

"Let no Christian, after he has been admitted into the Christian church, add unto his wives, or support the practise of polygamy, however usua' in the nation or country. But if al-ready a polygamist, let him live as the ancient patriarchs did, in holy and faithful fulfilment marriage, alike with all his wives, le gally such, let him not for a momeni allow himself to entertain the monallow himself to entertain the mon-strous and unnatural purpose of injur-ing those he loved, and swore to love forever, who have lain on his bosom, become the mother of his children, the partner of his joys and sorrows, by put-ting them away for no original or at-ter fault of theirs unon his heavenback ter fault of theirs, upon his becoming a Christian." There are few things connected with the conduct of missions which involve more important temporal conse-quences, and are embarrassed with greater difficulties, than the right treatment of questions affecting the matriage fie. Not only the question of marriage but polygamy and divorce. Where Not only the question of marriage but polygamy and divorce. Where cases of this kind occur there is often found a want of any well understood and generally received principles; and in an injurious manner, disturbing the gravest and most sacred relations which obtain among marking. gravest and most sacred relations which obtain among mankind. We cannot therefore, but view with satisfaction any attempt to Iay down well-considered principles on the sub-ject, so far as they can be ascertained from scripture and sound reason. In 1834 the conferance of mission-aries of various denominations in Cal-cutta, including those of the Baptist, the London, and the church mission-ary societies of the church of Scotland and the American Presbyterian board, after having had the whole subject frequently under discussion, and after frequently under discussion, and after much and serious deliberation, unantmously agreed on the following proposition: If a convert before becoming a If a convert before becoming a Christian, has married more wives than one, in accordance with the prac-tise of the Jewish and primitive Chris-tian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is polygamy to be tolerated among the Christians." It is not unworthy of mention that the Moravians, at least in the Danish the Moravians, at least in the Danish West India Islands, and the Baptist missionaries at Serampur, took pre-cisely the same view as the Calcutta missionaries. See Calcutta Christian Ô ٠ Observer, vol. 4. page 22, vol. 1, page 248 This rule has been generally adont. This rule has been generally adopt-ed by nearly all Christian missions since 1834 down to the present time. In 1855 Dr. Colenso in South Africa adopted it and again in 1857 it was adopted by the South African mis-sions. See Marshall's History of Missions. See Marshall's History of Mis-sions. It was also adopted in 1896 at Lud-hiana. India, by a vote of 36 to 10 at a regular meeting of the Presbyterian synod there. See the Presbyterian and Reformed Review, Vol. 7 for 1896. Dr. James J. Lucas of Saharanpur sent the following to over 60 of his missionaries: "Would you bapilze a man with more wives than one and allow him to keep them all?" The majority of them said yes. The Rev. John P. Jones, D.D., of South India, A. B. C. F. M., published "Krishana or Christ" in 1903, on page 290, speaking of converts who had a plurality of wives: "I would not allow such people to become officers of the church. But I cannot see why there cannot be a humble place in the church of God for such and their families." The Interior, a Prebyterian paper published in Chicago, eays in the March 29, 1906, number that Dr. S. S. Laws of Virginia, who has charge of the Presbyterian missionaries at Luebo, Africa, reports that his missionaries are receiving in-to the church converts who have plural wives. Dr. Laws presented the matter to his own synod which voted to sus-tain the missionaries who received posions. to his own synod which voted to sus-tain the missionaries who received po-lygamists in their church by a vote of 79 to 14. The report also says that polygamists are being received into the Presbyterian churches in China and the Indian Territory. The Chinese Re-corder, a missionary journal published by the American Presbyterian Press, is Pekin Road, Shanghaj, China, foy 

April, 1966. The Rev. D. Ferguson, M.A. of the E. P. mission, Formosa, in a lengthy article on polygamy and polyg-amous cohabitation, said that the Old Testament sanctioned polygamy and the New did not condemn it. He also said it was right and proper and showed a Christian spirit to receive a man into the church with more wives than one. And it was cruel and sinful for a man And it was cruel and sinful for a man on becoming a Christian to leave or for-sake a plural wife, who had borne him children

The Rev. Hugh White of China, a Presbyterian preacher, in a lengthy and well written article on polygamy in the Louisville Christian Observer (a Presbyterian family paper), in issue of May 16, 1906, says in part: "When one in ignorance of the law has assumed the responsibilities of husband to more than one wife or concubine, to retract his course would be more sinful than to re-He says "The Scriptures give

sufficient precedent. The injunction (3 Tim. ili: 2) that a bishop should be the husband of one wife, plainly implies that there were members in the church who had more than one."

2. "For a polygamist to dismiss his wives and concubines is to make him a llar and a violator of solemn covenants.

Third, "For a polygamist in China to put away his wives and concubines involves sorrow, disgrace, ruin, in this life, and well nigh inevitable damna-tion in the world to come." It is a historical fact, that ever since the days of Abraham down to the present time, it has been the rule of nearly all orthodox religious societies to receive to their memership polygamistic converts and their plural wives. The only Chris-tian societies who are opposing this rule are the so-called Christian missionaries in Utah and those that have been misled by them. There is no question in the minds of the right thinking that if the orthodox Christian missionaries in Utah had made con verts of Mormon polygamists that this rule would have been adopted there as thas been in all countries where they have converted polygamists. When the Mormons first settled in

Utah in 1847 it was then a province of Mexico and there, in accordance with the teachings of the Bible and to "mul-tiply and replenish the earth," that is to populate the then great and unsub-dued west, they married into polygamy and reared large families as a rite of their religion. When Utah was a rite of their religion. When Utah was annex-ed to the United States the Mormons religid on article 1 of the amendment to the Constitution which said: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Mormony declared that marrying in polygamy was a religious rite and no one had a right to molest them in so doing. The very few who married in polygamy were prosecuted. They carried it to the courts and then to the supreme court of the United States, and when the supreme court (the court of last resort) decided that marrying in polygamy was not a religious rite, the Mormons stopped matrying into polygamy and since September, 1890, there has not been one plural marriage perform-ed or sanctioned by the Mormon Church.

Many religious lecturers and papers claim that the Mormons are still mar-rying in polygamy. They are either wilful falsifiers or they have been mis-informed on the subject. Guaranteed rewards of \$1,000 each have been posted since September, 1905, for reason-able proof of each and every plural marriage performed or sanctioned by the Mormon Church since Sept., 1890, No one has yet made any attempt to claim the reward, which still holds good and will for some time to come. A very few of the Mormons who nember, plural wives previous to September, 1890, are living with them, as they have right to by every rule of a perfect right to by every rule of every Christian denomination which has passed on the subject of polyga-mous cohabitation. They have a per-fect right to as manly men. It would be a mighty mean man who would for-sake his plural wife or children be-cause some one told him to!

In conclusion I will say that at its most prosperous period there was less than 4 per cent of the Mormons in polygamy, and so many of them have died since 1890 that today there is not one polygamist in a thousand of the TO MAKE LOS ANGELES SEAPORT. Los Angeles, Cal., Oct. 12 .- A project to make of Los Angeles a seaport in

## **TURN YOUR FACE** INTO DOLLARS.

#### Many a Man Has Failed Because His Face Was a Picture of Calamity.

It takes sunshine to produce a rose, perfect rose. And so man, to be suc-cssful, must have sunshine inside. The ife which has it not, which has no health and no happiness, is sour, surly, pessimistic, and a failure. The world already has too many vinegar faces that breathe il-will and strife. The world wants joy, comfort, sunchine, and will cling to the man who has it, who radiates gladness and triumph

wherever he is and under all circum-Some people have a genius for seek-

Some people have a genius for seek-ing out the disagreeable, the crooked, the bad and the ugly. These are the destroyers: they travel in schools, they herd together for they love their kind, and the cheerful part of the world will have nothing to do with them. And why is it that so many peddle disaster knowing at the same time that if they do, their lives will be ruined? Some people cannot help it, for pes-simism usually comes from bodily dis-orders and this cannot always be preorders, and this cannot always be pre-vented. The stomach, for instance, is the most common cause of discontent, sour face, recklessness, disgust and lack of ambition. A bad stomach-there is the secret of many a failure. Anyone can have a good stomach, a strong stomach, a stomach that can take care of anything and everything that is put into it, no matter whether

that is put into it, no matter whether it is a very bad stomach now or not. Then why not have it? Stuart's Dyspepsia Tablets do this very thing. One ingredient of these little tablets digests 3,000 grains of food, and no matter how bad is your dyspepsia or indigestion, these tablets will digest everything in your stomach, thoroughly and completely, and better and quicker than a healthy stomach and quicker than a healthy stomach can do the same thing. Stuart's Dys-pepsia Tablets will cure quickly loss of appetite, brash, irritation, burning sensations, nausea, heartburn, eructa-tions, loss of vim and spirit, bad mem-ory, and dyspepsia and indigestion in their very worst forms. No other little tablets in the world can do so much. You should enter

can do so much. You should carry Stuart's Dyspepsia Tablets around with you wherever you go and take them after meals. Then only will you realize what it is to enjoy a meal, and what perfect digestion means. Your whole body and your mind will feel the whole body and your mind will feel the effects; your vin will increase, you will be more satisfied with what the world dees, you will think happier and be happier and your face will be one of supreme contentment. That will bring you success and then more success. Your face will bring you dollars. Try it. It will cost you just 50c for a pack-age of these wonderful Stuart's Dyspepsia Tablets, at any drug store or earth.

population. Mormon missionaries are not making converts in countries where polygamy is tolerated and in a few years polygamy will be a thing of his-tory in the Mormon Church. But in the Presbyterian, Baptist, and other churches, from their own papers we see that they are now receiving polyg-amists into their churches to swall see that they are now receiving polyg-amists into their churches to swell their membership, and from the above facts we see that polygamy is dying out in the Mormon Church, and in-creasing in the Presbyterian, Baptist and other orthodox Christian churches. The Presbyterian or Baptist or any other religious lecturer who travels through the country and rails at Iothrough the country and rails at Jo-seph F, Smith and other Mormons who are true husbands to their plural wives, are true husbands to their plural wives, is a mountebank and a hypocrite, for it is no worse for the Mormon Church to retain polygamous members than it is for any other religious organization to admit them as members,



whether Los Angeles, San Pedro and Wilmington shall be consolidated. The election will be held Nov. 12. If consolidation carried the present area of Los Angeles will be enlarged by a tract of eight square miles ad-joining the southern boundaries and this city will gain municipal control of the government harbor at San Pedro and Wilmington's associated frontage.



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is concerned, is lay aside prejudice, from whatever It may be derived, and let the the speak for itself. "Then we shall see that polygamy.

seventh managing the seventh com-dinent, was allowed by God Him-who, however others might mis-il, must infallibly know His own , be perfectly acquainted with orr will may the sevential fr. who, h own will, and thoroughly under-i His own law. If he did not into allow polygamy, but to pre-tor condemn it, either by the sath commandment, or some other how is it possible that He should take laws for its regulation any more that he should make laws for the validition of theft or murder? How is it concelvable that He should

The should be as a second seco

the first, namely, his making the regulation of polygamy, usider what is written, Exod., If he first states and the second a consider what is written. Exod., 10: If he (that is the husband) a him another wife, not in so do-the sins against the seventh com-adment, recorded in the previous again, but) her food, her raiment, faile of the first wife) and her duty families he shell but the first wife) tiage, he of positive not diminish ly forbids a neglect, Te the the first e, but charges no

Jacob married barren, and so con-y years; but God did as a punishment for un who had another ave this the it is said in Gen. xxx, 22, that od remembered Rachel: and God arkened unto her, and she conceiv-and bare a son, and said, God has seage of scripture. Surely this t is said ture ought to be a to those who bring to those who bring a marriage bond, as (Mait, xix, 5, they one fish) to prove, and should lead us a by this instance the lawgiver Him-lave done: that is to oman, not betrothed unites herself in parte a woman, not betrothed r man, unites herself in per-wiledge with the man of her at that man's situation be may, they twain shall be one

do we find such a Anerwise, do we find such a Rachel united to Jacob, who e then living, praying to God ssing on her intercourse with d God hearkened unto her, re-ier barrenness, and thus the iking away her reproach. We the offspring to be legitimate, thors of the land of Canaan. A of that Joseph and Benjamin bastards, or born out of law-are.

palpable instance of God's

ike paipable instance of God's is blessing on the polygamy of Hannah, I Sam. 1, 2 These serve also to prove that, in sum the second marriage is all as the first, and as obli-due that our making it less so. Yo the divine wisdom. God blessed and owned the weinently this was the case of to Joseph, See Gen. x1, 22-the seel Sam, iii, 19. If was commanded that a bastrad, a woman who was with child on of the Lord, even to his wation (Deut, xxiii, 2.) and samuel, the offspring of ministering to the Lord in all as Shiloh even in his bood, clothed with the linen over II the priest. See the who ihen, can doubt of

ing her husband Urlah's life, struck to death with His own hand (II Sam., xil. 15).

"Solomon, born of the same woman, "Solomon, born of the same woman, in a state of polygamy, is acknowledged by God himself as David's lawful issue (I Kings, vi, 5), and as such sat upon his throne.

"The law which postively excluded bastards (or those born out of wed-lock) from the congregation of the Lord-even unto the tenth generation (Deut. xxiii, 2) is wholly inconsistent with Solomon being employed to build God's temple, being the mouth of the people to God in prayer, and offering sacrifices in the temple at its dedication, unless David's marriage with Bathabea was

in the temple at its defication, unless David's marriage with Bathsheba was a lawful marriage. Solomon the lawful issue of that marriage, consequently polygamy was no sin, either against the primary institution of marriage, or against the seventh commandment. "But so far as Solomon being under any disqualification from the law above mentioned, he is appointed by God himself to build the temple (I Kings, viii, 19). His prayer is heard and the house is hallowed (chap ix, 3) and filled with such glory that the priests could not stand to minister (chap, viii, 11). "Solomon therefore as well as Samuel stands as a demonstrable proof, that a child born under the discussion."

stands as a demonstrable proof, that a child born under the circumstances of stands as a demonstrable proof, that a child born under the circumstances of polygamy is no bastard-God Himself being the judge, whose judgment is ac-cording to truth. When David took Bathsheba, she was another man's wife: the child which he begat upon her in that situation was begotten in adultery-and the thing which David had done displeased the Lord (ii Sam, xi, 27). And what was the consequence? We are told (ii Sam, xi, 1), the Lord sent Nathan the prophet unto David, Nathan opened his commission with a most beautiful parable descriptive of David's crime; this parable the prophet applies to the conviction of the delin-quent, sets it home upon his consci-ence, brings him to repentance, and the poor, penitent finds mercy-his life is spared (ver, 13). God will vindicate the honor of his moral government, and that in the most awful manner-the murder of Urlah is to be visited upon David and his house, "The sword shall never depart from thine house," (ver, 10). The adultery with Bathsheshall never depart from thine house," (ver. 10). The adultery with Bathshe-ba was to be retailated in the most ag-gravated manner, "Because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife, thus saith the Lord. I will raise up evil against thee out of thine own

### **1060 PASTOR'S CALLS** A Sturdy Minister.

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growing misery from undigested food. He was induced to try Grape-Nuts and is now well and hearty and says: "For four years I suffered severe agony at times, as a result of improper food. I could not do much work and was in misery much of the time. "I had made up my mind that I would have to leave the ministry, but one day a friend advised me to try Grape-Nuts

a friend advised me to try Grape-Nuts and I am thankful that I did, for to-

and I am thankful that I did, for to-day I am well and can give God better service than ever before. "Last year was the hardest of my ministry, but by the daily use of Grape-Nuts I stood up under the strain with comfort. I attended 57 funerals, was in the pulpit every Sabbath except three, made 1060 pastoral calls, and the best part of it is I do not have any more "Blue Mondays."

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ed man shall die in his iniquity, but his blood will I require at thine hand.' These prophets executed their com-mission very unfaithfully towards God and the people, as well as most dan-gerously for themselves, if polygamy was a sin against God's law, for it was a common practise of the whole nation.

a common practise of the whole nation. from the prince on the throne to the lowest of the people; and yet neither Isaiah. Jeremiah, nor any one of the prophets, bore the least testimony against it. They reproved them sharp-ly and plainly for defiling their neigh-bors' wives, as Jer. v., 8 and xxlx, 23, in which for a plain of the proton of the plain of the sharp-bors' wives, as Jer. v., 8 and xxlx, 23, in which fifth chapter we not only find the prophet bearing testimony against adultery, but other sexual crimes (Ver. 7) for that they assembled themselves by troops in the harlots' houses. Not

by troops in the nations houses. Not a word against polygamy. "How is it possible, in any reason to think that this, if a sin, should never be mentioned as such by God, by Moses, or any one of the prophets. In the Old Testament, it was not only al-lowed in all cases but in some comlowed in all cases, but in some com-manded. Here for example is the law (Deut, xxv, 5 to 10). 'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and per-form the duty of an husband's brother unto her. And it shall be that the first born which she bareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel,'

that his name be not put out of Israel, etc. This law was to preserve inheritance in the families to which they belonged. As there was no law against polygamy, there was nothing to exempt a married man from marrying his brother's widow. Thelypthora, Vol. 1, page 103, 121, 260, 267; Vol. 2, page 244, 402. Martin Luther, the great religious reformer, in a consultation with other reformers at Wittemberg, decided that for a man to have two wives was not contrary to the teachings of the Bible, and gave consent to Philip the Land-grave of Hesse to mary a plural wife.'

There are two or three very strong arguments in favor of the Rev. Madan's reasoning which he must have over-looked. They are as follows:

David had many wives, which he married at different times, these plural marriages it seemed pleased the Lord. marriages it seemed pleased the Lord. But when David caused the death of Urfah to marry Uriah's wife, the kill-ing of Uriah displeased the Lord. (I Kings, xv. 5) "Because David did that which was right in the sight of the Lord, and turned not aside from any-thing that he commanded him all the days of his life, save only in the case of Uriah the Hittite."

Also Isaiah, iv 1, "And in that day seven women shall take hold of one 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 I Kings, iii, 5, "In Gibeon the Lord appeared unto Solo-mon in a dream by night, and God said. Ask what I shall give thee." Solomon asked God for wisdom. In I Kings, iv, 29 and 30, "And God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the last country. Solomon's wisdom excelled the country. of all the children of the last country.

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