DESEBET EVENING NEWS. August 23, 1869. Monday, + + PROTESTANT MINISTERS' ARGU-MENTS FROM THE BIBLE IN FAVOR OF PATRIABUHAL MARRIAGE.

and another hated, and they have borned him children, both the beloved and the hated; and if the first born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is, indeed, the first-born, by giving him a double portion of all that, he hath; for he is the beginning of his strength, and the right of the firstborn is his. On the footing of this law, the marriage of both women is equally lawful. God calls them both wives, and He cannot be mistakeu; if He calls them so, they certainly were son, that son was to inherit before a son born afterwards of the first wife. Here the issue is expressly deemed le-

which is evil, but even to countenance evidence. and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to say, or even to think, that this is chargeable upon Him who is of purer eyes than to behold evil, and who can-not look on iniquity? (Hab. 1: 13.) God forbid.

"When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Aimighty benefactor (2 Sam. xii.) he does it in the following terms:ver. 8.-I gave thes thy master's house, and thy master's wives unto thy bo-som, and I gave thee the house of Israel and Judah, and if that had been too little, I would mereover have given thee such and such things.

"Can we suppose God giving more wives than one into David's bosom, who already had more than one, if it was sin in David to take them? Can we imagine that God would thus transgress (as it were) His own commandment in one instance, and so severely reprove and chastise David for break-ing it in another? 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 thus, therefore, though the law of God con

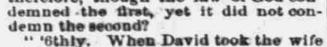
"'Athly. But there is a passage (Deut. 21: 15) which is express to the point, and amounts to a demonstration of God's si-lowance of a plurality of wives. If a man have two wives, one beloved and another hated, and they have borned him children, both the beloved conciliation or recompense;) and the Lord loved him. Again we find Nathau, who had been sent on the former occasion, 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 Jedidiah (Dilectus Domini-Beloved of the Lord,) because of the Lord,-i. c., bes cause of the favor God had towards him (ver. 24.)

"Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favor towards him already mentioned. and the many others that are to be so. If the second wife bore the first found in the account we have of him; let them compare God's dealings with the unhappy issue of David's adultery, and this happy offspring of Bathsheba, gitimate, and inberitable to the double one of his many wives, and if the portion of the first-born; which could allowance and approbation of the latnot be, if the second marriage were not deemed as lawful and valid as the first. "Sthly. TO say that a plurality of wives is sinful, is to make God the author of sin: for, not to forbid that



GOODS NOTIONS, AND WOOLENS,





of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, he takes the same woman, though he had other wives before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child which was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, God struck to death with his own hand (2 Sam, 12: 15.) Solomon, born of the same woman, begotten by the same man, in a state of a plurality of wives, is ac-knowledged by God himself as David's iawful issue (1 Kings 5: 5.) and as such set upon his throne. The law which positively excluded bastards, or those born out of lawful wedlock, from the born out of iswful wedlock, from the congregation of the Lord, even to the tenth generation, (Deut. 23: 2,) is wholly inconsistent with Solomon be-ing 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 Da-vid's marriage with Bathsheba was a lawful marriage—Solomon, the lawful isaue of that marriage—consequently a plurality of wives no sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under FURS. any disqualification from the law above mentioned, he is appointed by God himself to build the Temple (1 Kings 8: 19.) His prayer is heard, and the house is hallowed (chap. 9: 3.) and filled with such glory, that the priests could not stand to minister (chap, 8: 11.) So-lomon, therefore, as well as Samuel, stands as demonstrable proof, that a child born under the circumstances of a plurality of wives is no bastard-God himself being the judge, whose judgement is according to truth.

"'A more striking instance of God's thoughts on the total difference between a plurality of wives and adultery, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

was another man's wife, the child which FAIRBANK, PECK & CO he begat by her in that situation was begotten in adultery-and the thing which David had done displeased the Lord (2 Sam. 11: 27.) And what was the CHICACO, consequence? We are told, 2 Sam. 12: 1, the Lord sent Nathan the prophet unto David. Nathan opened his com-mission with a most beautiful parable, descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds the mercy-his life is spared, ver. 18. Yet God will vindicate the honor of his moral government, and that in the word awful manner-the murder of Uriah is to be visited upon David and his house. The sword shall never depart from thine house, ver. 10. The unadultery with Bathaheba was to be re-Additional problem of the second problem of 2 lost aggravated mantaliated in the n

India Pale Ales, Stock Ales, PORTER AND LACER BEER. Corner of Pearson and Pine Streets," ------d209-1y

