

Sweden, and read in this land of liberty,—does that book sanction polygamy?

We now come to another important word,—namely does the Bible sanction *Sanction!* By the term sanction we mean command, consequently the authority of positive, written, divine law, or whatever may be reasonably held as equivalent to such law. It follows, therefore, that toleration is not sanction. Sufferance is not sanction. Municipal legislation is not sanction. An historical statement of prevailing customs is not sanction. A faithful narrative of the life and example of eminent men is not sanction. The remission of penalty is not sanction. A providential blessing, bestowed upon general principles for an ulterior purpose, is not sanction. The only adequate idea of sanction is the divine and positive approbation, plainly expressed, either in definite statute or by such forms of conformation as constitute a full and clear equivalent. It is in this sense that we take the term sanction in the question before us.

The next word in the question is "Does the Bible sanction polygamy?" by which we mean, as it [the Bible] now stands. Not as it once was, but as it now is; that is, the Bible taken as a whole. The question is not, Did the Bible formerly sanction polygamy? but rather, Does it, at the present day, authorize and establish and approve it? Just as we may say of the Constitution of the United States, not, Did it sanction slavery? but, Does it now sanction it? For it is a well known principle of jurisprudence that if anything have been repealed in the supreme law of the land, which that law once authorized, then it no longer sanctions the matter in question. It is so here, precisely; for let us suppose for a moment that it could be proved that the Bible once sanctioned polygamy, in the sense accepted, and that this sanction has never been withdrawn, then we are bound to admit that the affirmative has been sustained; but supposing, on the other hand, that the Bible, as it is now, to-day, does not sanction polygamy, then we have sustained the negative of the question.

There is another word, and one of importance, and that is the term polygamy. There are three words in this connection which should be referred to.

phere, God said "It is not good that man should be alone; I will make for him a helpmeet." The animals had passed in review before Adam; but neither among the doves that plumed their pinions in the air of Paradise; nor amid the fish of the deep or the beasts of the field, nor the reptiles of the earth could a companion be found for man. But a special exertion of divine power had to be put forth that this companion should be made. And how was she made? A deep sleep is caused to come upon the first man. There lies Adam upon the ambrosial floor of Paradise, and out of his side a rib is taken, and out of that rib woman was created. And when somebody asked old Martin Luther "why did not God Almighty make the woman out of some other bone of a man than out of the rib?" the answer was: "He did not make woman out of man's head, lest she should rule over him; He did not make her out of the bone of man's foot, lest he should trample upon her; but He made her out of his side, that she might be near his heart; from under his arm, that he might protect her." The grand primary object of marriage, therefore, is companionship—the union of two loving hearts.

The next design is procreation. It has pleased Almighty God to people the earth by the offspring coming from those united in marriage. This was His wisdom; this was His plan. It is an old saying that history repeats itself; and after the flood had swept away the antediluvians, and after that terrible storm had subsided, there, in the ark, was Noah and his sons and their wives—four men and four women. If Almighty God sanctioned polygamy in the beginning, and intended to sanction it afterwards, why did not He save in the ark a dozen wives for Noah and a dozen for each of his sons? But one wife for Noah, and one wife for each of his sons; and thus the Almighty repeats history.

The next design is prevention—namely to prevent the indiscriminate intercourse of the sexes. God loves chastity in man and in woman, and therefore He established marriage. It is a divine institution, lifting man above the brutes. He would not have man as the male of the brute creation—mingling indiscriminately with the females; but He establishes an institution holy as the angels—bearing upon its brow the signet of His approval and sanctioned by the good

extended the arm of the law to protect marriage. Then recall the affinities of the sexes: the natural desire of man for woman, and the natural desire of woman for man. There may be some exceptions. Now and then we find an old bachelor in the world; but a man without a wife is only half a man. Now and then we find a woman in the world who is styled an "old maid;" but a woman without a husband is only half a human. Adam, in the beginning, was a perfect humanity, possessing the strength, dignity and courage of man, with the grace, gentleness and beauty of woman. After Eve's creation he retained the strength, dignity and courage; but lost, with Eve, the grace, beauty and gentleness; so that it now takes the union of one man, with the sterner qualities, with one woman, with the gentler graces, to produce one perfect humanity, and that is the type of marriage, as instituted by Almighty God, and as is approved by His divine law.

And, now, I desire to run the parallel between the two systems, showing how the one is destructive of the other. Take, for instance, the element, namely the design, and see how polygamy strikes at the institution of marriage in that regard. I now refer to companionship, the union of two loving hearts to the exclusion of a third. A man may love three or more friends; he may love three or more children; he may love three or more brothers or sisters; but God has so ordained the law of affinities between the man and the woman that companionship can only be secured to the exclusion of a third person. Ah! what a pleasure it is for a man when away from home to know, "I shall soon return to the bosom of my wife, and my little children will climb upon my knee and hush the child's welcome at my return." And he hastens from afar to the embraces of that wife. And then what an almost infinity of joy it is on the part of the woman, whose husband is far away, to know that he is coming. Says she, "I will stand in the doorway and will watch his returning footsteps. He is coming to me, to my embrace, to my home prepared for him!" And with what pride and care the busy housewife arranges for his return! How neat and beautiful everything is! The bouquet of flowers is on the table, the best viands are spread on the board, and everything in the house is prepared with the utmost care! But oh! what a gloom comes

to which that man has fallen who ruthlessly tears asunder these gentle tendrils of affection! What the ivy is to the oak, the woman is to the man; and it is for man, in his pride and glory, in his strength and energy, with his strong arm to protect her; and it is woman's right to go to man for protection. But how is it possible under the system of polygamy for these great rights to be preserved? It is true that the man retains his right and authority; this system augments and multiplies that authority. This system is one of usurpation, extending a right over the larger number that is not included in God's law. But, on the other hand, where is the right of woman to protection? A whole soul for a whole soul! A whole body for a whole body, and a whole life for a whole life! Just like the shells of the bivalve: they correspond with each other! Just like the two wings of a bird, male and female. So precisely this great idea of reciprocity, mutual affection and reciprocal love is developed in this idea of monogamous marriage. But polygamy, it seems to me, strikes down this right of woman; in other words, it divides the protecting power of man in proportion to the number of wives that he possesses; and it seems to me that in view of the distribution of worldly goods in this life a man can support and protect but one family. Kings, who can tax a whole people; Kings who can build palaces and rear pyramids; Kings who can marshal their armies on the banks of the Rhine and go to war, may have their harems—their plurality of wives; but the poor man, doomed to toil, with the sweat of labor on his brow, how is it possible for him to provide for more than one family? Yet if the king in his glory has the right to have a plurality of wives, so also has the poor man, who is doomed to toil, the same right; and God Almighty in making this law for a plurality of wives, if He has made it, which I, of course, question, yet, if He has made it, then He has not made provision for the execution of that law; or, in other words, He has not made provision for its immunities to be enjoyed by the common people. It is a law exclusively for nabobs, for kings and high priests; for men in power, for men possessing wealth, and not for me, a poor man, or for you, [pointing to the audience] a poor laborer. God Almighty is just, and the king is no more before him than a peasant. The