

thered together as prisoners in a pit, and after many days they were to be visited.

Having said so much in relation together governors and governments, we will now notice the difference between them and Abraham of old. Abraham was a man who contended for the true and legitimate authority. God promised to him, and to his seed after him, the land of Canaan for their possession, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." What did Stephen say, generations afterwards? That God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Ezekiel's vision of the dry bones explains this seeming contradiction. The Lord said to him, "Son of man, can these bones live?" etc. Who are they? We are told, in the same chapter, they are the whole house of Israel, and that they shall come out of their graves, bone come to its bone and sinew to sinew, and flesh come upon them, and they shall become a living army before God, and they shall inherit the land which was given to them and their fathers before them. The measuring line shall again go forth upon those lands, and mark out the possessions belonging to the tribes of Israel.

Abraham was a man who dared fear God, and do honor to His authority, which was legitimate. God tried and proved him, the same as He has tried many of us, and felt after his heartstrings, and twisted them round. When He had tried him to the utmost, He swore by Himself, because

He could swear by no greater, saying, "That in blessing I will bless thee, and in multiplying I will multiply thy seed." "And in thy seed shall all the nations of the earth be blessed." Abraham obtained his dominion by legitimate authority; his Priesthood was obtained from God; his authority was that which is associated with the everlasting Gospel, which was, and is, and is to come, that liveth and abideth forever. And the promises made to him will rest upon him and his posterity, through every subsequent period of time, until the final winding up scene of all things. Will he ever obtain them? Yes. For we are eternal beings, and I am now talking as though we were in eternity. We shall wake up in the morning of the resurrection, attain to all the blessings which have been promised to us, and strike hands with Abraham, and see him inherit the promises. Abraham and all his children will then inherit the promises, through the principle of legitimacy. And there are many of the sons and daughters of Abraham among us at the present time; these will be baptized for their dead brethren and sisters, and by this means bring them unto Christ, beginning on the outside branches of the tree, and so progressing to the main stock, and from that to the root. And it shall come to pass that all Israel shall be saved. Why? Because it is their legitimate right. And they are Israel who do the works of Abraham.

Thus it is, then, with Abraham. The old man feels perfectly easy about the matter; and if he does see many of his descendants existing as a cursed race on account of their transgressions, many of them enjoying no higher avocation than crying "Old clothes," still the time of their redemption will come, and by means of the eternal Gospel and Priesthood, they with us will be made perfect, and we with them. While the faithful are