

even be an idiot, a drunkard, an adulterer, or a murderer, and still be called a nobleman by the world. And all this because his ancestor, for some worthy action, or perhaps for being skilled in murder and robbery, under the false glare of "military glory," obtained a title, and the possession of a large estate, from which he had helped to drive the rightful occupant.

Now the Lord did not predicate His principle of election or nobility upon such an unequal, unjust, and useless order of things. When He speaks of nobility, He simply means an election made, and an office or a title conferred, on the principle of superiority of intellect, or nobleness of action, or of capacity to act. And when this election, with its titles, dignities, and estates, includes the unborn posterity of a chosen man, as in the case of Abraham, Isaac, and Jacob, it is with a view of the noble spirits of the eternal world coming through their lineage, and being taught in the commandments of God. Hence the Prophets, Kings, Priests, Patriarchs, Apostles, and even Jesus Christ, were included in the election of Abraham, and of his seed, as manifested to him in an eternal covenant.

Although some eternal intelligences may be superior to others, and although some are more noble, and consequently are elected to fill certain useful and necessary offices for the good of others, yet the greater and the less may both be innocent, and both be justified, and be useful, each in their own capacity; if each magnify their own calling, and act in their own capacity, it is all right.

It may be inquired, why God made one unequal to another, or inferior in intellect or capacity. To which I reply, that He did not create their intelligence at all. It never was created, being an inherent attribute of the

eternal element called spirit, which element composes each individual spirit, and which element exists in an infinitude of degrees in the scale of intellect, in all the varieties manifested in the eternal God, and thence to the lowest agent, which acts by its own will.

It is a fixed law of nature that the higher intelligence presides over, or has more or less influence over, or control of, that which is less.

The Lord, in surveying the eternal intelligences which stood before Him, found some more noble or intellectual than others, who were equally innocent. This being so, He exercised the elective franchise upon wise principles, and, like a good and kind father among his children, He chose those for rulers who were most capable of benefiting the residue. Among these was our noble ancestor, Abraham.

I do not take up the subject in the middle of it, like the natural man who knows little of the past or future, and who judges by the things present before his eyes. Such a one might suppose that it so happened that Abraham came along, and was picked up without any particular reference to the past, or to eternal principles, and was elected to office; that it might just as well have been somebody else instead of him. But instead of this, he was chosen before the world was, and came into the world for the very purpose which he fulfilled. But, notwithstanding this pre-election in passing the veil, and entering a tabernacle of flesh, he became a little child, forgot all he had once known in the heavens, and commenced anew to receive intelligence in this world, as is the case with all. He therefore was necessitated to come up by degrees, receive an experience, be tried and proved. And when he had been sufficiently proved according to the flesh, the Lord manifested to him the elec-