

them in the former life, and who knew the grades of intelligence or of nobility possessed by each, revealed to Rebecca, their mother, that two nations or manner of people would spring from these twins, and that one people should be stronger than the other, and that the elder should serve the younger. When these two children had been born, and had died, and when their posterity had become two nations, then the Lord spoke by the Prophet Malachi, that He loved Jacob, because of some good he had done, and that He hated Esau, and laid his mountains waste, because of certain evils specified in the same declaration.

The Apostle Paul, in speaking of Jacob and Esau, quotes the revelation of Rebecca, before they were born and the revelation to Malachi after they had become two nations; and the two quotations, both following in immediate connection in Paul's writings, have been mistaken by many, as if God had revealed both sayings before the two children were born; and thus the Scriptures are wrested and made to say that God hated a child before he was born, or had done any good or evil. A more false and erroneous doctrine could hardly be conceived, or a worse charge sustained against Juggernaut, than the imputation of hating children before they are born.

Here I would inquire, if it is anything inconsistent, or derogatory to the character of a good or impartial father, who loves all his children, for him to elect or appoint one of them to fulfil a certain purpose or calling, and another to fulfil another useful calling? Is it anything strange for one person to be stronger than another, for one person to serve another, or for one person to have a more numerous posterity than another? Is it anything strange or unrighteous for one person to be a farmer, a vinedresser,

or a builder, and another a teacher, a governor, or a minister of justice and equity? What is more natural, more useful, or just, than for a father who discovers the several abilities or adaptations of his children, to appoint them their several callings or occupations?

God did not say that Jacob should be saved in the kingdom of God, and Esau be doomed to eternal hell, without any regard to their deeds; but He simply said that two distinct nations, widely differing, should spring from them, and one should be stronger than the other, and the elder should serve the younger. If one nation is stronger than the other, it can assist to defend the other. If the one nation serves the other, it will have a claim on a just remuneration for services rendered. If one inherits a blessing or Priesthood, through which all nations shall be blessed, surely the nation which is composed of his brother's children will have an early claim on salvation through this ministry. I should esteem it a great privilege if, while I was serving my brother, and we were both partaking of the fruits of my labors, he should be elected to a Priesthood, through the ministry of which myself and all my posterity, as well as his own, might be taught, exalted, and eternally saved. By our mutual labors, then, we could be mutually benefited in time and in eternity. I am administering to him, and I am happy. He is administering to me, and he is happy. It is a kind of mutual service, a classification of labor, wherein each attends to the business most natural to him, and wherein there is mutual benefit. Why, then, should I find fault, or entertain envy or hatred towards my brother? Dressing a vine, ploughing a field, harvesting, or building, is just as necessary as teaching, or administering the ordinances of salvation; one acts in one