

truth, and the pure principles upon which we can ground our faith are beginning to be made manifest.

Jesus Christ is the heir of this lower world. Though he has been deprived, through the operation of the enemy to all righteousness, for a long time of enjoying his right—though the world was his own and everything in it—though all things were made by him that were made, yet, when he came to take possession of his inheritance, his own would not receive him. Hence he said, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” Even upon his own inheritance there was not room where he might be permitted to lay his head. The day was postponed, and the time thrown in the future, when he should come into possession of his own.

But will that time come? Will the Son of God always be deprived of his right to the inheritance? No; it cannot be. He will come armed with power and glory eventually, and take possession of his own. When he came to take the world, to rule and reign over it, his effort was comparatively a fruitless one; for, instead of this, he was crucified. Fruitless, did I say? Must there not be an experiment—an exertion made before anything can be accomplished? Were there not many exertions made before that andiron could be produced? Certainly. Were they fruitless? Comparatively not; for they were necessary, and must precede that article, to pave the way. The Son of God came to take possession of his inheritance here. Did we say it was a fruitless attempt? I will not say so. It was necessary: it was as it should be. Yet he went from the world without becoming its ruler; he went to accomplish the will of his Father, to gather strength and power to effect, in his own due time, the very object and purpose for which he came. Though he had to lay

down his life, it all seemed to be right and necessary; yet this does not discourage him: he is resolved to try it again. Why? Because he is the heir, and will not give up his inheritance, no more than any son would yield up his heirship to a stranger when his eyes are opened and his mind can comprehend his rights and privileges.

I tell you, brethren, this is beginning to look like the restitution of all things, when every right is restored to its legitimate heir. When every man and woman are put in possession of their own, then there is nothing to make life disagreeable. If I should see one belonging to me in the hands of another, I should feel that something was lacking to complete my happiness; but if everything that belongs to me is restored to my jurisdiction and placed under my control, where, then, is the aching void? It cannot be; for every principle, desire, and affection of the whole soul is satisfied, and I will say it is right. When all things are restored to their proper place—every treasure to its rightful heir, there can be no ground for dissatisfaction—no ground of complaint or of murmuring. And He that sitteth in the heavens understands and knows well the time to bring about all these things—the proper time to let the heir know and understand his right.

It would not be wise to tell the inexperienced child that an extensive legacy had fallen to him, until he should be old enough to appreciate it. If it were told him before, he might give way to vanity and a thousand foolish ideas and vices that would prove his ruin. When he is kept in ignorance of it until he is able to appreciate it, it is very likely, when he is informed of it, to make him a dignified being. These principles have been wisely hid from us while we were children. When the time