

Abraham the bondage which his seed would have to endure in the land of Egypt, their final deliverance by the hand of Moses, and their establishment in the promised land of Canaan. Moses, and other Prophets raised up after him, foretold the blessings which, through faith and obedience, should be poured upon Israel, and the scourges and judgments which should fall upon them through unbelief and disobedience. Whoever will read the prophecies of Moses contained in Deuteronomy, from the 28th to the 33rd chapter, will perceive there clearly foreshadowed the great events in the history of the seed of Abraham, from that time until the time of their restoration to their promised inheritance, which is referred to in the chapter from which I have quoted in Micah. All these great events have been the subjects of prophecy, and have been very clearly pointed out, and perhaps by none more plainly and clearly than by Moses himself, while he was the leader of Israel.

The dealings of God with the human family have been the subjects of prophecy and revelation, and more especially with the descendants of Shem, the offspring of Abraham, Isaac and Jacob, and not only the Chosen People, but the nations with which they were identified, and with whom they were more or less connected and allied in a national capacity. All these things have been the subjects of prophecy; but the burden of prophecy, from the beginning of the world down to the present time, seems to center upon our day—the time of the restitution of all things spoken of so frequently by the Prophets of God. By reference to the 3rd chapter of the Acts of the Apostles, we find that the Apostle Peter, talking to the wondering Jews assembled together gazing upon him

and his brother John, at the time he healed the lame man at the beautiful gate of the Temple, and told them concerning Jesus, whom they had crucified, and whom the Father had raised from the dead, of which they were his witnesses, told them that this same Jesus had been taken up into heaven, and would remain at the right hand of God until the time of the restitution of all things spoken of by all the Prophets since the world began. Then he, Jesus, will descend again. From this Scripture we understand that Peter and his brother Apostles comprehended the doctrine of the restitution of all things, and that it should take place in the latter days preparatory to the second advent of the Savior.

This was also a theme for angels as well as prophets. We read in the first chapter of the Acts of the Apostles, that Jesus led his disciples out to the Mount of Olives, and there lifted up his hands and blessed them; and while in the act of giving them their last commission—to go into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, a cloud overshadowed him, and he ascended from their sight; and as they stood gazing up into heaven after him, two angels stood by them, clothed in white apparel, and they said unto them—“Ye men of Galilee, why stand ye thus gazing up into heaven? Behold, this same Jesus, which you now see go up into heaven, shall so come again in like manner as ye have seen him go into heaven.”

The time of the restitution of all things has not only been the theme of angels, Prophets and Apostles, but of all Saints whose understandings have been enlightened by the Spirit of revelation from on high. The chapter which I have read from,