

Mount Moriah, and there build an altar and offer him up as a sacrifice. Abraham in this was tried as few men ever were tried; for his love was great for his son whom he would naturally regard as a special gift of the Lord to him, through whom no less a personage than the Messiah himself should come. Yet Abraham doubted not, he paused not to consider what the possible result might be of keeping this command; but he trusted in God as Paul said of him, "that God was able to raise him up, even from the dead; from whence also he received him in a figure." He trusted in God and doubted not; and proceeded to Mount Moriah and there built an altar, and when everything was in readiness he bound the lad, and while in the act of raising the deadly knife, he heard a voice saying, "Abraham, Abraham, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." And then the Lord went on to say, that because of this willingness on the part of Abraham to obey Him even to the sacrificing of his only son, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore," etc. Now, I will give back unto you your son, and in blessing I will bless him and multiply him, and in him and his seed shall all the nations of the earth be blessed. It was because of this precious promise, no doubt, that he desired to give his sons opportunities to develop and to make manifest among the surrounding tribes the character that was in him, that he divided out his goods and gave gifts to the sons of the other wives and

sent them away, but gave his chief inheritance to his son Isaac.

While contemplating this I can hardly refrain from dropping a word of exhortation to my brethren who may be drawing near the close of life, not to neglect to make such disposition of their worldly effects as will suitably provide for their wives and children while they (the brethren) yet live, following the example of Abraham, not that by any means would I encourage this example in all particulars; for it is not always as it was in the case of Abraham that God has made choice of one particular son in whom their seed shall be called; but common justice and equity requires of every father to deal fairly with each wife and child according as God has dealt with him in this world's goods, that he may retain their esteem after he shall have departed from them. Nor should he trust too much to the uncertainty of courts at the present time; for we have in too many instances seen to our sorrow that federal courts, whenever they have had it in their power, or wherever they could, either by strained construction of the law, or by omissions of the law, wrong a plural family by giving to the first wife and her heirs that which should have been equitably divided among all the family, they have never missed the opportunity of doing it, thinking that by bringing oppression and injustice to bear they will succeed in discouraging the practice of this system of marriage. There is nothing in the faith of the Latter-day Saints or in the laws of God touching this matter that would prompt aught but justice and equality to all the wives and children. The duty of the husband is plain in this respect. And the duty of all wives and chil-