Mount Moriah, and there build an altar and offer him up as a sacrifice. Abra-
ham in this was tried as few men ever were tried; for his love was great for his
son whom he would naturally re-
gard 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 re-
ceived 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 willing-
ness 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 sea shore," 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 inher-
ance 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 pro-
vide 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 ex-
ample in all particulars; for it is not al-
ways as it was in the case of Abraham
that God has made choice of one par-
ticular 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 un-
certainty of courts at the present time;
for we have in too many instances seen
to our sorrow that federal courts, when-
ever 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 giv-
ing to the first wife and her heirs that
which should have been equitably di-
vided 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 dis-
couraging 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 equal-
ity to all the wives and children. The
duty of the husband is plain in this re-

spect. And the duty of all wives and chil-