

are pregnant with importance and that are full of interest to every reflective mind.

When Abraham died, Isaac knew that he was a man of God; he had unquestionably heard his father talk over communications he had had with God, and he doubtless knew very well, when he was taken by his father to be offered up as a sacrifice, that it was in obedience to a commandment of God; he knew very well that his father had communications with the Lord and received revelations from him, and that he had distinct and correct ideas also in regard to the future. Jesus, you will remember, in speaking of Abraham, said, "Abraham saw my day, and was glad." Abraham had promises made to him pertaining to the land of Palestine, that were not really fulfilled in his time; and Stephen, soon after the Savior of the world died, in talking about Abraham, said that God had promised it to his seed; and yet, says Stephen, the Lord "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and his seed after him, when as yet he had no child." There are men now living among the descendants of Abraham, who expect to see that promise fulfilled, when his descendants will again inherit that land of promise, and when all things spoken of by the mouth of the Prophets will be accomplished. The measuring line will yet go forth again in Jerusalem, and Jerusalem will yet be inhabited on its own place, even in Jerusalem. Abraham will yet realize the fulfillment of the promises made to him and will stand in his proper place and position as their father and the proper representative of his seed in the grand jubilee in this earth, when the purposes of God shall be accom-

plished pertaining thereunto.

In connection with this it was said on a certain occasion, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." We also find a statement in the Book of Doctrine and Covenants, referring to father Joseph Smith and others, who it is said "sitteth with Abraham at his right hand." Consequently Abraham lives, and not only Abraham, but father Joseph Smith, as well as many others of our brethren with whom we have been acquainted, who have died true and faithful to the cause. From another revelation, pertaining to one of the High Councils that was organized, we learn that God had taken them to himself and that they retained their Priesthood, that it belonged to them, and no man could take it from them, and that they were with the Lord.

In relation to these things there is something very interesting to all right-minded persons who are good and faithful Latter-day Saints. We believe that these men of whom we have spoken, as well as Adam, Seth, Noah, Enoch, Methuselah and all "the Church of the Firstborn whose names are written in heaven," have their proper position there, as well as the Apostles who lived cotemporary with the Savior. Of these worthies it is said that when Jesus shall come they will come with him, clothed with power and glory. In another place we are told that they, the Apostles, will "sit upon twelve thrones, judging the twelve tribes of Israel."

Again, there are other things associated with these matters, all bearing more or less upon the same points. When God selected Joseph Smith to open up the last dispensation, which is called the dispensa-