

by no less a personage than the one I have named. That Prophet who had such great power while he remained on the earth—that had power to call down fire upon his enemies—that had power to call fire from heaven and consume the sacrifices—that Prophet who was wafted to heaven in a chariot of fire—that same august personage has been sent from the eternal worlds with this important message to the children, that we might extend a helping hand to our fathers that are dead, that they might be benefited, as well as we, by the great plan of human redemption.

Now, the great and grand question to be understood by us is, Wherein do the children benefit the fathers? In what respect, how, and in what manner are their hearts turned to them? And also, on the other hand, in what way can the fathers benefit the children? For not only the hearts of the children have to be turned to the fathers, but the hearts of the fathers are to be turned to the children. Both of these objects are to be accomplished in the great mission given to Elijah.

Let us first inquire, In what way are the children that are upon the earth to be benefited by their fathers that are dead? I have already told you. Had it not been for the fathers that are dead, where would have been the Priesthood?

Could we have got it from the Church of Rome? No; for it never was restored to them. Is there any possible way by which the people calling themselves Latter-day Saints could have been benefited by the authority and Priesthood of heaven, unless it were through our fathers who were sent from heaven, holding the authority and conferring it upon the children, that they might officiate in behalf of those who died without the knowledge of the Gospel? There is no other way; and this is the way we

obtained it; and we have certainly been benefited by it, and the hearts of our fathers holding the Priesthood have really and truly been turned unto us. While they lived upon the earth, they looked down through the dark vista of ages, and beheld their children in the last dispensation, and the work they were to accomplish. They beheld the time when all things in heaven and on the earth, that are in Christ, should be gathered together in one; and they called it “the dispensation of the fulness of times:” in other words, a dispensation that includes all other dispensations. Do you understand that? For instance, the former dispensations that have been upon this earth have been dispensations only in part: they were calculated in their nature to accomplish certain objects upon the face of the earth, but they never embraced the fathers and the children down to the end of time.

In the last dispensation of the fulness of times all other dispensations will be consolidated. It will be the winding-up dispensation of this earth, introduced before the great and terrible day of the Lord comes. It will be a dispensation that will take hold of the fathers back to the earliest ages of the world. It will be a dispensation in which the keys that were committed to the Apostles in the ancient days will be delivered to chosen ones—a dispensation in which all the keys and powers held by all the ancient Prophets will be delivered—a dispensation that will reach back unto the days of Moses, and that will take hold of patriarchal keys, and the righteous institutions of those that lived in the days of the flood, and back to the days of our father Adam; and there will be keys and powers restored once revealed to him. All these dispensations could not be perfected without the grand dispensation of the fulness of times that will encompass all the