

own heart, I have no desire to speak my own words or to impart unto you my own natural wisdom; but it is the earnest desire of my heart that I may impart instruction according to the mind and the will of the living God. This I cannot do unless God shall grant unto me the inspiration of his Spirit at the very moment, and this will depend in a great measure upon the hearers as well as upon the speaker. If the people have faith in God, and pray unto him, exercising that faith, he may give them something that will be instructive to their minds; but if they have not faith the Lord may not see proper thus to impart.

We are permitted, Latter-day Saints, to live in a very peculiar age of the world. It is called by us, the dispensation of the fulness of times. Many dispensations have been revealed to the inhabitants of the earth in past ages, and God has given, from time to time, since the creation, much instruction to the people. What I mean by a dispensation, is power, authority and revelation given from Heaven to direct and counsel men here on the earth. This has been given at different ages of the world, and the instruction which God has given has been in accordance with the circumstances of the people, the revelations and instructions which he has given being different at one period from those given at another. When I say different, do not misunderstand me. Many of the revelations of God are unchangeable in their nature, and are adapted to all dispensations; but many commandments have been given that were adapted only to the dispensations in which they were revealed. I will name some of these.

For instance, when some sixteen hundred or two thousand years had passed away, from the creation, the

world had become very much corrupted in the sight of God, so much so that what little history we have on the subject informs us that all flesh had corrupted its way upon the face of the earth. God gave a new commandment in that period, differing entirely from all former commandments. It was not adapted to any dispensation that had preceded it, neither would it be suitable for any future dispensation: it was intended for that particular period only. The Lord commanded his servant Noah to build an ark, according to certain rules and dimensions that he gave unto him, for, said the Lord, "I intend to destroy all flesh with a flood, except those who shall gather together into the ark which you shall build."

This was a new commandment. If there had been any sectarian preachers who then lived, and perhaps there were—for preachers who have not been sent of God seem to have been numerous in all dispensations—they would perhaps have reasoned with Noah in relation to this new revelation and commandment, and said to him, "What is the use now, of getting new revelation from God? You will not dispute, Noah, but what Enoch was saved and translated to heaven. He had enough revelation to save him, and cannot we be saved in the same manner that he was, without having any new revelation communicated to us?" I mention this, because such arguments are used at the present day in reference to the new revelations which the Latter-day Saints carry forth to the world. The people say, "You believe in the Book of Mormon as a new revelation, and that God has given new commandments. Have we not enough? Were not the people who lived in the days of Enoch, Abraham, Moses and the