

and disorganizes them, scattering the elements, and again brings them together by his power or by the laws he has ordained, and by his laws makes new creations, new worlds, and new universes, and inhabits them with myriads and myriads of intelligent beings. This is the work of the great Supreme Ruler of all things.

This we find out by reading the first two chapters of Genesis, as revealed anew, and many other things, of which we were profoundly ignorant, until God raised up this youth, this unlearned Prophet of the nineteenth century, to bring these things to light. By revelations given in ancient days, and renewed through this young Prophet of God, we learn that we, ourselves, did not begin to exist when we were born into this state of existence; we learn that we are of higher origin than that assigned by poor, unbelieving man. Contrast the ideas of the last few centuries with the ideas that God has revealed from heaven. They would make man look for his origin down to the very reptile and the worm that crawls upon the earth, and to the fish of the sea—as the first father, the first origin, the first oyster. Such is the reason of the learned of the last few centuries—the evolution theory; in other words, that which you learn from books, the creation of man's folly and foolishness. But when we learn through the revelations of God that instead of man's coming up from the poor worm of the dirt, he descended from that being who controls the universe by his power; that he descended from that being who is the fullness of all knowledge, and who sways his scepter over more planetary systems than there are sands upon the seashore. We are his offspring, we are his sons and his daughters, we are his children, he has begotten us, and we existed before the

foundation of the world. Who among the wise, and the great, and those who have studied as far as human wisdom can at present reach; who among them can tell the origin of life? Who among them can tell the origin of this intelligence in man, this reasoning power, and this perceptive faculty, that enables man to grasp not only a great many things pertaining to the laws connected with their own little earth, but enables him to launch out into the regions of space for hundreds of millions of miles and find out and understand many things that govern worlds afar off. Is there no man that can tell the origin of this Intelligence? Let the trained collegiate mind, whose lifetime has been occupied in study, come forth and tell us how man obtains the first principle of knowledge, how came knowledge to be connected with matter, how came knowledge connected with flesh and bones, and blood, and skin, and sinew? That knowledge—that intelligence is Godlike; God is the author, he is father of our spirits, and we were begotten before this world rolled into existence. Once we dwelt in the presence of our Father; once we were enabled to lift our songs of praise in the celestial world, from which we emigrated; once we dwelt in the society of an innumerable convention of angels, upon a world that had passed through its stages, its ordeals, the same as this world is passing through its various mutations. That celestial world from whence we came, is more perfect than this earth, it is organized after a celestial order, a higher order and glorified by the presence of immortal, glorified, celestial beings. That is our home, from that world we came. Here is our dwelling place for a season; to that world we will return, to that being by whom we were begotten we will render an account; he who is our