than ours. We had a long experience, I
 suppose, in that world; at least, we know
 from that which our Father has revealed
to us, that we were born there; that this
intelligent being that has power to dis-
cern, power to reflect, power to reason—
that this intelligent being was born in
that previous estate.

These were some of the first reve-
lations given in this last dispensation.
The Lord did not wait several years, be-
fore he revealed unto us, in some mea-
sure, concerning our condition before we
came here. Hence, it was away back
in the year 1830, that this doctrine of
the pre-existence of man was revealed,
in greater fullness, than it was given in
the Book of Mormon. There are two or
three places in the Book of Mormon that
reveal the pre-existence of man; but not
in such great plainness, as was given
soon after the publication of that Book,
through the Prophet Joseph Smith, be-
fore the Saints began to gather, inform-
ing us that we were in reality the chil-
dren of our Father and God; that we
had a pre-existence in which we had
learned many very important principles,
connected with spiritual existence, be-
fore taking bodies of flesh and bones,
which was also necessary to afford us
a still greater experience. Now, in this
plan that God has devised for the ad-
vancement of these intelligent beings—
by passing them through various stages
of existence, under different circum-
stances, and in different conditions—he
gives them experience that they never
could have gained, had they remained in
the presence of the Father, in that world
which was celestial; in other words, we
were his offspring in that world, our spir-
tual bodies not having flesh and bones,
but being in the image of the Father and
Son—his own sons and daughters. He
had a great desire that we should be ed-
ucated and taught. He could teach us a
great many things in that world as we
teach our children; he could impart to
us a great many things—for there were
as many truths in existence in that day
as are in existence now; but truths were
taught to us, as we were capable of un-
derstanding them. The Lord felt anxious
that we might come up and eventually be
made like him, as it is written in the New
Testament, "Who shall change our vile
body, that it may be fashioned like unto
his glorious body." I have no doubt before
we came into this world, we had a great
anxiety, that we might be brought up
in the same way he was instructed and
taught, and led along, passing through
different conditions of existence, that we
finally might be counted worthy to be ex-
alted at his right hand, and receive the
fullness of his celestial glory the same
that he is in possession of and that we
might have all his attributes, dwelling
within us, as separate individuals and
personages, that he might exalt us like
unto himself. Now, there is a great deal
to be comprehended, when we are told
that we are children who will become
like our Father; that we were like him
in our first stage and condition of exis-
tence. We were there, as it were, children
without a fullness of knowledge; many
experiences had not yet been given to
us; but we were like him in our gen-
eral outline—the outline of our persons;
our general form was like him, "after
his image" etc. It is thus written in
the Book of Mormon, in that great vi-
sion to the brother of Jared, in which the
Lord condescended to take the veil off
his eyes. The brother of Jared had gone
up into the mountain, and had moul-
ten out of a rock sixteen small stones,