

therefore called the Mosaic dispensation; and Moses was the instrument made use of by the Almighty to introduce it, and it was revealed to him upon the mountain. And that law of carnal commandments and ordinances seemed to suit them a little better than the Gospel; they loved these carnal commandments better than the light, the truth, the revelation and spirit that was associated with the Gospel. And they could not come into the presence of God. If you remember, certain men at one time went running to Moses to complain of certain other men whom they said were prophesying; and Moses said to them, would to God that all the Lord's people were prophets; would to God that all could be inspired with that spirit of revelation that flows from him. Says the Prophet Joel, in speaking of the glory of the latter-day, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And upon the servants and the handmaids in those days will I pour out my spirit," etc. Now, they had a dispensation then called the Mosaic dispensation; and associated with that was a sprinkling of the Gospel. Once in a while the light of the day star would dawn upon the people, foretelling some things in which they and their children were interested; and that was manifest through certain men among them who were peculiarly inspired by God. But they did not have then a regularly ordained organization of the Melchizedek Priesthood as we have it. If a man received these things in those days he received it from God. A young man came to me to ask me some questions on this subject, and

I will here mention one thing I told him. These prophets had the Melchizedek Priesthood, but they did not have it in the regular organized form as we have it. Hence when Elijah was about to be translated—for that spirit and power was yet with him; it had not left the earth after Enoch's day, for many were translated besides him and his city—there were certain prophets scattered up and down among Israel, and as Elijah and Elisha were traveling together, Elijah said to Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. But Elisha said as the Lord liveth, and as thy soul liveth, I will not leave thee. And they went on together. And at Bethel the sons of the prophets at that place came forth unto Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace. At this place Elijah wanted Elisha to tarry, saying that the Lord had sent him to a place called Jericho; but Elisha made the same answer. Elijah at this place made the same request of his companion, saying the Lord had sent him on to Jordan; but Elisha would not be separated from his master. And they went on to Jordan together; and when they came to that stream, Elijah took off his mantle, wrapped it together and smote the water which divided, so that they went over on dry ground. And when they had passed over, Elijah asked Elisha what he could do for him before he should be taken away. Elisha, knowing that he had something to do and that he was about to be left alone, and that he might be the better prepared to perform the work before him, requested Elijah to let a double portion of his spirit rest