

hend them, that we may understand the position we occupy before God, before the world in which we live, and before the intelligences that exist behind the veil in the eternal worlds. We have a great and important mission committed unto us, and it is for us to seek to comprehend that mission and fulfill the various duties and responsibilities devolving upon us. The Lord has given unto us a form of government, an organization, priesthood and authority to enable us to perform these several duties, and he has certain plans, purposes and designs to accomplish pertaining to us, pertaining to this nation, to other nations, and to the world in which we live—pertaining to those who have lived and are now in another state of existence, and also pertaining to those who shall yet live.

The time in which we live is denominated in Scripture “the dispensation of the fullness of times,” wherein it is said God will gather together all things in one, whether they be things in the earth or things in the heavens. This dispensation embraces all other dispensations, all principles and powers, rights, privileges, immunities and developments that have existed among men in the various ages that are past. This globe did not originate with man, nor was it constructed, designed or manipulated by him, nor were any of its organisms, sentient or inanimate; for we are told that in the beginning God created the heavens and the earth and all that in them is: nor did this dispensation with which we are associated, nor have any of the dispensations associated with the works, plans or designs of the Almighty originated with man. After man had fallen, and it became necessary that he be driven from the garden, it needed the interposi-

tion of the Almighty, for as is said in the Book of Job, it was necessary to “deliver his soul from the pit: I have found a ransom.” That ransom was the Only Begotten Son of God who offered himself in the beginning to meet the demands of justice, to carry out the purposes of the Almighty, and to be a Savior and Redeemer to man. Adam was perfectly helpless in this respect, and it needed the direct interposition of the Almighty for the accomplishment of this object. In the patriarchal, or antediluvian age, when men were put in possession of any hope, any intelligence, any knowledge, or any revelation pertaining to God, these things did not originate with man, they came from the Lord and were given by inspiration; and when on account of the wickedness and corruption of mankind the old world had to be destroyed, a way was provided for a small remnant to be spared. By whom? By man? No. God dictated it. The Prophets prophesied about it. They taught the antediluvians as the people of this day are being taught, they warned them of the impending ruin that would overwhelm them, of the prison house to which they would go, and of the wrath and indignation of Heaven which would be poured out upon the peoples of the earth. It came to pass as they had declared. But God provided a way for the perpetuation of the human family. It was foretold to Methuselah that his seed should be preserved to perpetuate the human family upon the earth, and it was so. Noah, who was one of his descendants, fulfilled that decree.

Again, in later ages when the children of Israel were in bondage in Egypt, they did not originate the method of their own deliverance, or point out the way for its accom-