

that Eve had become mortal, that death had entered into her tabernacle, and the penalty that God had pronounced would be fully executed; that she would be thrown out of the garden and that they would be separated forever—that is, so far as this life was concerned. He knew this, and, fully conscious of all the consequences which should follow his partaking of the fruit, he partook of it. In doing so he was not deceived. He partook of it because of his desire to fulfill the commandments of God. God had given unto him this woman for a wife; they were bound together by immortal ties; but because of this act of hers there must necessarily have been a separation that would have endured as long as her mortal life endured. Adam understanding this, partook of the fruit, and as is said by the Prophet Lehi, "Adam fell that man might be, and men are that they may have joy." If he had not fallen; if he had not partaken of that fruit, there would have been no human race on the earth. He understood this, therefore he partook of it and accompanied his wife. It was a part of the plan that was understood in the heavens before Adam was placed in the garden. God by His foreknowledge understood perfectly that Adam, in the exercise of his agency, would fall. Therefore He prepared a Redeemer in the person of His Son Jesus Christ, who we are told was "a lamb slain from before the foundation of the world." God having seen that Adam would fall, that death would come upon him, and that a Redeemer would be necessary in order to redeem man from the effects of the fall—for unless there had been a Redeemer provided, Adam and all his posterity would have slept an eternal sleep, they would have been consigned to the

tomb, and there would have been no redemption therefrom because of the penalty that had been pronounced by the Father upon him if he committed this act—God knowing all this provided a Redeemer. That Redeemer was the Son of God, Jesus our Savior, in whose name we all approach the Father, in whose name salvation is given unto the children of men. It was arranged beforehand that He should come and perform His mission in the meridian of time—lay down His life, as it was known that He would do through the wickedness of bad men.

Now, it may be said, why did not God prevent man and woman from taking this course? Because, as I have before said, it was right that they should exercise their agency. God—shall I say could not? Do I detract from His majesty and His glory by placing a limit on His power? I will say that God would not, because it would be in violation of His own laws; it would be in violation of those eternal laws which our God Himself recognizes, for Him to have interfered and deprived man and woman of their agency. But, knowing the consequences of their actions, He prepared a way for their salvation and their redemption, and thus it is that we are born on the earth. It was part of the design that we should be subjected to all these afflictions and trials and ordeals that belong to this mortal state of existence. This was part of the plan.

I have been told by objectors that God ought to reveal Himself in fullness. Why does He not do it? Because if He were to do so, we should be deprived of the opportunities of proving our integrity which we now have. He has marked out the path for us to walk in. He has