

the world to come. It is our privilege to do so; we are here for this express purpose. The God who reigns in heaven is the father of our spirits and the God and Father of our Lord and Savior Jesus Christ; and we may become heirs of Him and joint heirs with Jesus Christ by complying with the requirements of the gospel that He has revealed. How plain and simple is the way of life if we will but open our ears to hear, our eyes to see, and our hearts to understand. God has revealed it; He has opened up the dispensation of the fulness of times, which will embrace within its purview all other dispensations since the world began. In this dispensation will be revealed the keys of the resurrection, which will enable men to go forth clothed with power to raise and bring forth the dead. The Lord has commenced this great work; we are engaged in it; and it will go forth until it covers the whole earth. The foundation of that kingdom which shall endure forever and ever is laid. The principles of the kingdom have gone forth, and have touched the hearts of many of the children of men—one of a city and two of a family—and they have been brought together from the nations of the earth to the valleys of the mountains, as was foretold by the prophets thousands of years ago.

Jesus told the Jews that Abraham saw his day and rejoiced in it. They queried with Him as to how he—not fifty years old—could know anything about Abraham, who had been dead so long. Jesus said—"Before Abraham was, I am." This seemed to puzzle the Jews; they did not understand the principle of pre-existence and that Jesus, who was then clothed with flesh, had possessed an existence in the spirit world, that he was the firstborn of many sons, and had been

born before Abraham in the spirit. Jesus understood it, and once in a while, as in that case, he spoke upon the principle. The Jews prided themselves on serving the God of their father Abraham, but Jesus told them that the God of Abraham, Isaac, and Jacob was not the God of the dead but of the living, thus teaching them plainly the principles of the resurrection.

I will now say a few words with regard to partaking of the sacrament. This ordinance was instituted by our Savior, and his followers were commanded to partake of it in remembrance of Him. But how many of us partake of it regardless of Him in commemoration of whose death it is administered! I have seen some of the Saints take the cup very irreverently—blessed and consecrated as it is—and drink to quench their thirst. I do not suppose that such persons think any more about our Lord and Savior than they do when drinking on ordinary occasions. To say the least of such conduct, it is highly improper and irreverent. I have seen brethren and sisters partake of the sacrament with their gloves on, and in a very careless attitude, stretching out the left hand. You should always put forth the right hand when taking either the bread or the cup; and you should take off your hats if you have them on, and partake of the consecrated emblems with reverence, and remember that you do it in commemoration of the death, sufferings, and resurrection of our Lord and Savior Jesus Christ, who will yet rule and reign on this earth, King of kings and Lord of lords. Would I partake of the sacrament with my hat or gloves on? No; I would take them off, and let my soul ascend in prayer and thanksgiving to my heavenly Father that I had been permitted to partake