

great extent, depend their actions in this life.

It has been argued that because we have no recollection of any previous state of being, our existence must, therefore, have commenced at our birth—that that was the inception of existence so far as we are concerned. This is the general belief throughout Christendom. No body of worshippers who call themselves Christians, that we have any account of, have any belief in a pre-existent state for man. They consider his birth into mortality as the beginning of life for him. Yet the belief is universal among them that Jesus Christ, the Son of God, and the Redeemer of the world, had a pre-existence. It is the cornerstone of their faith. If Jesus did not have life till He appeared in mortality, then their faith in Him is vain, for He would not be God. But they profess to believe that He is God, the Son; that He dwelt in the heavens and was the Creator of all things before He took upon Himself humanity. In believing this they are correct. But why they should be willing to believe this concerning our elder brother Jesus, and at the same time be unwilling to believe that the whole family of man also existed in the heavens with the Father before they came here, is not clear. Those who saw the Savior while in mortality saw nothing in Him to distinguish Him particularly from other mortals. Doubtless those who were enlightened by the Spirit of God could perceive evidences of His superiority over ordinary men, and of His divinity. But did Pilate? Did the Pharisees and Scribes? In the eyes of the latter classes He was a common man and a vulgar impostor who deserved an ignominious death. His divine glory was veiled from mortal

eyes. Would anyone have suspected from the appearance of the Savior, from His teachings, from His treatment of His disciples, that He differed so widely from them as to be of an entirely distinct species? Certainly not. He taught to them and to others the great doctrine of equality. If they would obey certain laws, conform to certain requirements, they were to be His equals, that is, be one with Him, as He would be one with the Father. In this teaching He offended the Jews. Their dislike to these ideas of His, found expression in the words: "that thou being a man, makest thyself God." His disciples had the right to think from all that He taught, that if He had been with the Father before coming into this mortal life, they also had been there. If they were to be so closely associated with Him in the great future what was there to suggest to them that they had not been intimately connected with Him in the past? If He had been chosen from before the foundation of the earth to do the work which He was then doing, what inconsistency would there be in their being chosen also, as His ministers and associates, at the same time? To look at them as they traveled and labored together throughout Jewry, there was nothing unreasonable in the idea of their common origin.

The Lord Jesus was undoubtedly selected for the great mission of redeeming the world, because of His great qualities and His peculiar fitness as one of the Godhead. It is written of Him: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Who were his fellows? Were not all the distinguished of heav-