

en's sons there—they who afterwards made their appearance on the earth as Prophets, Apostles and righteous men? If He was chosen above all His fellows, and anointed with the oil of gladness, is it not consistent and reasonable to suppose that His faithful Apostles were also chosen and anointed to perform their part in the great drama of human existence for the enactment of which the earth was to be prepared? If He had companions in the heavens, or to use the language of the Scriptures—"fellows," is it reasonable to suppose that He left them there while He came down here and took upon Himself mortality? Does it violate in the least any idea that we derive from the sacred records, to think that His "fellows" also came here, and, as He did, also obtained mortal tabernacles?

If we grant that His "fellows" in the heavens came here, as He did, and obtained mortal bodies, what shall we say of the undistinguished millions who have crowded their way forward into mortal life from the beginning? Shall we divide humanity into classes, and say one class had a heavenly existence before coming here, while another class sprung into existence at mortal conception or birth? If we are not justified, by either Scripture or reason, in placing the Redeemer of the world in a class by Himself, so far as pre-existence is concerned, and in separating Him in this respect from His "fellows," how can we find warrant for dividing the rest of the family of God, into two classes—one as having a pre-existence, and another as not having any life till they arrive here?

If it were possible for the Lord Jesus to descend from the mansions of glory and take possession of a mortal tabernacle, and be born of a

woman in the shape of an infant, is it not equally possible that we all did the same? Everything that we know concerning the mysteries of this life justifies us in thus believing. But we are not left to speculation upon this point. God has revealed this in great plainness. The Bible proves to us that Jesus existed with the Father, and that He descended from His high estate in the regions of glory to become a mortal man; for He speaks Himself in praying to the Father, of the glory he had with the Father before He came here, that glory having been revealed to Him. Now, is there anything difficult or incomprehensible in the thought, that we all in like manner, existed with the Father, and with our Lord and Savior Jesus Christ, before we came here? The Lord in speaking to Jeremiah, reveals to him in great plainness, that he had a pre-existence. In the first chapter of Jeremiah, He tells him that before he was formed in the womb He knew him, that He chose him to be a Prophet, that he had been designated for the work that he had to accomplish; and thousands of others among mankind have felt—though they knew nothing by recollection of their previous existence—that they were called and designated and destined to accomplish great works upon the earth.

The revelations that have been given unto us as a people have communicated this doctrine unto us. We are taught in the record of Abraham, which has been translated and given unto us, that prior to man's coming upon the earth, he had an existence with the Father, and that we all, all the inhabitants of the earth, every man and woman and child that has ever been born upon the earth, or that ever will be