

seeing they judged themselves unworthy of eternal life, and the Gospel of Jesus Christ, and revelations, and communications with him, he placed them under a law of carnal commandments and ordinances, placing a yoke on their necks, which one of the ancient Apostles says, "Neither we nor our fathers were able to bear." He placed them under ceremonies and forms, and it was said, Do this and live; refuse to do it, and die.

This code of laws and ordinances was given to them under the auspices and direction of the Aaronic Priesthood; and the Melchizedek Priesthood was taken away from them to a certain extent, which deprived them of its succession, &c.

Still the spirit of revelation was among the Prophets that still remained among them; but, as a nation, they were placed under a system of carnal ordinances, because of their transgressions.

What was the law added to? It was added to the Gospel. This we should have known, if Paul had never said a word about it, because Moses held the keys of the revelations of God, could go into the mount of God, and by that power led seventy Elders of Israel into the presence of God, and they saw the God of Israel. I know that the law was added to the Gospel on that principle, because the Gospel always was a power that enlightened the eyes of men, and put them in possession of revelation and communication with God, and that gave them a knowledge of things past, present, and to come.

We will pass by the time when they were under a law of carnal ordinances, consisting of burnt offerings and sacrifices, &c., and come to the time when the Gospel is again restored, and when a Priest after the order of Melchizedek, Enoch, Abraham, Noah, Moses, and Adam, again appeared upon the earth—namely,

the Son of God, who was "a priest forever after the order of Melchizedek." It was not necessary that he should be enabled genealogically to prove that he was of the seed of Aaron and of the tribe of Levi; but his Priesthood was after the order of Melchizedek, which was without beginning of days or end of years—a Priesthood not indebted directly to human descent, but one that administers both in time and eternity.

At the time Jesus Christ came upon the earth we find the same kind of revelations began to be made manifest—the same Spirit, and the same power, blessing, and the same communications with God. And hence, when he came he went forth baptizing, as John, his predecessor, had done. John said concerning him, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Did he do this? He did. When he made choice of his Apostles, he breathed upon them and said—"Receive ye the Holy Ghost." And they began to have visions and revelations, and the power of God was made manifest on them. Paul, in writing of this power, says—"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." By-and-by, Paul begins to let out some of these things. He says he saw the dead, small and great, stand before God, speaking of the resurrection, and the state of man after death, and the glory that awaits the faithful.