

perform that work, then it will be acceptable, and will be acknowledged in heaven, and be recorded in the archives of eternity; and when the books are opened it will be found in those books that that man or that woman has complied with the order of God's house, given heed to the institutions and ordinances of his kingdom, and having continued to do so to the end he or she can be saved.

God has also ordained that when he bestows upon the children of men spiritual gifts that they must be received in order; they must be given according to the laws and institutions of the church, through the administration of that authority and power that he has established here on the earth. Hence, Paul, in writing to the saints in his day, said to them on a certain occasion that he greatly desired to visit certain branches of the church in order that he might impart to them some spiritual gifts. Why not receive these spiritual gifts in some other way? Why not receive these great and choice heavenly blessings according to our own will? Because God is a God of order and his house is not a house of confusion. If he desires to bestow any great, choice heavenly gift upon his servants and handmaidens he has ordained an authority and set that authority in his church, and through the administration of the ordinances that pertain to that heavenly gift they may be made partakers thereof.

God has promised in the sermon on the mount a very great blessing to the pure in heart—"Blessed are the pure in heart: for they shall see God." How great is the blessing that is here pronounced! They shall see God. God is a being who is willing to reveal himself, even to his children here on the earth. If they will abide by law, give heed to the ordinances that he has ordained, and walk in consistency

with the principles that are revealed, they may come up to that high privilege here, in time, that the veil will be taken away and their eyes can look on the face of the Lord, for they are pure in heart. I know it is written in other places that no man hath seen God at any time. In the book of Exodus it is written that, "no man shall see my face;" and then again, the same book says that Jacob saw God face to face and talked with him. Again it is written that Moses talked with the Lord face to face as a man talks with his friend. How shall we reconcile these passages of scripture? If we take the scriptures in their true import, and according to the general tenor of their reading, they are easily reconciled. No natural man hath seen God at any time. A natural man could not behold the face of the Lord in his glory, for he could not endure it; but when a mortal man or woman here on the earth has put away the natural or carnal mind; when he or she has put away all sin and iniquity, and has complied with the laws and commandments of God, then, like Jacob of old, he or she may see God face to face, and, like Moses, talk with the Lord as one man talks with another. It is written here in this book which you and I have received as a part and portion of our rule of faith and practice, "The Book of Covenants," as follows: "Verily, thus saith the Lord: It shall come to pass that every soul that forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am; And that I am the true light that lighteth every man that cometh into the world; And that I am in the Father, and the Father in me, and the Father and I are one." Again it is written in another revelation: "And inasmuch as my peo-