

Therefore, in the ordinances thereof, the power of godliness is manifested.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel.

It is not my design this morning to speak very lengthily, but it is my great desire, during the time I may speak, that I may have the faith and prayers of all the Latter-day Saints present, and of every person who desires to be edified and instructed. It is also my desire that I may have a portion of the Holy Spirit to rest upon me, that the words which I may speak may be instructive and edifying to those who hear. That is the object of speaking, the object of hearing—to be edified.

From the passages I have read, we learn that God, in all ages of the world, has had a Priesthood on the earth, that is, a Priesthood after the order of his Son, sometimes called the Priesthood after the order of Melchizedek; and that connected with this Priesthood, in all dispensations, there is a lesser Priesthood, called sometimes the Priesthood after the order of Aaron, or the Aaronic Priesthood, which is merely an appendage to

the higher Priesthood of Melchizedek; in other words, it is included in the Priesthood of Melchizedek. It is more especially called the lesser Priesthood, because those holding it, and being in possession of no higher authority,

can only obtain a certain portion or measure of the blessings that the Lord has in store for his people; it can proceed so far and no farther; it is limited in its nature, its power, its ordinances and its ministry. But when combined with the higher Priesthood after the order of Melchizedek, it then can receive all the blessings that are ordained of the Almighty to be bestowed upon his people in any dispensation. Like unto the Melchizedek Priesthood, it is everlasting in its nature, not given for time alone, to be exercised here for a few years upon the earth and then cease, but it continues forever, with the Priesthood which is after the holiest order of God.

The higher Priesthood after the order of the Son of God, we are told, in a modern revelation, holds the power to commune with the Church of the First-born that are in heaven, and that too not in a spiritual sense alone; or, as

some would infer, to commune with them without receiving any revelation, to commune with them without beholding their personages; but in the literal sense, even the same as one man communes with another. It holds not only the power of the ministration of holy angels to be seen personally, but also the power of beholding the face of God the Father, that through the power and manifestations of the spirit of God and of his angels we may be prepared to enter into the presence of God the Father in the world to come, and enjoy continual communion with him, and be crowned with the glory of the celestial kingdom, to stand in our place and calling to all eternity, in connection with all those who hold the Priesthood in the eternal worlds.

The Priesthood of Aaron, being an appendage to the higher Priesthood, has power to administer in