

voice, and calls upon my name shall see my face, and know that I am." He has ordained that in his holy House, in a Temple built to his name, these great blessings shall be made manifest to his servants and people. He has told us also the privileges of these two Priesthoods. The privilege of the lesser Priesthood is to see angels. How should they seek after this blessing? By merely praying, and acting dishonestly, full of covetousness, and all manner of evils clinging about us because of our traditions? Is this the way to seek for so great blessings? It is by giving heed to the instructions and laws that pertain to the teaching of this lesser Priesthood; and when this is done, we may claim the ministrations of holy angels.

Again, what are the promises made to the high Priesthood of the order of the Son of God? We are told, in the revelation given on the 22<sup>nd</sup> and 23<sup>rd</sup> days of September, 1832, that without the ordinances of this high Priesthood the power of godliness could not be made manifest to men in the flesh. For, says the revelation, "Without this Priesthood, no man can behold the face of God the Father and live." Again, says the revelation, "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."

Here then we perceive that one blessing of this high Priesthood is to behold the face of God the Father and live. And this blessing is, not merely for the persons holding the Priesthood, not merely for those who have been ordained, after the order of the Son of God; but every one that keeps "my commandments and

obeys my voice," etc. This is the privilege of the whole Church; it is the privilege of all the people of God, to sanctify themselves, to be obedient to his laws, and to behold his face, not only the face of Jesus, but of God the Father, and still live.

What means, says one, that passage in the Book of Moses, where the Lord, speaking to Moses, says, "Thou canst not see my face: for there shall no man see me and live," etc. This very passage is explained by new revelation. The Lord at that time became angry with the children of Israel, and he decreed that no man of that whole congregation should behold his face at that time. Hence the Lord said to Moses, "Thou shalt not behold my face as at other times." How plain that little sentence of new revelation is, showing that Moses had, at other times, enjoyed that privilege, and that it was the privilege of the Children of Israel to become sanctified, and to behold the face of God; but at that time, in consequence of their wickedness, he in his anger, forbade them that privilege. Soon after, he made a decree that all that congregation should be left without this privilege, and he took his presence away from them, because of their transgressions and rebellions, that, had not the Lord withdrawn his presence from them, they might have been totally destroyed. The Lord desired to remember his covenants with Abraham, Isaac and Jacob; for he promised them that he would bring up their seed to the promised land; and in order that he might do this he determined not to go up in their midst; for should he do so, he might break forth upon them, and utterly destroy them.

Now we have a promise given to us, that when we are redeemed, and