

this principle is given to men to lead them in the paths of life, to instruct and prepare them for that celestial glory where God the Father dwells, and Jesus, the mediator of the new covenant, and those of the holy Priesthood who have lived before in different ages, who exist now and who will exist throughout the eternities that are to come. It places us in relationship to all these beings, and we feel that we are one with God, one with Jesus, one with the ancient Apostles, Prophets and Patriarchs, one with the men of God that have had the holy Priesthood in the different ages of time, and expect to be one with them in the eternal worlds. We should also be one in accomplishing the purposes of God pertaining to the earth whereon we live. It is not easy for men, without a knowledge of these principles, to comprehend those things of which I speak, for as I said before, and so say the Scriptures—"No man knows the things of God, but by the Spirit of God;" and the Lord has revealed unto us, through very simple methods, the way whereby we can approach unto him. Who is there among men, with all their wisdom and intelligence, that can comprehend God? Who understands his laws and his doctrines? Who knows anything about his purposes and designs? Why, it is as high as the heavens, it is deeper than hell, it is as wide as the expanse of the universe, it circumscribes all subjects, and comprehends all intelligence. Who knows it? Nobody, but those who are enlightened by the spirit of revelation that proceeds from God. How did men in former times obtain a knowledge of these things? By obedience to the laws of God, by submitting to his authority, by

taking up their cross and following him, and by searching diligently to obtain a knowledge of his laws.

We read a little about Abraham, as given to us in his history. What does he say about himself? "I, Abraham, having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed."

We read in the revelations given unto us by Joseph Smith, that he was ordained by Melchizedek, and the Bible tells us that he was blessed of Melchizedek; and Paul in speaking of Abraham and Melchizedek, says: "The less is blessed of the greater," and that, although Abraham was a great man, and had great intelligence, great knowledge and many communications from God, that Melchizedek was yet greater than he, and had more intelligence, and knew more of God. What is the result? Why, the Lord gave to him the Urim and Thummim, whereby he was enabled to inquire of the law of God. What law? The same principles that existed in that day were the same that existed in the days when Jesus came upon the earth.