

no beginning to the Priesthood itself, being handed down from all eternity, being in existence in all of the worlds that were worthy of having the Priesthood and authority from God. The reason for my making this observation is to clear up one point which may perhaps trouble the minds of some of the Latter-day Saints.

You have read in the revelation given on the 22nd day of September, 1832, that without the Priesthood and the ordinances thereof, the power of godliness is not manifested unto men in the flesh. You have also read in that same revelation, that without the ordinances of that Priesthood and the power thereof to administer to the children of men no man could see the face of God the Father and live. When you read this plain saying your minds may have reverted back to the days when there was no Priesthood so far as ordination was concerned, on this earth, I mean the ordination that took place here. You find a little boy, Joseph Smith, calling upon the name of the Lord, in the spring of the year 1820, before he was not yet fifteen years of age; and the result of his calling upon the name of the Lord was that a pillar of fire appeared in the heavens above him, and it continued to descend and grow brighter and brighter, until it reached the top of the trees that were growing around about where he was praying; and so great was the glory of this light that this lad, this youth, this boy, seemed to feel almost fearful lest the trees themselves would be consumed by it. But it continued to descend until it rested upon this lad and immediately his mind was caught away from the surrounding objects, was swallowed up in a heavenly vision, in which he saw two glorious per-

sonages, one was the Father, the other was the Son.

"No man without the Priesthood, can behold the face of the Father and live."

Now, this has troubled the minds of some of the Latter-day Saints. "How is it, (say they) that Joseph lived, after having seen the face of the Father, after having heard the words of His mouth, after the Father had said unto him, 'He is my beloved Son, hear ye him.'"

If you had thought upon this other subject, namely, that Joseph had been already ordained before this world was made—to what Priesthood? To the Priesthood after the Order of an Endless Life, a Priesthood that is everlasting, a Priesthood handed down, that had no beginning, a Priesthood after the holiest Order of God, a Priesthood that was after the Order of His Only Begotten Son. If you had only reflected that that same Priesthood had been conferred upon him in the councils of the holy ones before the world was made, and that he was ordained to come forth in this dispensation of the fulness of times to hold the keys of authority and power of that high and holy Priesthood—that he was ordained to come forth and perform the work that God intended to accomplish in the latter times, then the mystery would have been cleared up to your minds. He was not without the Priesthood in reality; but was a man chosen, a man ordained, a man appointed from before the foundation of this world, to come forth in the fulness of times to introduce the last dispensation among the children of men; to come in order to organize that kingdom, that was predicted by the ancient Prophets, that should stand forever; to come to fulfil the great and glorious work of preparation for the