

lasting Gospel and the restoration of the Priesthood in its fullness, that Melchizedek Priesthood which Moses held, and through which he exercised such mighty power among the children of Israel. And it was God's design—if the people would have submitted to it, if they would have received the message that He sent unto them through John and afterwards through His beloved Son—to have restored the Kingdom even to Israel, and to have built up the Kingdom in great power and glory upon the earth. But instead of receiving the Gospel and the Melchizedek Priesthood, they actually destroyed the Son of God. But before they destroyed Him, they destroyed the heir of the Priesthood of Aaron, John the Baptist, who was a direct descendant of Aaron, and by virtue of this descent held the keys of that Priesthood, and exercised the authority and power thereof among the Jews. Not content with rejecting the Son of God, they rejected even John, and the Aaronic Priesthood as well as the Melchizedek Priesthood was taken from the midst of the Jews, and they have remained without Priesthood from that day until the present time, even the Aaronic Priesthood having been withdrawn from their midst—the authority to officiate in the ordinances pertaining thereunto.

Now, this Priesthood which God has restored in these last days through Peter, James and John, is the Priesthood that continueth in the Church of God in all generations. The Church of God cannot be without it; for without it the power of Godliness is not made manifest to men in the flesh. A people can progress to a certain extent with the Aaronic Priesthood, but there is a limit to their progress. There are

bounds beyond which they cannot pass. They cannot attain to the fullness of the glory of God the Eternal Father, without the presence of the Melchizedek Priesthood; for as I have read in your hearing, "This greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; Therefore in the ordinances thereof," [that is, in the ordinances of the higher or Melchizedek Priesthood] "the power of godliness is manifest." This cannot be manifest without that higher Priesthood, without the power which accompanies it. "And without the ordinances thereof," the revelation continues, "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."

Without this Priesthood, without its ordinances, without its powers, without its gifts, "no man can see the face of God, even the Father, and live." Therefore it is essential that, if a people should be exalted unto the presence of God, they should have this Melchizedek or greater Priesthood, and the ordinances thereof, by the means of which they are to be prepared, or they shall be prepared to enter into the presence of God the Father, and endure His presence.

Now, Moses taught this plainly to the children of Israel in the wilderness. He endeavored to impress upon them the importance of so living as to retain this Melchizedek Priesthood in their midst—to so live as to conform to the law, or laws, and requirements of this Melchizedek Priesthood. Says the revelations, He "sought diligently to sanctify his people that they might