

unto the Son of God; abideth a priest continually." And, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." "He whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better."

Abraham had the gospel and was the father of the faithful, yet Melchizedec was greater than he—greater in the priesthood and in the gospel.

We will now inquire a little about Moses—a deliverer that was raised up to Israel who was set apart to deliver his people from the bondage under which they groaned in the land of Egypt. The Lord spake to Moses and sent him to Pharaoh, and kept sending him from time to time until Pharaoh let Israel go, and Moses was their leader, and led them forth out of the land of Egypt.

How did Moses know about this deliverance? How did he know how to give Israel instruction and revelation? Because he had received it himself; the Lord had spoken to him, and had revealed his will to him, and manifested his purposes to him from time to time. When the Lord first called him he felt incompetent for the task and answered the Lord as follows:

"And Moses said unto the Lord, 'O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue.' And the anger of the Lord was kindled against Moses, and he said—Is not Aaron, the Levite, thy brother? I know that he can speak well. And he also cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Thus Moses led the people out from the bondage of Egypt, by visions, by revelations, by the voice of God, by the manifestation of the power of God, with a high hand and outstretched arm he led them out, and destroyed the Egyptians when they assayed to follow them, after smiting them with plagues and various afflictions that overtook them in consequence of their rebellion against God and the testimony Moses delivered in their midst.

How was it that Moses understood anything about the will of God, in the leading forth of that people? It was because he had the gospel, which is a principle of revelation as we have before stated, and through it intelligence was communicated unto him.

But you say you would like to see something from the Bible to prove this. I should think what has been already said in illustration of this great leading principle, is sufficient to satisfy anybody. It satisfies me.

But I will give you a little of the Bible touching Moses having the gospel. Paul says, "But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?" "So we see that they could not enter into in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Here Paul not only declares they had the gospel as well as us, but he makes use of them as an example to all unbelievers.

We will now touch upon a lesser dispensation, if you please to call it by that name, and try to find out how that happened to come. I speak of that dispensation that existed previous to the ushering in of the gospel, as people suppose.

Paul says, "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "Wherefore then serveth the law? It is added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." He further writes on this subject, saying, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, and could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation."

What was the transgression of ancient Israel? They rejected the teachings of Moses. When he came down from the mount where he had been talking with God face to face, he found the people had made unto themselves a golden calf, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." They had forsaken God the fountain of living waters and hued out to themselves cisterns—broken cisterns that could hold no water. And Moses was wroth with them, and so was the Lord, who was about to destroy them, but Moses plead with him, and he spared them. But seeing they judged themselves unworthy of eternal life, and the gospel of Jesus Christ, and revelations and communications with him, he placed them under a law of carnal commandments and ordinances, placing a yoke on their necks which one of the ancient apostles says, "neither we nor our fathers were able to bear." He placed them under ceremonies and forms, and it was said—do this and live, refuse to do it and die.

This code of laws and ordinances was given to them under the auspices and direction of the Aaronic priesthood, and the Melchizedec priesthood was taken away from them to a

certain extent, which deprived them of its succession, etc.

Still the spirit of revelation was among the prophets that still remained among them, but as a nation they were placed under a system of carnal ordinances, because of their transgressions.

What was the law added to? It was added to the gospel. This we should have known if Paul had never said a word about it, because Moses held the keys of the revelations of God, could go into the mount of God, and by that power led seventy Elders of Israel into the presence of God, and they saw the God of Israel. I know that the law was added to the gospel on that principle, because the gospel always was a power that enlightened the eyes of men, and put them in possession of revelation and communication with God, and that gave them a knowledge of things past, present and to come.

We will pass by the time when they were under a law of carnal ordinances, consisting of burnt offerings and sacrifices, etc., and come to the time when the gospel is again restored and when a priest after the order of Melchizedec, Enoch, Abraham, Noah, Moses and Adam again appeared upon the earth, namely: the Son of God, who was "a priest forever after the order of Melchizedec." It was not necessary that he should be enabled genealogically to prove that he was of the seed of Aaron, and of the tribe of Levi, but his priesthood was after the order of Melchizedec, which was without beginning of days or end of years, a priesthood not indebted directly to human descent but one that administers both in time and in eternity.

At the time Jesus Christ came upon the earth we find the same kind of revelations began to be made manifest, the same spirit, and the same power, blessing, and the same communications with God. And hence when he came he went forth baptizing as John his predecessor had done. John said concerning him, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." Did he do this? He did. When he made choice of his apostles, he breathed upon them and said: receive ye the Holy Ghost." And they began to have visions and revelations, and the power of God was made manifest on them. Paul in writing of this power says:—"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell, God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." By and by, Paul begins to let out some of these things. He says he saw the dead, small and great, stand before God; speaking of the resurrection, and the state of man after death, and the glory that awaits the faithful.

An angel of the Lord opened the prison doors and set Peter and some others at liberty. The angel of the Lord appeared to Paul in a dream and comforted him when he was in danger of being shipwrecked, and told him that not one on board should perish. How came they in possession of all this knowledge, and how came they to be such favorites with the heavens? It was all through the gospel.

We find the Apostle John driven as a poor exile and outcast to the isle of Patmos, in consequence of his religion, where he had to labor among the slaves in the lead mines, oppressed and bowed down in consequence of the tyranny and severity of his task masters; but he was in the spirit on the Lord's day, and the heavens were opened to his view and he gazed on the past, on the present and on the future—contemplating events that should transpire through every subsequent period of time until the winding up scene. He told of the time when the grave should deliver up its dead and when the sea should deliver up the dead that are in it; and all nations should stand before God and give an account of the deeds done in the body.

He told of Jesus Christ coming with his holy angels to execute judgment on the ungodly.—He told of the New Jerusalem that should descend from God out of heaven as a bride prepared for the bridegroom.

He told of the millennium, when not only the Saints should burst the barriers of the tomb, but come forth and live and reign with Christ a thousand years on the earth, when righteousness and truth should prevail and iniquity hide its hoary head and the power of God be made manifest, and every nation, tongue and people bow to the scepter of King Immanuel and all acknowledge him as Lord over all.

How did you know all this, John? "I had the gospel of Jesus Christ that restored this power to the earth—which unfolded unto me these things; and I have communicated only part of the things I saw."

This power was enjoyed, not only by the Apostles, as some suppose, but it existed among the Saints, and hence Paul, writing to the church says:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit; to another, faith by the same spirit; to another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh

that one and the self-same spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is Christ. For the body is not one member but many," etc. Consequently this spirit extended not only to the apostles and permanent disciples but to the whole church; the spirit being given to every man to profit withal. And what was that? It was the gift of the Holy Ghost, which Peter told the people on the day of Pentecost they should receive; for on that day he told them to repent and be baptized in the name of Jesus Christ, for the remission of sins, and they should receive the gift of the Holy Ghost. Why? Because says he, "The promise is to you and your children," etc.

"To us who are apostles," and to who else? "to you, and to your children." Who else? "To all that are afar off, even as many as the Lord our God shall call." You show me a people that the Lord our God does not call, and I will show you a people to whom this promise does not apply.

There is the gospel as I understand it; and wherever this principle exists, the principle of revelation and the knowledge of God, exists a principle wherein the righteousness of God is revealed from faith to faith; a principle that opens a communication between God and man; wherever this exists the gospel exists, and wherever this does not exist the gospel does not exist. It is a principle that places man into a legitimate relationship with God, who is our father: hence when Jesus taught his disciples to pray, he said: "When you pray, say, our Father who art in heaven, hallowed be thy name." He is the God and Father of the spirits of all flesh, and we are told to approach him as such, and have faith in him; and he says:—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Or, what man is there of you, whom if his son ask bread, will give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

By means of the gospel of Jesus Christ we are brought into a relationship with God. As one of the ancient apostles says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we will be like him; for we shall see him as he is." God is our Father, and a medium of communication has been opened between God and us; and inasmuch as we live our religion we shall be prepared at all times to receive blessings at his hands, and learn to understand correct principles in regard to our salvation as individuals, and the salvation of the human family.

John said among other things: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice: Fear God, and give glory to him; for the hour of judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." This angel had the same gospel to preach that Adam possessed, and the same that Enoch, Noah, Abraham, Moses, Jesus Christ and the apostles preached.

Joseph Smith, what did you proclaim? "I called on the Lord, and an holy angel appeared to me, and God revealed his will to me, and showed me the true position of the world religiously and every other way; and he told me what I was to do to obtain eternal life, and he told me what his designs and purposes were concerning this earth." What did he do besides? "He sent some of those who existed in former ages, who held the keys of the everlasting priesthood to administer to me, and set me apart." We read in this good book an account of Peter, James and John being with Jesus on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him." How happens it that you are upon the earth Moses, for we thought you were dead long ago? "I am not dead as you suppose, for I drank of that well Jesus spoke of, the water of which if any man drinks shall be in him a well of water springing up to eternal life. I hold the keys of the Melchizedec priesthood and the everlasting gospel that administers in time and in eternity, and after having got through with this world and its cares, holding still that priesthood behind the veil, I have come to administer to you, Jesus, James, Peter, and John on the earth."

In consequence of the same priesthood Elias was translated, and got associated with Moses behind the veil, and became his companion in bringing a message of comfort Jesus and his companions on the Mount. Peter, who held the priesthood while he was upon the earth, and after he left could come and administer to Joseph Smith, and impart to him the same blessings and the same power, and re-instate those principles and powers upon the earth that had been lost in consequence of transgression. What is it that we have received? We have received the everlasting gospel, the same that existed in the days of Jesus; and it is this that has enlightened our minds, enlarged our capacities, and given us a knowledge of the past and of the future, and it has thus revealed to us the purposes of God, and through the order, and organization of

this priesthood we are blessed, saved, protected, and upheld as we are at this day.

Why is it that the world rage? Why is it that the priests of the day are angry, that politicians are mad? It is because the Lord has set forth his hand to accomplish his purposes and bring to pass the things spoken of in the holy prophets.

As one of old has said, "Why do the heathen rage, and the people imagine a vain thing?—The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying—let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

The Lord will bring to pass his strange purpose, and accomplish the thing he has designed. It is for us to live our religion; to fully appreciate the gospel we possess, and fully obey its requirements, submit to its laws, and yield to its dictations; following the direction of the Holy Priesthood, which hold the keys of the mysteries of the revelations of God; magnify our callings, and honoring our God that we may be prepared to fulfill our destiny upon the earth, and be enabled to be a blessing to those around us, and to pour blessings upon our posterity, and spread forth the great principles of eternity which are calculated to bless, enlighten, enoble, and exalt all who will yield obedience to their dictates.

May God bless you all, and guide you in the way of truth, which I ask in the name of Jesus Christ: Amen.

EDUCATION.

BY ALEXANDER OTT.

There are subjects of a nature so grand and, at the same time, so pleasing, of a truth at once so high and self-evident, that, whilst argument the most profound, judgment the most correct, and eloquence the most persuasive, can only render them justice, and no more; even the feeblest advocacy cannot injure them, because they themselves speak to our best feelings with a force so irresistible that they find a response in every good man's heart—an advocate in every wise man's mind.

And among these sacred subjects, one of the most important and admired is Education, which is a blessing in itself and calculated to lead to farther blessings, as it constitutes the means of acquiring and of diffusing knowledge. To him, who has tasted its sweets—whose mind has been enriched by its vast and varied stores—who has learned duly to appreciate its influence and usefully to apply its powers, what boon more precious can this earth offer than knowledge; while he to whom unfortunately "its ample page has never been unrolled"—what regret more bitter can he suffer than to know that he is excluded from its blessed paths—what wish more natural, more ardent can arise within his mind than that his children should possess and avail themselves of the advantages that to him have been denied.

Lord Bacon says—"knowledge is power." But it is infinitely more, for knowledge well directed is virtue—knowledge beneficially applied is happiness. And thus knowledge combines within itself power, virtue and happiness.

Education is the superior endowment which enables the man to enter into the world; it is an inexhaustible treasure for all time and eternity. It serves as a sort of intellectual gymnastics for the development of the reasoning or thinking powers. Connected with talent education is the foot-stool on which genius occupies its lofty position in the temple of fame. It confers honors on mankind, and constitutes the quintessence of social and intellectual intercourse.

It is our happy privilege to live in times when science daily makes new and important discoveries and achieves fresh triumphs.—What the sages of the olden time never dared to expect—what it has been the labor of ages to accumulate and prepare, in our days we behold applied and carried out.

By the aid of science, man controls to a certain extent the power of the elements, while Nature, obedient, unveils her secret recesses at his bidding. By the aid of science, man crosses the ocean at his will. In vain the tempests rage, the winds howl, the tides try to impede his progress—his steady bark still holds its sway, propelled by a force of his own formation, independent of wind and tide. By the aid of science the extravagant wish of the poet is realized; time and space are, as it were, annihilated, and he who hailed the rising sun in the great metropolis on the shores of the Thames, may witness its setting in the mighty city on the banks of the Seine. By the aid of science, man explores the caverns of the vasty deep, penetrates into the lap of earth, or rises into the air higher far than ever eagle winged his boldest flight.

Nature gifted man with two hands, science multiplies them a thousand fold. Nature bestowed on man a limited portion of bodily strength, but she gave him mind and, therefore, grant him, but a spot on which to rest his lever, and with science he may move the vast globe from its axis.

A new and mighty agent has been called into operation, the creature, the servant of man. Its powers are such that what our fathers would have disputed as impossible, we witness with indifference as every-day occurrences; what our ancestors would have scouted as the wild dreams of a diseased imagination, are become realities, the advantages of which we enjoy; and in almost every domain of human knowledge, energy and research are crowned with success.