

because of the wickedness upon her face. It was more than he could endure without offering a supplication on behalf of the earth. He said: "O Lord, wilt thou not have compassion upon the earth," etc. And the Lord, we are told, could not withhold, and he sent forth an unalterable decree that he would again stand on the earth in the latter days and the earth should rest. This he unfolded unto Enoch, that when that period of time should be about to be ushered in, that he would send down out of heaven righteousness, that he would send truth out of the earth, and righteousness and truth should again be sent forth among the children of men to sweep the earth as it were with a flood, to gather out the righteous from all the nations unto a place that should be called Zion, or the New Jerusalem. Then says the Lord to Enoch, "thou and all thy city shalt meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks; and they shall fall upon our necks; and we will kiss each other; and there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."

Now, in regard to the Priesthood, let us not lose sight of this. In this book there is a promise made in the days of old Father Adam, that this Priesthood that he gave unto Adam and Seth and Enos, and all those holy men should be on the earth again in the latter days; the same Priesthood, not another one. But after Enoch and his city were taken up into heaven, the Priesthood was not destroyed out of the earth. Who held it, says one? A man by the name of Methuselah, one of Enoch's own children. Why did not he receive a translation with the city? How came Enoch's son to be left behind? Because of the promise which God had made to Enoch. He told Enoch that through his son Methuselah his seed should be preserved on the earth, when all flesh should be swept away by the flood. It was for this reason that Methuselah was left behind. Was he a good man? I have no doubt but what he was a very good man in many respects, but he had his failings and his faults like many other good men. He took glory unto himself. About what? He understood by the promise of God that his seed should remain on the earth until the end should come, and it was a little too much for him, it overcame him, and he boasted in his own strength, took glory unto himself; nevertheless not enough to destroy the promise made to him in regard to the eternal order of the Priesthood.

Methuselah begat Lamech, and Lamech begat Noah, who was ordained to the same Priesthood. Noah brought down the Priesthood through the flood, and he conferred it upon Shem. Now the order was to confer it upon the oldest, but was that order without conditions? No. Japheth was older than Shem, and yet Shem obtained the Priesthood. How is that, inquires one? Why vary from the order? Because Japheth was not faithful, and could not lay claim to the Priesthood that was appointed to be bestowed upon the first born. Shem received it, and no doubt conferred it upon a succession of men whose names are mentioned in Genesis down to the days of Abraham. Now, was that the only channel? No. The Lord, notwithstanding what was said about the first born, had other channels for the Priesthood besides the one that is named in the Book of Genesis from Noah to Abraham. For instance there was a certain channel or chain of Priesthood, of which Melchisedec was one link. Was Melchisedec the father of Abraham? No. Was he the grandfather? No. Was he either one of those personages that are named from the days of Noah down to the days of Abraham? No, unless they had two names. Melchisedec may have been a second name; but it seems the Priesthood after the order of the Son of God had been transferred to Melchisedec through his father as well as the fathers of Abraham. Now, says one, have we any account of this? Yes. It says, in the revelation given the 22d day of September, 1832, that Abraham received the Priesthood from Melchisedec, who received it through the lineage of his fathers, back to the days of Noah. Melchisedec, then, had a channel through which the Priesthood reached back to the days of Noah; Abraham had another chan-

nel in all probability through which the Priesthood was continued back to the days of Noah. That was two channels. Any other one? Yes. Here is the Book of Mormon. It is a history of a certain righteous branch that lived on the earth in the days of the Tower of Babel after the days of Noah, and rather before the time of Abraham. Then somebody had the Priesthood in this tower? Yes. Who was it? A man whose name is not given in the Book of Mormon. He is designated as the brother of a person whose name is Jared. How do you know but what he may have been a righteous man and yet not have had the Priesthood? I answer that without the Priesthood and the ordinances thereof the powers of godliness cannot be made manifest to man in the flesh. Did the power of godliness accompany those that were led forth from the tower? I think so. In what way? By a cloud in which the Lord came down and talked with the brother of Jared in various ways until the Lord condescended to take the vail from the eyes of the brother of Jared and he saw the finger of the Lord. He prayed still further, and he saw the personage of the Lord, the spirit of Jesus, not his flesh and bones, but Jesus appeared unto him in his bodily organization and said, "I am he that was prepared from the foundation of the world to redeem my people." This personage showed not only his finger and all the details of his spiritual person, but also his face. Did the brother of Jared behold the face of this personage without being administered unto by that everlasting Priesthood and the ordinances thereof? I think not. This then shows another channel through which the Priesthood is handed down between the days of the flood and the days of the Patriarch Abraham; three different channels are here named. How long the Priesthood that was conferred upon the brother of Jared and perhaps upon other male members of the Jaredites is not revealed any further than we read that among the various generations of the Jaredites there were certain men to whom the Son of Righteousness did appear. If He did, those to whom He appeared had the Priesthood, otherwise no man could see the face of God and live.

But now let us leave the Jaredites and come down to the days before Christ, say 600 years. We find a man by the name of Lehi who was filled with the power of God. Was the Priesthood given to him? Why, he saw God upon his throne surrounded by an innumerable concourse of angels. Is not this an indication that Lehi by the ordination of the higher Priesthood had been prepared to behold the face of God? I think so. Did He appear to have conferred that Priesthood upon any others? Yes. Nephi came upon the stage of action, and we read of his beholding the Son of God. He saw Jesus. He saw that He was born of a virgin, saw Him when He was a child, saw Him in His manhood going forth in His ministry among the inhabitants of Palestine, ministering in power and great glory in the land of His fathers. He beheld the Redeemer, therefore he must have had the Priesthood or the ordinances thereof administered unto him. By and bye Lehi passed away. Then two of the brothers of Nephi, namely, Joseph and Jacob, also saw the Redeemer's face as Nephi had seen Him and as Lehi also had seen Him, shewing clearly that the power of the Priesthood had been administered unto them, or else they never could have attained to this blessing. By and bye we read further on in the Book of Mormon that a Temple was built and Nephi was authorized to consecrate Jacob and Joseph, two of his own brothers, to the Priesthood, not to the Aaronic but to the higher Priesthood that led men into the presence of God. Read still further to the days of Alma and see what is there said about this Priesthood, this eternal Priesthood, the same as was conferred upon our father Adam. The same Priesthood was continued down upon the Prophets Lehi and Nephi that lived a little while before the coming of Christ, by which means the power of God was clearly made manifest. The Priesthood was also conferred upon the twelve disciples, not the Aaronic, but the higher Priesthood, who conferred it upon others from generation to generation, until the days of Mormon and Moroni. That traces the Priesthood on this western continent.

But now let us go back to the channels of the Priesthood from the

days of Abraham down to the days of Moses. The Lord ordained Abraham after His holy order by the hands of Melchisedec. Did it stop there in his lineage? No. If you were any of you as great a man as Abraham, who could stand in the presence of God and plead for promises in behalf of your children, would you not plead for the Priesthood to be given to them? I think so. The Priesthood then was continued down among the tribes of Israel from generation to generation during the time they were in Egypt, and before they went in to Egypt, and while they tarried in Egypt some three or four centuries. Why was not Moses ordained by that lineage? Because the Lord had another method; he had another channel besides the Israelites. Jethro, the priest of Midian, ordained Moses. Moses might have obtained it under the hands of some of his fathers, but he did not do it. Who were the Midianites? They did not belong to the descendants of Isaac, they were not the lineage of Jacob, but they were the children of Abraham through his wife Keturah. What! The Priesthood in another seed, in another channel beside that of the chosen seed! Yes. Jethro belonging to the Midianites enjoyed that Priesthood and it had been handed down through a legal succession—not through Abraham, Jethro never received the Priesthood through Abraham, that we have any account of—but he received the Priesthood from Caleb, Caleb from Elihu, Elihu from Jeremy, Jeremy from Gad. Gad received it under the hand of Esaias, Esaias lived in the days of Abraham and received the Priesthood under the hands of God, and conferred it upon a succession of individuals and it finally went down into the Midianite nation, and Jethro enjoying this privilege conferred it upon Moses. I presume Moses if he had been in Egypt might have got it through the other channel, but he had been a long time separated from his brethren and having a great mission to perform the Lord saw proper to give it through another lineage. Thus we see that the Lord though he has made promises to the chosen seed, though He has stated that it is the right of the first born among that chosen seed to claim the Priesthood, yet if they did not do it others might come and through their righteousness obtain it. Amen.

NOTICE TO CREDITORS.

Estate of Harriet F. Brown, Deceased.

NOTICE is hereby given by the undersigned, William Brown, administrator with the will annexed, of the estate of the late Harriet F. Brown, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said William Brown, administrator, etc., at the office of his attorney, Charles F. Blandin, No. 83, East Temple Street, in the City and County of Salt Lake.

WM. BROWN,
Administrator with the will annexed, of
of Harriet F. Brown, deceased.
Dated at Salt Lake City, Feb. 13, 1882.

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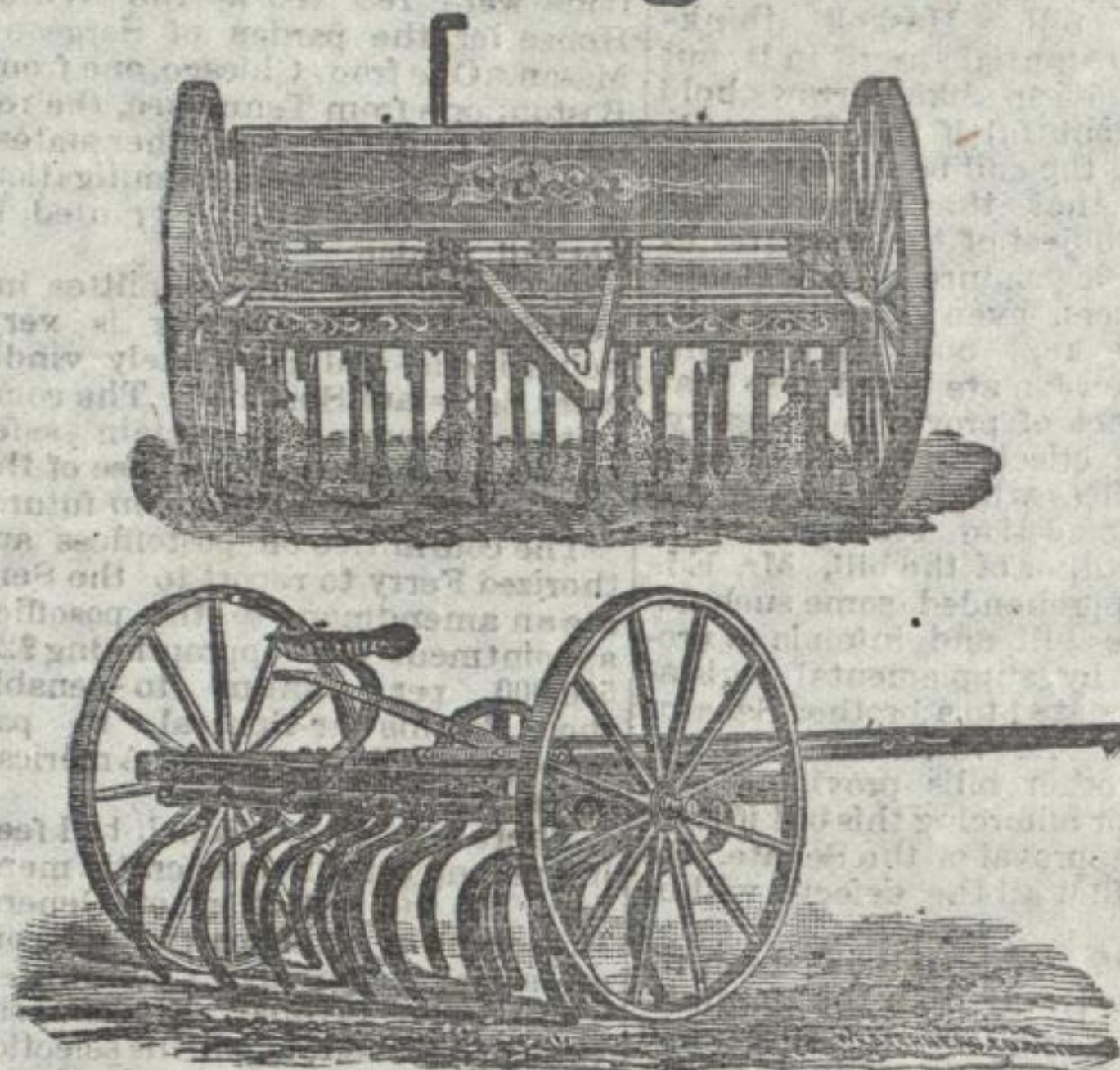
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