



A TREATISE

ON THE

Melchisedek Priesthood,

AND

THE CALLINGS OF GOD.

Respectfully Dedicated to a Gospel Ministry.

BY

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“And no man taketh his honour unto himself, but he that is called of God, as was Aaron.”—[HEB. 5-47.]

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INTRODUCTION.

In treating of this subject, I shall not govern myself by the opinions or doctrines of any party or people called orthodox by the professing Christian world; but endeavor to collect such facts from the inspired records as will tend to instruct the reader on the subject of the priesthood, or of a gospel ministry. In the United States, where there is free toleration for all religions, we find more sects or parties than in any other nation. Each party claims that their doctrines are in accordance with the inspired writings, and that a ministry is one part of their doctrine. Nearly all preachers claim that they are called directly to preach the gospel; others that they are called by the church in accordance with a God given order. It is a well known fact that the doctrines of the different sects or parties differ very materially one from the other, enough so to keep up a continued division, and also call themselves, collectively, the body of Christ or his church. The apostle asks, 1 Cor., 1-13, "Is Christ divided?" We ask every candid, reflecting mind to ask themselves the question whether it is reasonable to believe that God calls men to preach doctrines diverse one from the other, and thus become the author of all the confusion that is in the world? If God does not call them, then are there not multitudes making false pretensions to their fellow men. The word says, see that thou make all things according to the pattern showed thee in the holy mount, and we shall endeavor in this treatise to show the order of God from the word of inspiration and not from the opinions and mistakes of men.

THE
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CHAPTER I.

The first particular mention of a priest which we shall at present notice is found in Gen., xiv 18, which reads, and Melchisedek, king of Salem, brought forth bread and wine, "and he was the *priest* of the Most High God;" although mention is made of acts being performed by others, which exclusively belonged to the priesthood, as the offering of sacrifice by Abel and acts of others which implied the presence of the priesthood. Of Melchisedek Paul says, Heb. vii 3, that he was like unto the Son of God, abideth a priest continually. Of Christ he says, Heb. vii 24, But this man (Christ) because he continueth ever hath an unchangeable priesthood. Now please to bear in mind that Melchisedek and Christ were of the same order of priesthood, and that Melchisedek who lived in the days of Abraham was made a priest like unto the Son of God. Thus showing unto us and all men that the order of the priesthood of the Son of God existed in the world before he was manifested in the flesh. We shall not say more of Melchisedek now, but more hereafter when we come to speak more directly of the order of the Son of God. Paul writing to the Hebrews says, v. 1, For every high priest taken from among men is ordained for men in all things pertaining to God, that he may offer both gifts and sacrifices for sins. 4th v. "And no man taketh his honor unto himself but he that is called of God as was Aaron." Aaron was called by revelation as God spake to Moses, who consecrated and anointed him as a priest. Not to Moses' priesthood as a prophet and revelator but to offer sacrifice and minister in the priest's office. And as this was the order of heaven it is safe to infer that Melchisedek was set apart by some patriarch or prophet, as Shem, Arphaxad, Salah, Eber, Rew, Leruz, &c., or many of them were cotemporary with him. The question arises, If this was the order of heaven, where did Moses get his ordination? I answer from his father in law Jethro, who was the priest of Midian, Ex. iii. 1.

Christ, the great prophet, priest and king, called and *ordained* his disciples. John xv 16. And in the setting apart of men for this ministry the same order was observed that God had marked

out. We have also an example in the setting apart of Paul to the ministry through the Lord's servants as recorded in Acts, xiii 1-2-3. Now there was in the church that was at Antioch certain prophets as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Marien, which had been brought up with Herod the Tetrach and Saul. 2d. As they ministered to the Lord and fasted, the *Holy Ghost said* separate me Barnabas and Saul for the work whereunto I have called them. 3d. And when they had fasted and prayed, and laid their hands on them, they sent them away.

"*The Holy Ghost said*" is very emphatical. How did the Holy Ghost speak? Ans. Through those prophets present. Therefore they were ordained in accordance with the gifts and callings of God unto them. Peter says prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. This Melchisedek priesthood is also a royal or kingly priesthood. 1 Pet. ii 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. Zech. vi 13, speaking of things to be hereafter, says, "Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and *rule upon his throne* and he shall be a *priest* upon his throne." Surely such is the tendency of the Melchisedek priesthood. It goes to all nations and being after the power of an endless life men possess it in eternity. Note what the redeemed say, as recorded in the fifth chapter of Revelations. "Thou hast redeemed us by thy blood out of every nation, kindred, tongue and people, and hast made us *kings and priests* unto God, and we shall reign on the earth." Wherever the works accompanying this priesthood were wrought, it is safe to infer that the priesthood was there also, as its attendants were prophecy, miracles, healings, tongues, faith, wisdom and knowledge of heavenly things. These were of the powers of Godliness as manifest to men in the flesh, and go hand in hand with the great salvation promised through Jesus Christ our Redeemer. We ask when was our nation visited with the order of this priesthood to take therefrom kings and priests?

CHAPTER II.

At the head of all callings stands JESUS CHRIST "called of God an high priest after the order of Melchisedek." Heb. v 10. How different was the great captain of our salvation from the sons of men. With him there were no aspirations after greatness. Though he could have all power, yet he glorified not himself to be even a high priest, for "being found in the fashion of man he humbled himself as a man and became obedient in all things." For no man has a right to minister in the priest's office except he is lawfully called according to the gifts and calling of God unto him, as it is written Heb. v 4. "And no man taketh this honor unto himself but he that is called of God as was Aaron." 6th verse. So also Christ glorified not himself to be made an high priest. He did not seek the priesthood but the priesthood sought him, and he that said "Thou art my Son; to-day have I begotten Thee;" also *called* him to be an high priest; not only called him but confirmed the calling with an oath saying "The Lord sware and will not repent.

Thou art a priest forever after the order of Melchisedek." The scriptures speak of two priesthoods, one after the order of Melchisedek and the other after the order of priesthood conferred upon Aaron and his sons and their posterity after them, and both of these priesthoods according to the callings of God abide forever; first of the Melchisedek priesthood it is written "after the similitude of Melchisedek there ariseth another priest, who is *made* not after the law of a carnal commandment but after the power of an endless life." Heb. vii 15, 16. If Jesus Christ's priesthood was after the order of Melchisedek, then Melchisedek was after his order, for they were alike. Let us look at Melchisedek's priesthood, for he was *made* like unto the son of God by it. It did not come by father, it did not come by mother, it was neither born or begotten but confirmed on him according to the *callings* of God. Paul says, Heb. vii 3, without father, without mother, *without descent*, having neither beginning of days or end of life; but, *made* like unto the son of God, abideth a priest continually."

In the new translation this is a little plainer still. Heb. vii 3. "For this Melchisedek was ordained a priest after the order of the son of God, which *order* was without father, without mother, without descent, having neither beginning of days nor end of life." This testimony also removes an idea which many men have that the Melchisedean priesthood came by lineal descent among men. Let us find how Melchisedek got his priesthood, and much difficulty will be removed

In the revelations of Jesus Christ to this generation we are told that Melchisedek received the priesthood through the lineage of his fathers it being handed down from Adam according to the calling of God and that he (Melchisedek) conferred the priesthood upon Abraham. We are told in the commandments and revelations to the church that the order of this priesthood was confirmed to be *handed down* from father to son. That it was instituted in the days of Adam, and was handed down by ordinations. First, Adam ordained Seth when Seth was sixty-nine years of age, and Enos at the age of one hundred and thirty four. "God called upon Canaan in the wilderness in the fortieth year of his age and he met Adam as he was journeying to the place Shedolamech; he was eight-seven years old when he received his ordination." There was one that God called with his own voice, and yet it was forty-seven years before he was ordained to the priesthood under the hand of his great grandfather Adam, who continued to ordain his posterity as follows. Mahaleel at the age of four hundred and ninety-six years and seven days old; Jared two hundred years old; Enoch twenty-five years old, Methuseleh 100 years old. Thus we see that Adam from his long life ordained in seven generations. The next ordination mentioned was by Seth who ordained Lamech, the son of Methuseleh, at the age of thirty-two years. And Methuseleh ordained his grandson, Noah at the age of ten years. We are told that these were all high priests, and were all blessed of Adam in one assembly, three years previous to his death.

We are informed that this calling came by the voice of God. He called some, and commanded them to call and ordain others.

As the high priesthood after the order of the son of God is called the Melchisedek priesthood, we will cite the reader of this to something more said respecting this illustrious personage of whom such particular mention is made in the word of the Lord. Paul says, Heb. vii 4, "Now consider how great this man was, unto to whom even the patriarch Abraham gave the tenth of the spoils." First we quote from the 10th chapter of the book of Alma, "Now this Melchisedek was a king over the land of Salem, and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchisedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedek did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem; and he did reign under his father." Now there were many before him and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention.

In the new translation we have a fuller account of Melchisedek and of his calling and ordination, commencing Gen. xiv, 25. "And Melchisedek lifted up his voice and blessed Abram. Now Melchisedek was a man of faith who wrought righteousness, and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus having been approved of God he was *ordained* an high priest after the order of the covenant which God made with Enoch, it being after the order of the son of God; which order came not by man, or the will of man, *neither by father or mother*, neither by beginning of days or end of years, but of God. And it was delivered unto men *by the calling of his own voice*, according to his own will unto as many as believed on his name. Moses was a high priest after this same order. And although he was a lineal descendant of Abraham, yet his priesthood was not handed down from Abraham. The bible makes mention of Moses father in law being the *priest* of Midian, and in the revelations of Jesus Christ we are told that Moses was ordained under his hand. We have the ordinations from Moses back to Esaias who was cotemporary with Abram but he did not receive his priesthood either from being called through Abraham or Melchisedek. For it is written that Esaias was blessed of Abraham but received the priesthood under the hand of God.

This priesthood was instituted in the days of Adam, as we are told in the D. C., Sec. 3, p 18, and was confirmed to be handed down from father to son and rightly belongs to the literal descendants of the chosen seed. Who are the chosen seed? The most ancient person mentioned as the chosen of the Lord, was Seth. D. C., Sec. 3, p 19, who received a promise of the Lord that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth. Noah was a lineal descendant of Seth and one who had the priesthood conferred on him also, he being a lineal descendant of Seth, and being preserved

through the flood while all the seed of Cain were cut off. The whole family of man now living are descended from one who held the priesthood, which gives no right to one individual or family which the others do not possess, only as they are called according to the callings of God. All men are equal before the law in regard to the callings of God. See book of Mormon and 9th chapter of Alma toward the close.

“And again, my brethren I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his son, to teach these things unto the people; and those priests were ordained after the order of his son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea with that holy calling which was prepared with, and according to a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not have been for this, they might had as great privilege as their brethren. Or, in fine; in the first place they were on the same standing with their brethren. Thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the sons of men, that they also might enter into his rest, this high priesthood being after the order of his son, which order was from the foundation of the world, being without beginning of days or end of years; being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of *grace, equity and truth*. And thus it is. Amen.”

CHAPTER III.

From very remote antiquity we have testimony reporting God calling men with his own voice. Passing by Adam and the antediluvians to Noah, we begin with Abram, with whom the Lord renewed the covenant, and although the Lord spake to Abram

many times, we make only one quotation—Gen. xvii 1. “And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, as for me behold my covenant is with thee, and thou shalt be a father of many nations, neither shall thy name be called any more Abram, but thy name shall be Abraham, for a father of many nations have I made thee. 7th verse. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.” This same God who spake unto Abram and covenanted unto him to be a God unto him and to his seed after him, spake to Moses and the prophets and called them with holy callings. God spake to the prophets, and spake to men by the prophets. The apostle Paul says, Heb. i 1, “God who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all thing, by whom also he made the worlds.” “Unto you, O men, I call, and my voice is to the sons of man. O, ye simple, understand wisdom, and ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be right things. For my mouth shall speak truth, and wickedness is an abomination to my lips.” Prov. viii 4 &c. The Lord by his wisdom hath ever been speaking unto men and instructing them in the ways of righteousness. The God that spake from heaven and called prophets and called unto men by the prophets, also called apostles. We find him calling to Saul out of the heavens and saying he would send him far hence unto the Gentiles. Paul speaking of himself, Rom. i 1, says, Paul a servant of Jesus Christ *called* to be an apostle, separated unto the gospel God. 5th verse. By whom we have received grace and apostleship for obedience to the faith among all nations, for his name. Among whom ye are also the *called* of Jesus Christ.” 7th verse. “*Called* to be saints.” This is the purpose of God in calling apostles and teaches that his favor might be known among men and they be called to render obedience to his laws, and to live by virtue, peace and holiness. In this calling the apostle tells us there is no difference. Hear what he says to his Roman brethren, x, 12 &c. “For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Thus we see that God calls, prepares and sends his servants to preach the gospel, and he calls us to associate with good company, for the apostle says, 1 Cor. i 9, “God is faithful, by whom ye were *called* unto the fellowship of his son, Jesus

Christ our Lord." And may the children of Christ Jesus go on their ways rejoicing until we come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel" Our great high priest, Jesus Christ, has passed into the heavens and through faith in the atonement he made for us our hearts are truly "sprinkled from an evil conscience and our bodies washed with pure water." God invites all men and calls all men into, or to come into the grace of the gospel; for we read, Isa. xlv 22, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." 21st verse. "A just God and a savior, there is none beside me." "And the spirit and the bride (the church) say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely." Rev. xxii 17. We learn from what is written that those who did accept of the call and forsook their sins, exercising faith on the Son of God, were *called* to minister in sacred and holy things and that on account of their faith and repentance, and not on account of their birth, nobility, education, riches or any earthly acquirement. Neither did God wait to see what the world thought of them. He called whom he pleased of those who feared him and kept his commandments, and the apostle says, 1 Cor. i 26 &c., "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world (or those whom the world call foolish) to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence. "This last quotation was signally fulfilled a few years ago, as we find recorded in the following words, Sec. 1, p 4 D. C. "Whereupon I the Lord, knowing the calamity which should come upon the inhabitants of the earth, *called* upon my servant, Joseph Smith Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments unto others that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets: The weak things of the earth shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith, also, might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers." The commandments which the Lord gave his servant Joseph, caused him to become inspired, and by the power of God he translated the book of Mormon. The

Lord spoke; o him, and he could but prophesy. Being thus qualified, the Lord through him called others, and for aught I know called others and sent them to him to receive instructions.

CHAPTER IV.

The church had progressed until July 1835, before I became acquainted with it. At that time the Book of Mormon came into my hands, and I became satisfied that it contained the truth of heaven, and earnestly desired to obey the truth. I had an opportunity to obey its truths by being buried in the water in the name of Jesus Christ, rejoicing that I had found the way of life and salvation. In November following I came to Wirtland, Ohio, (from Crawford county, Pennsylvania, where I resided), intending to tarry through the winter in that place. Here the presiding authorities of the church resided, and I also found the elders had been called together to tarry, expecting that at the proper time, the Lord would pour out his spirit on them, and they would be endowed with power from on high. I learned from the books that those who desired to warn sinners unto repentance were privileged to do so by being ordained unto this power. My mouth had been signally closed up as to speaking at all in public. I could not do it; therefore I made it a subject of prayer that if it was the will of the Lord that I should preach the gospel that he would manifest it unto me. During part of the winter I attended a grammar school in one of the school rooms in the attic story of the temple, and on the 27th day of January, 1836, I went up to the school room before the class returned from their dinner, in order to look over the afternoon's lesson. I had but just stepped through the door of the fourth room where the school was held when a voice spake unto me and commanded me to be ordained. It was neither a loud voice nor a harsh voice, but still as though it had been a whisper, yet it pierced me to the center, and I felt it through my whole frame. I did not immediately start, for I did not know where to go, having heard of no ordination meeting for that P. M. Soon the voice came to me the second time, and with such power that I felt it necessary to obey and turned short about and went through the school rooms. As I came in view of the head of the stairs there were two brethren of my acquaintance just turning to go down the stairs. When I first saw them I was told by the same power that commanded me to go and be ordained that "these brethren are going to be ordained, go with them." I accordingly went down the stairs, a few feet only behind them, and as we gained the outer door another of the brethren came along. I now said, you came down to be ordained, did you not? One of them answered and said yes, Brother Bement with his council meet for ordaining this P. M. and we have been sent for to come down and attend to our ordinations. The brethren did not know what room brother Bement met in, and stopped to enquire of brother Joseph, who said "at brother Noble's," and then said to Martin Harris, one of the witnesses of the book of Mormon, brother Martin, go and show these brethren where brother Noble lives; so he went with us. In crossing over to brother Noble's a horror of mind fell on me because I had no reccommend according to the regulations of the

church, but this was dissipated when we arrived at brother Noble's. Brother Martin said to Brother Bement and council, "Here are four men, and the Spirit of God tells me that they are all honest and true men. Ordain them all elders, and if there be any responsibility let it rest on me." The spirit then said to me, "that is for you," the others had been recommended. I now felt to rejoice in the kindness of the Lord, for I had learned two important lessons; one the *callings* of God when he called men into the ministry by his own voice, and also that God acknowledged the authority in this church as his authority or he would not have sent me to it for ordination.

The presiding authority at this time, for ordinations, will be found by consulting the doctrine and covenants of the church Sec. 57, par. 2d. "And now this calling and commandment give I unto you concerning *all men*, that as many as shall come before MY SERVANT SIDNEY RIGDON, and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, Save yourself from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh." Thus showing that without the sanction of these two priesthoods men could not build in the church and kingdom of God. In the paragraph preceding the one I have quoted, very honorable mention is made of the Lord's servant, Sidney Rigdon, in these words, speaking to Edward Partridge: "I (the Lord) will lay my hand upon you by the hand of my servant Sidney Rigdon and you shall receive my spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom, and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God." The calling of the Lord's servant Sidney, was made known to himself and the church by the spirit of prophecy and revelation as found in Sec. 11, D. C., p 2d. "Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works, I have heard thy prayers and prepared thee for a greater work. Thou art blest for thou shalt do great things. Behold thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old."

There are some resemblances between Sidney and John. Both baptized by water, but they received not the Holy Ghost. John was made known to Israel by the spirit of prophecy through Zachariah his father, thirty years before he prepared the way for Christ, and during a portion of the time was isolated in the deserts and was there until the time of his showing to Israel. Luke, 1, 80.

The prophets and apostles have declared in sundry places that the Lord would make a new covenant with the house of Israel and Judah, and in these latter times the Lord has raised up a

Joseph as a seer, and through him brought forth "The New Covenant, even the Book of Mormon." And the prophecy of Joseph in Egypt shows that the spokesman of his loins which should be raised up to this seer should declare this new covenant. II Neph. 2d Chapter. His spokesman was made manifest by name in March, 1833 through the seer. See Sec. 95, p 3d. "And it is expedient in me (Christ) that you, my servant Sidney, should be a spokesman unto this people; yea verily I will ordain you unto this calling, even to be a spokesman unto my servant Joseph.

This spokesman, *Sidney*, was with those people who were gathered in the name of the Lord for a few years, when the Lord sent him into exile, where he remained until the time of his showing unto Israel in his true character as expounder and declarator of the "New Covenant."

In the third chapter of the first book of Nephii, we are told that "as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots, and behold thou seest all these things, and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundations is the devil; then, at that day the work of the father shall commence in preparing the way for the fulfilling his covenants, which he hath made to his people who are of the house of Israel." The seer declared in 1832, that these wars would commence by a rebellion in the State of South Carolina, which occurred in 1861.

The prophetic wars having commenced; like as the word of the Lord came to John in the wilderness, to go forth, so the word of the Lord came to Sidney in exile in the "wilderness of the people," saying, "Arise and go to Philadelphia" and this for the purpose that "the work of the Father might commence in preparing the way for the fulfilling of his covenants to the house of Israel." This calling was in 1863, thirty years after Sidney was known by revelation as the messenger, or declarator of the "New Covenant." Now reader remember the coincidences we have noted. Both Sidney and John were called of God, both baptized with water unto repentance for the remission of sins, but the people received not the Holy Ghost; both were for a season in exile, both were called out of the wilderness into light or to give light unto the people, and both were known by revelation thirty years before their great work. Were ever any callings more complete than our brother Sidney's? Add to this he holds the *keys of the kingdom* according to the *callings* and appointment of God both by *calling* and ordination. See D. C. Sec. 85, p 3d. "Verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams their sins are forgiven them also, and they are accounted even with thee in holding the keys of this last kingdom, and (in par. fifth) to preside in council and set in order *all* the affairs of this church and kingdom." For ordinations see *Times and Seasons*, June 1st

1841, p 43, an editorial announcement through the organ of the church.

“We have to announce that Sidney Rigdon has been ordained a prophet, seer and revelator.”

We will now make another extract on ordinations and quote from the *Times and Seasons* doings of September 8th, 1844, and speech of William Marks President of the stake of Zion, at Nauvoo. He says “*I laid my hands on brother Sidney, with brother Joseph, and he ordained him to be a prophet, and seer, and revelator, and to be equal with him in holding the keys and authority of this kingdom.*”

CHAPTER V.

We learn from the *callings* and ordinations that the Lord does call men into his holy orders of priesthood, in these latter days as well as in days of old, and he tells the world that he will show them that he is able to do his own work, and when he speaks he is not going to repent of what he has said, neither excuse himself; “For the gifts and *callings of God* are without repentance.”—Rom. xi, 27. See also Sec. 1, p 8, D. C. “What I, the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the spirit beareth record, and the record is true, and the truth abideth forever and ever.” Surely the *callings* of God are so glorious, of such beneficence and good will toward men that they are not to be repented of. It was said of Christ, “The Lord hath sworn and will not repent; thou art a priest forever after the order of Melchisedek.”—Ps. cx, 4; also see Heb., vii, 21. God began the callings into the holy ministry by calling Christ and placing him at the head. Others have been called through Christ and through his servants, as they have been moved upon by the Holy Ghost, at different periods of the earth’s existence. God calls men plainly, and tells them things before they come to pass, that men may know that he is God. He has shown that the church is to exist only in accordance with his callings, and by them he holds the church to himself through its presiding authority. His house being a house of order he appoints a quorum of three presiding high priests by revelation.—D. C. Sec. 5th, p 6. “The President of the church, who is also the President of the Council, is appointed by revelation—and it is according to the dignity of his office that he should preside over the Council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.” As the presiding high priest presides over the whole church the keys of the kingdom always belong to this presidency of the high priesthood. See Sec. 80 p 1. The authority of this first president is that of a prophet, seer and revelator, and translator. Section 46 paragraph 1. All commandments and revelations to the church must be received through such a first presidency, as much so as that Moses was to

be to Godward and be a revelator to Aaron and Aaron to the people. So particular has the Lord been to impress the fact upon the minds of the people that the president and revelator must be *sole* to the church during his office, that he said to Joseph Smith, the first President, as found recorded in D. C., Sec. 51 p. 2d., "Verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses." As Joseph was taken away and did not continue, by reason of death, we will now see what he has left on record about another revelator to the church, and we find that none was appointed and ordained to this office except through him, and the church must know of the ordination. It is said in the law, Sec. 13 p 4th, "It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church." This is clear that the church must know that there is proper authority by appointment and ordination, and if there be no such ordination, then it follows that there is no authority among men to build up the church or kingdom of God.

The authority of a government must emanate from the government itself, and the authority to perpetuate the government, must be according to the laws of the government. Then the kingdom of God must be built up and perpetuated on the earth by his own laws. It has pleased him that there should be a chief shepherd on the earth, who should hold the keys of revelations and blessing for the church, and before Joseph was removed from the earth the Lord through him called and ordained another, which ordination we have before noticed.

I hear many persons observing that they have a calling and have a great work to do, when at the same time they are doing nothing for the support of any heavenly institution, or using diligence to make their calling and election sure. Is it certain that when a man is called he will do the work he is called to? No. Unless God says he will do such a work. When God says a man will do a work, that man will do it, for God cannot lie. Therefore Moses delivered the Israelites from Egyptian bondage; Cyrus let go the captives; John made straight the path of the Lord, &c.; Joseph brought forth the Nephite record, and as a rule *Sidney will redeem Zion and prepare the way before the face of the Lord*. But when there are things growing out of and incidental to a work, and God has not said positively that *the man* named will do it we are not to say *he will* do it although we are to infer from his callings that he will do it. No doubt the Children of Israel supposed that Moses would lead them into Canaan but such was not the fact. And many of the old church of Latter Day Saints supposed that Joseph Smith would build Zion, but such we now know is not the fact. Moses sinned and was cut off. Did not Joseph sin also, which is the cause of his fall. In his revelations we learn first, that if he continued to abide in Christ he should continue to hold and bring

forth the mysteries of those things which were sealed until the coming of Christ. He can not now do that, for he is gone. What did the Lord say unto him? "Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall."—Sec 30 p 4. And again in same section p 2nd., "Although a man may have many revelations and have power to do many mighty works, yet if he boast in his own strength and set at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him." Joseph had many revelations and many warnings and the writer believes with many others that had he given heed to the warnings, he would not have been cut off.

In a revelation given September 1832, to Joseph Smith and six elders, the Lord says: "And your minds in times past have been darkened by unbelief and because you have treated lightly the things which you have received, which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the New Covenant, even the Book of Mormon and the former commandments, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their father's kingdom." Joseph Smith as well as the other part of the church was included under this condemnation, yet from the record of his life he helped to deepen the condemnation, not only by departing from the things *written*, but teaching others to do the same, and this continued until he brought forth the *thing* called the spiritual wife, or polygamy revelation, and gave the devil full power to enter the church through himself, the presiding head. I understand that he said afterward that the revelation was from the devil, and testimony has been published from Wm. Marks, that he said it would destroy the church, that he had been deceived and that the revelation or doctrine was not from God. O how fallen! A revelator of God to be revelating for the devil. Was this doing according to that which was *written*? The Lord said to Oliver Cowdery, June, 1829, "behold I give unto you a commandment, that you rely upon the things which are written." The Lord therefore enjoins there shall be no departure from the written word, and that it shall not be treated lightly.

Had Joseph not suffered himself to be deceived, he could have still fed the flock, giving every one their meat in due season, and bring forth the things of God until his coming. But, alas! how stands the case now? The Savior tells the awful fate of such a servant in the 24th of Matthew. "But if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow-servants and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder and shall appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth."

CHAPTER VI.

When we contemplate the probable sad fate of Joseph by the scriptures and his own revelations, a man called by God's own voice, a man made great in the eyes of God for the work he gave him to do, a man by whose hand the Lord brought forth the Book of Mormon, arranged himself by the Nephite prophets, a work which by the power of the Lord will bring his people to salvation, and the many things he knew from the Lord because he was revelator, we are left to mourn over the weakness and frailness of man, and with the wise man exclaim, "surely man at his best estate is altogether vanity," and learn the lesson that "the righteousness of the righteous shall not avail him in the day of his iniquity." Joseph was the first called, yet no worse befel him than the first-born of almost every generation. Satan himself was a son of the morning and fell. Adam's first born, Cain, fell, and Seth was blessed of God. Noah's first born received not the blessing, but Shem received it. Abram's first born, Ishmael, received it not, but "in Isaac shall thy seed be called." Isaac's first born received it not, but "Jacob prevailed with God." Jacob's first born received it not, and the birth right passed to Joseph. Joseph's first born received it not, and the choicest blessing passed to Ephraim. And remember that when the parent lost it his family lost it also, for no man ever bequeathed to his posterity anything that the could not inherit, if he himself did not die seized with it.

The Book of Mormon mentions two priesthoods for the work of the last days, a seer and a spokesman. The seer was first called and has fallen, but before his fall the Lord having made known that another should be appointed through him; *not others*, but *another* to be planted in his stead. The Lord through him called and ordained Sidney Rigdon, the former spokesman, but now to hold the keys of the kingdom. The Lord gave to this latter Revelator a Joseph for his first born, who has already fallen, following in the footsteps of his first born predecessors.

CHAPTER VII.

Attached to the callings of God are promises great and glorious to the obedient, the greatest of which is eternal life. Let us look at the subject of the promises of the Lord and their fulfillment in general. Is a person certain of the fulfillment of a promise because there are no conditions expressed when the promise is given? (Please bear in mind that all men, like Adam their great progenitor, are subject to follow after their own wills, and also subjects of law.) Man, by transgression, can put it out of the Lord's power to fulfill it. Let us here suppose a case: A. and B. have received high and holy promises, and no conditions expressed. These promises terminate among the chiefs of the redeemed as leaders among the glorified in the realms of eternal duration. Now let us look at the law which rules in those eternal realms. We are told that the pure in heart are Zion, and also that they shall see God, and we are told that without holiness no man can see the Lord. These things A. lays to heart, and day and night without ceasing he seeks holiness and purity of heart. But B.

says in his heart, the Lord has made to me unconditional promises that I shall enter into that glory, and he is a God of truth, and he will fulfill his promises, therefore B. has no regard to the law governing those realms but indulges himself in carnal and sensual gratifications and thus he fills up the measure of his days. The time at last arrives when both reach the day of awards. Here A. comes having perfected holiness in the fear of the Lord through obeying the truth and has become sanctified through those things which were written; of course his reward is certain. But how would it be with B.? Instead of seeking after purity and holiness he had availed himself of the promises given, and the power he got by reason of them, to gratify his carnal desires, and sensual lusts; could the Lord admit him? If so by what law could he do it. The law of that kingdom required purity and holiness as a condition of admission. All those who were there were of that character. What would Justice, which is the habitation of the Lord's throne, say to such a person? It would surely say that such an one cannot enter here, and should B. be admitted it would be an acknowledgement on the part of the Lord that he had published a false law in relation to the celestial kingdom. What is the result of all this? It is though B. had great and unconditional promises he had by his disobedience put it out of the Lord's power to fulfill them. Reader I ask your serious consideration to this subject. This is no fancy sketch, you and I as well hundreds of others saw such a case. Then know assuredly it mattered not of what character they were, conditional or absolute, they could not nor never did save any person. Salvation comes alone by obedience to the law of the Celestial Kingdom, for it is through obedience to that law that the heart of man is purified and he becomes holy before the Lord

While this subject is under consideration, I will transcribe an item of revelation on the same subject: "Thus saith the Lord,' when high and holy promises are made to men stretching forth to things within the veil, these promises with me, saith the Lord your God, are not yea and nay, but yea and amen. And when those to whom they are given, by their disregard of the laws of the Celestial Kingdom and their want of obedience to my word place themselves before the Lord their God in a situation in which I the Lord cannot fulfill the promises that have been given to them, the promises are not withdrawn from them but they remain before their face as tormenters to rack their souls forever and ever."

From this whole subject we learn that God does call men to minister before him, and holds them responsible as to how they discharge the duties of their calling. For the joy laid before him, he is to overcome every obstacle that arises in his way, and persevere to the end; for there are no promises secured to any in relation to their salvation unless they endure to the end.

The Lord confirmed the priesthood by his own voice to Joseph Smith and six elders. The Lord has confirmed his word to those who received it by faith in the Book of Mormon, as he has confirmed it to no others in this generation, as can be attested by

many witnesses. The truth is self-evident to all those acquainted with the Lord's voice, as he speaks to men through his word by the voice of his spirit. All men are called through the gospel into the grace of our Lord and Savior Jesus Christ, and all men will be cast off at the last day who reject or lightly esteem the callings of God, for thus saith the Lord: "I command you to repent and keep the commandments you have received by the *hand* of my servant Joseph Smith in my name: ("The thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." B. M. 2 chap, 2nd Nephi) and it is by my almighty power that you have received them; therefore I command you to repent, repent lest I smite you by the rod of my mouth—For behold I, God have suffered these things for all that they might not suffer if they would repent, but if they would not repent they must suffer even as I." (Christ.)

CHAPTER VIII.

The reader may stop and ask the question, "If this treatise is dedicated to a gospel ministry, why has the writer brought so many quotations from books the professing Christian world would not consider as canonical?" It is because those books are substantiated by good evidence, known to the writer and many others to be so, and because they embody things necessary to be known to the people now living. In conversing with a Presbyterian D. D. he said that the Roman Catholic Church was wholly corrupt, but they had transmitted their authority to the Protestants, and the authority was good; for the Jews were corrupt, and yet Christ said, "The Scribes and Pharisees sit in Moses' seat; what they say unto you do, but do not after their wicked works." This, said he, shows that their authority was good. The Episcopal Church declares that their authority descended through the Bishops or heads of the Roman Catholic Church. Let us look at this a little. All churches claim the right to ordain to the ministry, and also claim and exercise the right to silence and take from dissenters the authority bestowed on them. The Catholic Church had the same right to dispose of her dissenting priesthods, and her excommunications were just as valid as her ordination and orders. We see very little cause of dispute between the adherents of the Episcopal, Presbyterian or Independent forms of church government, for all of them elect their presiding authorities. Thus they occupy their positions by the will of man, and are not "called of God, as was Aaron" by revelation, or set apart, as was Paul, by the Holy Ghost. None of the old orders now existing, have or profess to have the Melchisidean priesthood, and yet it is that priesthood only which is after the holy order of the Son of God, and as such holds presidency above all other orders of priesthood, and without which the power of Godliness is not manifest to men in the flesh.

In this, the nineteenth century, Jesus Christ, the great head of the Church, "who maketh his angels spirits, and his ministers a flame of fire, (Heb. 1, 7) hath sent his messengers, viz: Peter James and John, and confirmed the priesthood of the holy order of God on man, and afterward confirmed it to seven (viz. Jos. Smith and six others,) with his own voice, out of the heavens, and thousands

can testify that since that time, the powers of godliness have been plainly manifest to men in the flesh, in the various gifts which the Lord hath been pleased to give by the Holy Ghost.

We have endeavored to make the foregoing part of this treatise plain, from the quotations which we have brought forth in relation to the holy order of the Son of God, called the priesthood of Melchisedek. We have kept constantly in view that men were called of the Lord, either by his own voice or as he spoke by the prophets, into this priesthood. Men were called who had holy desires, and who had exercised exceeding faith and repentance. In the new Testament we did not pursue this subject any farther than Paul, the apostle to the gentiles. We will now go another step down the stream of Time in relation to these matters. Timothy, a son of Paul in the gospel, was first called by prophecy. See First Tim., i, 18. "This charge I commit unto thee, son Timothy, according to the *prophecies* which went before on thee, that thou by them mightest war a good warfare." VII, 14. "Neglect not the gift that is in thee, which was given thee by *prophecy*, with the laying on of the hands of the Presbytery." This shows us plainly that Timothy was called by the spirit of prophesy and revelation, and also by the laying on of hands. See also second Tim. i 6. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love and of a sound mind."

When the Lord had raised up a church in this, the nineteenth century, setting a priesthood therein according to his holy order, he gave us the order of that priesthood, which was to consist of presiding high priests, (and the first presiding high priest must be a prophet, seer and revelator) high priests, apostles, elders of the class of seventy elders, and elders. The lesser or appendage of helps and governments, to assist the higher priesthoods, were bishops, priests, teachers and deacons. The presiding presidency was appointed by revelation, showing that the Lord held the church to himself directly through its presiding authority, and therefore appointed them himself. See section 5 D. C. p 6. "The president of the church, who is also president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed." To this priesthood belongs certain privileges and blessings. Sec. 3 p 9. "The power and authority of the higher or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church," (that is through its presidency. See Sec. 80. "Unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood.) "to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first-born, and to enjoy the communion and presence of God the father, and Jesus the mediator of the New Covenant."

It is of great importance whom the church, by its voice acknowledges as its presiding authority, for without a proper authority appointed of God, that authority would not be entitled to transmit the blessings from heaven to the church. See p. 31. Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood, and he shall be called president of the high priesthood of the church; or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands. p. 42. And again the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold here is wisdom—yea, to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church. If the church do not uphold, sustain and receive one thus qualified they do not act in wisdom. This president was to be great, like unto Moses, consequently he must be a lawgiver or revelator, and God's organ of communication to church.

Although we have shown plainly in the foregoing treatise, from the word of inspiration, that the Melchisedek priesthood does not descend by father or mother, that it is by birthright, we will now show the fallacy of those who pretend to a birthright priesthood and presidency descending from Joseph Smith, the first prophet, seer and revelator to the church of Christ, in the nineteenth century. It is written concerning Joseph, in section 51st, that he received commandments and revelations for the church, even as Moses. But the Lord did not do by the church precisely as he did by the house of Israel; for before he took Joseph he caused him to make known and ordain Sidney Rigdon as a prophet, seer and revelator. But how was it with Moses? It is written in Sec. 4, p. 3d, "Therefore he took Moses out of the midst, and the holy priesthood also, leaving the lesser or Aaronic priesthood, Aaron being spokesman to Moses, and the lesser priesthood being confirmed on him and his sons through their generations. Now, as the priesthood Moses held was taken away with him, there was nothing left of it for his children even to, acquire, much less inherit.

Moses and Aaron were brothers, and both descended from Levi, in whose family was placed the lesser priesthood, of which we will note a few things. The priesthood was conferred upon Aaron and his descendants, and the rest of the family of Levi, and their descendants, were given to Aaron and his descendants as workmen or helps about the service of the tabernacle, offerings, etc. Numbers III, 6. "Bring the tribe of Levi near, and present them before Aaron, the priest, that they may minister unto him." 7. "And they shall keep his charge and the charge of the whole congregation, before the tabernacle of the congregation to do the service of the tabernacle." 8. "And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel to do the service of

the tabernacle." 9. "And thou shalt give the Levites unto Aaron, and unto his sons; they are wholly given to him out of the children of Israel." 10. "And thou shalt appoint Aaron and his sons, and they shall wait upon the priest's office, and the stranger that cometh nigh shall be put to death." Thus we see that none of the descendants of Levi were even permitted to act in the priest's office under pain of death. They could do other work, but were were ineligible forever to act in the priest's office, as this pertained exclusively to Aaron and his sons. When the children of Israel encamped or when they moved forward, Moses, and Aaron and his sons, were assigned a place, but no mention is made of the sons of Moses. Numbers, iii, 38. "But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death." The Levites then had charge of the tabernacle to take it down when they traveled, to put it up again, and to bear the burdens thereof; and Moses, and Aaron and his sons charge of the sanctuary which was within the tabernacle. We learn more directly of the descendants of Moses in first Chronicles, xxiii, 14. Now concerning Moses, the man of God, his sons were named of the tribe of Levi; and, as we said, the Levites were of the lowest class of priesthood—waiters on the priesthood of Aaron—and were treasurers over things dedicated, &c. First Chronicles, vii, 24. "And Shebuel, the son of Gersham, the son of Moses was ruler of the the treasures." This continued on till the days of David, when Shelomith, a descendent of Moses, and his brethren were over all the treasures of dedicated things, which David the King and the chief of the fathers, the captains over thousands and hundreds and the captains of the hosts had dedicated.

Thus we see that although Moses held the highest priesthood known in the inspired writings, none of his children ever attained unto it, nor even the Aaronic priesthood, but only to a branch of this latter priesthood, called the Levitical priesthood. Moses attained to his priesthood like others have done, by exercising faith in Christ and looking forward to the recompense of reward. The court of Egypt, with all its splendor, allured him not; he would act no hypocrisy therefore he refused to be called the son of Pharaoh's daughter. See Heb., xi, 24, 25, 26. "By faith, Moses, when he was come to years of discretion, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of reward." By faith Moses left Egypt, and by faith he returned again; and all the signs and wonders he did was by faith in what God told him.

We are instructed in relation to the redemption of Zion, that her redemption must come by power. Many have looked for this power to consist of power received by being endowed individually to do mighty works. Reader, look at this subject once

again: Zion is first raised up among the gentiles, in the midst of spiritual Babylon the great, and must be delivered therefrom, for it is written, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev XVIII 4:8 verse. "Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord, God, who judgeth her." When the Lord brought Israel out of Egypt he judged Egypt with great power and many destructions. So will he do with Babylon. Death, mourning, famine and fire will be her doom. With this understanding, that as righteousness appears to set us in the way of his steps, judgements will appear upon the wicked. We quote from the D. C., Sec. 101, p 3d. "Behold I say unto you, the redemption of Zion must needs come by power, therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be." This quotation shows clearly that the church is to be led by a prophet, seer, and revelator, one whom the Lord raises up; for he says, "I will raise unto my people a man who shall lead them;" that is, qualify a man so that he shall know how to lead the Lord's people. Under the administration of this man the power of the Lord will be manifested in the destruction of the wicked and enemies of the truth, and in blessings upon the obedient. He will hold the scepter of power, and the pleasure of the Lord will prosper in his hand. His bowels shall be a fountain of truth, his mouth shall utter words, eternal words; and he shall know the certainty of all things pertaining to the things of God's kingdom on the earth. Woe to the rebellious in that day, for they shall be pierced with much sorrow; but blessings shall come upon the righteous, for the Lord shall lead them to pleasant pastures, where they can partake of his fulness. The Lord has not spoken for naught. His word shall be fulfilled as it has hitherto been. His servant shall arise and lead his people, they shall be led by the revelations of heaven. His words they shall receive as if from the Lord's own mouth. Then will the gates of hell be closed against them, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory. Who will say that such an high priest is not one blessed of the Lord; that he is not one called and qualified to prepare his way and lead and direct his people? None would say so but the ignorant and unlearned.

Such a priesthood now exists; let the children of men seek it out, that they may be blessed through its ministrations, and be prepared for the kingdom of God. It is this priesthood that administers the fullness of the gospel, by baptising and laying on of hands for the gift of the Holy Ghost. It is this priesthood which holds the keys and ordinations of the church; and this is the only presiding priesthood now living that the Lord has commanded all men to come to for ordinations to his administration, for the

Lord has and will minister through the ministrations of his servant. Therefore I will close this essay by transcribing the 2d and 3d p. of section 57 D. C.

“I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; and you shall declare it with a loud voice, saying Hosanna! Blessed be the name of the most high God!”

“And now this calling and commandment give I unto you concerning ALL MEN, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying: ‘Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.’ And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ the Son of God: wherefore gird up your loins and I will suddenly come to my temple; even so: Amen.”





