

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 his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Rev. 14: 6-8.

Not only is the message defined,—the gospel,—but by this prophecy the way in which the authority to preach it, when renewed, is clearly revealed. It is through the ministry of an angel of God. And, it is to be heralded to all nations, kindreds, tongues, and people.

As there is but one gospel of God, only one "everlasting gospel," (Gal. 1: 8, 9,) and the curse of God is to rest on any man or angel that would attempt to pervert it or offer a substitute for it, we feel absolutely confident that the angel above referred to would commission no man to preach any other than the one made valid by the blood of Jesus Christ. Hence, it must be the one declared by Jesus and the ancient apostles.

Of this same great latter-day work of God, Jesus prophesied:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

This gospel of the kingdom, proclaimed by divine commission, delivered to men by a holy angel, is the means by which God's people will be gathered into the one fold and organized into the "one body," the church; "called out" of "the wilderness."

It was in the years A. D. 1823 to 1830 that the heavens were opened and the messengers of God communicated to Joseph Smith the Seer, to Oliver Cowdery, David Whitmer, Martin Harris, and to others that the time was at hand for the gospel of Jesus Christ to begin to be proclaimed to the nations, and that as many as would believe and obey the message of salvation as authorized through angelic *media*, should become the church coming out of the wilderness, and it was later revealed that this was the manner of the coming of the church out of the wilderness; and to the elders it was revealed in October, 1830:—

For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and a perverse generation; for, behold, the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds. And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four

quarters of the earth, even as many as will believe in me.—Doc. and Cov. 32: 1, 2.

Again, speaking of the three witnesses to the Book of Mormon, it is said:—

I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners.—Doc. and Cov. 5: 3.

These passages show that as the gospel as restored is declared among the nations of the earth, and the children of men obey it and thus come unto the light of the truth, emerge from the darkness of error, false doctrine, superstition, and sin, they, like the materials of Solomon's temple, are brought already prepared to the great spiritual building, and it rises into organic visibility. Says the foregoing passage, "It is the eleventh hour, and for the last time that I shall call laborers into my vineyard." And so it is represented by the Savior. (See Matt. 20: 1-6.) The eleventh hour call of the ministry to prune the vineyard before the final harvest is the concluding one.

May mankind be enabled to see, appreciate, and improve their opportunity.

WAS JOSEPH SMITH ORDAINED BY PETER, JAMES, AND JOHN TO THE MELCHISEDEC PRIESTHOOD?

It is stated in Church History, Vol. 1, page 65, that it is not safe to say that Peter, James, and John laid their hands upon Joseph Smith to ordain him to the Melchisedec priesthood. Question: Is it safe to believe the statement of Joseph Smith and Oliver Cowdery respecting their ordination to the Aaronic priesthood? Both testimonies agree that they were ordained under the hands of John the Baptist. What objection have you to the ordination of Joseph Smith to the Melchisedec priesthood by Peter, James, and John? It is plainly manifest by section 26, Doctrine and Covenants, that the same authority that sent John sent also Peter, James, and John to ordain Joseph Smith to the Melchisedec priesthood. Was the manner of conferring the Melchisedec priesthood of any less importance than the conferring of the Aaronic priesthood? If you reject the method and the parties in the latter case, why not in the former? Is any part of the ceremony necessary in the former case that is not equally important and necessary in the latter? The revelation says, "Listen to the voice of Jesus Christ." (D. C. 26: 1.) Again: "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial wit-

nesses." (D. C. 26: 3.) That is God's method and according to his law ever since the days of Adam, as we read in Doctrine and Covenants 104: 18: "This order was instituted in the days of Adam," and the mode of conferring and confirming authority upon others was by the laying on of hands, and whenever the apostleship has been conferred it has been by the laying on of hands and by the power of the Holy Ghost in the one ordaining. We know of no exception. It cannot be otherwise. The law of the Lord is perfect and endureth forever. The same authority sent John to ordain them to the Aaronic priesthood, and they both testify he laid his hands upon them. If language means anything, Joseph Smith was as much ordained and confirmed by the laying on of the hands of Peter, James, and John, to the Melchisedec priesthood as Joseph and Oliver were ordained to the Aaronic priesthood. What reason is there for a different ordination? Why throw doubt and uncertainty upon these witnesses? Here are two men claiming to be called of God and the testimony of Jesus Christ. If their statement is doubtful, how much of their evidence and testimony is reliable? Does it follow that it is unsafe to believe in the ordination of Joseph Smith by these men because there has been no date or detail of the ordination left on record? When the disciples were with Jesus upon the mount with Moses and Elias, he told them to tell no man the vision. Would it prove because he so instructed them that no vision had been given? Did not these messengers perform their mission? Most certainly they did, though we have no date or detail.

The Prophet Isaiah in speaking of Christ and his mission says, "in his humiliation his judgment was taken away," and it became necessary for him to comply with the law he came to teach and become like unto his brethren in order that he might work out in life, in example and in teaching, that which would bring eternal life and salvation to man. God does not change his law concerning ordination nor his rule of conferring priesthood authority upon man. All the ancient worthies from Adam were ordained by the laying on of hands by those having authority given first by the hands of God. It is written Moses laid his hands upon Aaron and gave him part of his honor. He also laid his hands upon Joshua and he was filled with the spirit of wisdom, and without doubt through the medium of Moses the last one holding the Melchisedec priesthood; and the fact the record says Moses took the holy priesthood with him is strong evidence his mission with Elias upon the mount was to confer the same upon

Christ, because without baptism he could not fulfill all righteousness, and without ordination could not be a faithful high priest and become in all things like unto his brethren. The ordination of Joseph Smith is parallel with the ordination of Jesus Christ. Moses was the last one holding the holy priesthood, and when he was taken from earth took the holy priesthood with him. The lesser priesthood continued with the house of Aaron till John, whom God raised up, being filled with the Holy Ghost, baptized in his childhood, and ordained by the angel of God at the time he was eight days old, and yet no date given.

Among the latest records of the church established among the Jews on the eastern continent giving an account of the rise and fall or decline of the church, we find a statement made by Jesus Christ to his servant John on the isle of Patmos that the woman, representing the church, was carried away into the wilderness; and the man child, representing the priesthood, was caught up unto God and his throne. The church was cared for in the wilderness, where she had a place prepared for her till the time for her to come forth, or her restoration or coming forth out of the wilderness. (See D. C. 5: 3.) "What do we hear?" "The voice of Peter, James, and John, in the wilderness, . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times." (D. C. 110: 20.) It looks to me more in harmony with the law and revelations of God to believe the records as they have come down to us than to believe these three men came with a command of God only that these men, Joseph and Oliver, should ordain each other. To be consistent with the law of God they must have the power to so ordain. Before either of those men could give the necessary keys or authority they must receive them from those that legally held them, and the keys must be given according to the everlasting gospel plan, that which was in the beginning, for the promise is, It shall be had again in the end of time, or the latter-day dispensation. And thus all things were confirmed unto Adam by a holy ordinance, that of the laying on of hands. Whatever the term "holding the keys of the kingdom" may mean, the power to confer, to ordain, has been the same ever since the days of Adam. And in order that the same priesthood may exist in our day, it must of necessity be conferred by the power of the Holy Ghost through the laying on of hands, or there is no ordination or authority according to gospel rules.

In Doctrine and Covenants, section 19, we find: "Behold, there shall be a record kept, . . . and in it thou

shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ." How did Joseph Smith become prophet, seer, and revelator? Those powers and prerogatives have always come to man by ordination, not simply by command of God by those that held them. Section 17 says Joseph Smith was called of God and ordained to be an apostle of Jesus Christ, and this was previous to the organization of the church on April 6, 1830. And after he had received the Aaronic priesthood where did the seership come from? Peter held that authority. (See Inspired Translation.) John was a revelator; James was an apostle; the three combined ordained Joseph Smith, as see Doctrine and Covenants 26: 3, and while we have no date or particulars of the ordination, we cannot, we dare not reject the statement. We fully and freely believe in the divine mission, calling, and ordination of Joseph Smith as set forth in the statements made by him and others in the way and manner herein provided.

It is quite possible, and I may say very probable, that Joseph Smith was ordained in the wilderness in the woods aside from the abodes of men. John the Revelator says the church went into the wilderness. Joseph Smith says, "What do we hear?" "The voice of Peter, James, and John, in the wilderness, . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times." Again, Joseph Smith says that on a certain day in May, 1829, "we went into the woods to pray." While thus employed "a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying, . . . 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron.'"

If John could come, why not Peter, and James? Are they not ministering spirits for those that are heirs of salvation?

HOW DID JOHN ORDAIN THEM?

Joseph Smith says, "Having laid his hands upon us, he ordained us." Oliver Cowdery says, "We received under his hands the holy priesthood." (Church History, p. 38.) Again, Doctrine and Covenants 26: 3: "Also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses." That is God's method and is in harmony with his law ever since the days of Adam, and the mode of conferring and confirming was and is by the laying on of hands and the power of the Holy Ghost in the one ordaining. We know of no exception to this rule. The law of the Lord is perfect. The same authority that

sent John to ordain them to the Aaronic priesthood sent Peter, James, and John to ordain them to the Melchisedec priesthood. If language means anything, Joseph Smith was as much and as surely ordained and confirmed an apostle by the laying on of the hands of Peter, James, and John, as Joseph and Oliver were ordained to the Aaronic priesthood by John the Baptist. What reason for a different method? Could not the three come as easily as the one, if only a command of God was necessary? All the command necessary in the case was given to the three persons named to come and ordain Joseph Smith that he might be the first elder in the church and have power and authority given him to ordain Oliver Cowdery that he might be the second elder in the church, according to the revelations and commandments of God. To this agree all the revelations given on this important subject and the belief and teaching of the elders for more than sixty years. To reject these witnesses and their statements is to question the validity and veracity of all that is written and what the Lord says is faithful and true.

Joseph Smith was the first elder in the church, if we accept the revelations and commandments of God. (Sec. 17, D. C.) If we accept the modern interpretation, Oliver Cowdery was the first, and that would bring confusion, being illegal, not according to rule. The mode and method of conferring priesthood authority upon man "is governed by law, is also preserved" and perpetuated by law. "All beings who abide not in those conditions, are not justified." The angelic visitor told Joseph Smith the Aaronic priesthood, which he conferred upon him, had not the power to lay on hands for the gift of the Holy Ghost. If he had not this power, how could he ordain by the gift and power of the Holy Ghost? Impossible! If the foundations be destroyed or removed, what will the righteous do?

I believe in the angel message; that angels came and restored the priesthood in power and authority as at the first. I never questioned the validity of the testimony of the men so ordained. I accept the statement of Christ, "by their fruits ye shall know them;" and truly the signs of the apostleship were abundantly manifest in them and those sent through their authority, for the gospel came to me with power in the Holy Ghost and with much assurance, and the testimony of these men and the sealing power of the Holy Spirit with me is an end of controversy. For these reasons and others that might be given, I believe that Joseph Smith was ordained and confirmed an apostle and special witness to hold the keys of the kingdom as herein stated. (See D. C. 26: 3.) To

believe and teach contrary to this would in my judgment be unsafe and reckless indeed.

GEORGE DERRY.

LAMONI, June 27, 1899.

Letter Department.

CHICAGO, Ill., July 7.

Editors Herald:—Chicago is still alive and the gospel light is burning brightly, giving to all an opportunity to look into its beautiful truths and partake of their saving power. It is difficult in the midst of worldly pleasure and spiritual indifference to eternal things, to allure the people into an investigation of our claims. The few are coming usward, and by dint of advertising we succeed in reaching some.

The good feature of the work here is the united, earnest condition of the saints, with few exceptions. The frequent mention in *Herald* and *Ensign* of brethren of the Twelve being in Chicago on church work might lead the uninitiated to the thought that some terrible upheaval had occurred in the Chicago church; but we are here to state that Chicago branch is in no way responsible for the visitation of these brethren to our city; but this being a convenient center, they met here.

The gospel is preached at four different points in the city each Sunday, at which about eight sermons are preached, with three sermons and four prayer meetings during the week.

The writer's householder is being visited by affliction, our son having been sick for three weeks.

We were highly pleased with the editorial in the last *Herald*, whoever wrote it. We think the time for an advanced step has come in spiritual lines. Is this the "hastening time," in what way is it affecting the church? Or, does it mean this is the *time* for hastening, but the actual hastening dependent on the energy and effort of the saints? As one who wants to come up higher and lead many others with me, I am,

Your brother in Christ,

J. M. TERRY.

PHILADELPHIA, Pa., July 4.

Editors Herald:—The day we celebrate! There is clash and bang enough here in Philadelphia to celebrate most anything, if noise will do it; but then we were all boys once, and some of us have not yet got over boyish tricks.

Well, we lay our plans to do, but how often we fail to accomplish. A month ago I was just going to open, or try to open, in different parts of the city places for preaching and other services, and had made partial arrangements to that end, when the hot hand of fever fell on me and held me struggling in its grasp. Administrations seemed to have little if any effect on me, and I grew worse. With my temperature at 104° and a high fever, I felt bad enough.

Bro. and Sr. Christy did all in their power for me and made me as comfortable as possi-

ble under the circumstances. But it seemed to me a case of get home or have a chance to preach on the other side; and I preferred, for some reasons not necessary to mention, to do a little more preaching on this side of life, so made up my mind to try and get home while I had some strength left. Bro. John Zimmerman kindly made all necessary arrangements for the journey and, better than all, went with me to Providence. May the Lord remember his kindly deed.

Bro. William Fenner and my wife met me at the station and took me in a carriage to the house of Bro. Bond, where I received administration at his hands. The light and power of the Holy Spirit were present, bringing joy to our hearts and health to my body, and although very weak I began to recover. The way back to health is a little uphill, but I am nearing the top. While at home Bro. and Sr. Edwards were very kind to me, sending fresh milk and fruit as well as flowers, all of which I appreciated very much.

On June 18 I preached at Fiskville, although very weak, but gained strength by doing so. The next Sunday I baptized a sister at Fiskville, preached to them there in afternoon and at Providence in the evening.

I left home last Friday and arrived here next day. We had sacrament meeting here Sunday morning and the writer preached at night. I am glad I am here again; was sorry to leave, but it seemed necessary. I desire to work for the Master and let him guide. May the Lord be with us all.

Yours in hope,

G. W. ROBLEY.

CHILLICOTHE, Ill., July 6.

Editors Herald:—After attending conference at Canton, June 3 and 4, Bro. Adams and the writer started for Peoria, stopping a short time at Farmington. Arriving at Peoria we loaded our baggage on the "trolley" and stopped in front of No. 228 Hancock Street. We landed here and found the comfortable quarters of Bro. and Sr. B. F. Ordway to be most inviting to the missionary, who occasionally feels like home would be a delightful place to stop over night.

We held a few preaching services at their home and shortly secured the use of a nice little hall on a prominent street. We concluded services there last Sunday night. While in this city we also filled several appointments at Orange Prairie. At the latter place we were very pleasantly entertained at the home of Mr. and Sr. Epperson. While Mr. Epperson is not a *brother*, yet we feel that he may be sometime if his investigations continue. Here also we find Bro. Jesse Weaver who was brought to the knowledge of the gospel through the efforts of Sr. Epperson and Sr. Hegewood. Though struggling against terrible prejudice these noble saints are not hiding their light.

Both here and in Peoria we were remembered in a substantial manner, for which we are very grateful. May God bless according to his promise, those who minister unto his servants. We also shared the hospitality of Bro. and Sr. Clarke, two of the active workers in the city, especially in Sunday school

and Religio work. Space prevents our mentioning names farther, but suffice it to say we left the saints feeling good and manifesting a spirit of activity. Before leaving we baptized eight, leaving others very near the kingdom.

Tuesday we came up the river to this place, having an escort of several of the Peoria saints who brought with them baskets filled with good things, just such as make a "Fourth of July picnic" enjoyable. Rain was the order of the day, so we "picniced" at the home of Bro. Joseph Kahler. The memories of the day will not soon fade.

Thunderstorms are announced for to-night, but if they do not arrive we expect to hold forth in the city park till Sunday night. We believe Bro. Crabb occupied the same stand last summer. These open air meetings are becoming quite "popular," so we might as well prepare for that mode of warfare.

We are of the opinion that one or two sermons in a place do very little good, but a continued effort is necessary; and while it is a "day of warning," yet sometimes it requires quite an effort to warn, and in some localities the saints need some preaching as well as those outside the church. If the saints would all make their lives correspond to their teachings, much trouble would be avoided.

We are feeling good in the work, and firmly believe that more good has been done in our going "two and two" than if we had been alone.

May the Father richly bless all those who are earnestly striving to do his will, and help us all to come up higher.

In gospel bonds,

F. A. RUSSELL.

XENIA, Ill., July 6.

Editors Herald:—The circular inclosed will inform you where Clark Braden is and what he is doing. I listened to six of his lectures against the work, as published in the circular; I don't think, judging from what I have read and heard, he had anything new to tell us. Challenges from the Campbellites and the Latter Day Saints were handed out. No agreement on propositions has been arrived at.

Our conference passed off quietly with a very large attendance. I baptized three, all heads of families, a few days before our conference near Alma, in Marion County, in about two or three miles from where Clark Braden is living, and where he is principal in a college controlled by the Christian Church. I am expecting to do some preaching in the town of Alma before long. I would not be surprised if they did not imagine vain things and the heathen rage.

In bonds,

J. D. STEAD.

BLENCOE, Iowa, July 7.

Editors Herald:—When I wrote before I was detained at home on account of the sickness of my wife, which continued so that I have not felt it advisable nor safe to leave her more than a day or two at a time, which has confined my labors within close proximity to my home; but I have tried hard to occupy as effectively as I could, and whatever criticism may be offered because I have not