

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

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HIGH PRIESTS.

THERE are some who have held that there never was nor ever was to be but one High Priest after the order of Melchizedek in the Church of Christ. How can they reconcile this idea with the fact that Melchizedek held the same office of priesthood? Moses and David and Paul bear witness of Melchizedek and his priesthood. (Gen. 14: 18; Ps. 110: 4; Heb. 7: 1-22). If there were never but the two orders of priesthood, namely, the Melchizedek and Aaronic, and if the Aaronic order did not exist till Aaron was called and ordained, and further, if there were but Christ and Melchizedek in the Melchizedek "order," what kind of priesthood did Moses hold? Moses was a priest, and officiated as such. Ps. 99: 6; Ex. 24: 4-8. Able administered in the Priest's office; (Gen. 4: 3-5); so did Noah; (Gen. 8: 20, 21); so did Abraham; (Gen. 22: 13); and Jacob; (Gen. 31: 54; 46: 1); and Job. 1: 5; 42: 8); and so did Jethro; (Ex. 18: 1-24). Samuel, (1 Sam. 7: 9); David, (2 Sam. 6: 18); Elijah, (1 King 18: 30-38), these, with others, officiated as Priests, though not of the family of Aaron, and God approved their ministrations with extraordinary blessings. Is it not then consistent to claim that these Priests were after the order of Melchizedek? Certainly they were not after the order of Aaron; and inasmuch as there are but that and the order of Melchizedek mentioned in the Bible, we are bound to conclude they belonged to the latter.

Peter tells us that the Christian Church possessed a "royal"—kingly—priesthood. (1 Pet. 2: 9). John the Revelator teaches similarly. (Rev. 1: 6). These being facts, there must of necessity be a gradation of its authorities and offices; hence there must be high and lesser Priests.

This is just how the matter was understood by the early Christians; for Bingham in *Ant. Chris. Ch.*, says: "St.

Jerome observes, They [the early Christians] reckoned that to be no church, which had no Priests." And further: "St. Jerome, who will be allowed to speak the sense of the ancients. . . . says that both in the Old and New Testaments, the High Priests are an order, the Priests another, and the Levites another."—Page 50. "Tertullian, in his book *De Baptismo*, says: The right to baptize belongs to the Chief Priests." Of these "Chief Priests" he further says: "It was no human invention, but an original settlement of the apostles themselves, which they made by *divine appointment*."—p. 54.

Again Bingham says:

"Now this is most expressly said by Theodoret, that he [Ignatius] received the gift of the *high priesthood* from the hand of the great Peter."—p. 60.

These testimonies prove that the early Christians claimed to have in their midst both the Levitical and the "high priesthood."

We are now reminded by a tract sent us, that David Whitmer thinks that Christ was the last great High Priest after the order of Melchizedek. If so, these early Christians and their immediate successors were badly deceived, and were miserable deceivers, and further, Joseph the Seer and Oliver Cowdery were likewise base deceivers, for they both taught as did the early Christians in respect to the high priesthood being in the Church of Christ. The difference between David Whitmer and Joseph and Oliver lies in the fact that the latter were called and ordained of God to found and build and set in order the Church of Christ, and David Whitmer was not. And when he undertakes to do that to which God has not called him, we may expect he will make mistakes and mislead others. We respect Bro. D. Whitmer in his proper calling, but not out of it. Here is proof that the office of High Priest in the church in this age is approved of God, from the *Times and Seasons*, vol. 5, page 738:

"On the 18th of March, the High Priests assembled in the school room of the prophets and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Bro. F. G. Williams should be ordained to the office, to which they had been called, viz: that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, junior, according to the revelation given on the 8th of March, 1833.

"Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counselors; after which, I ex-

horted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the Spirit of God so as to behold many things.

"I then blessed the bread and wine, and distributed a portion to each, after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw, &c."

Both Joseph and Oliver testify to the fact of both the Aaronic and Melchizedek priesthood being in the church, and of their being conferred by the ministration of angels. See letter of O. Cowdery in *Messenger and Advocate* page 15, also *Supplement to Mill. Star*, vol. 15, also *Mill. Star* 15:211. Oliver Cowdery fully endorsed the fact of there being High Priests in the church, as may be seen in his writings. See *Messenger and Advocate*, pps. 265-268, 281. The full history of the endowment received at Kirtland in the winter of 1835-6, *Mill. Star*, vol. 15, pps. 518-739, in all of which Oliver participated, fully attests the fact of the Melchizedek and Aaronic priesthood being in the church.

How did it then occur that God so wonderfully blessed and endowed his people, including High Priests, if this order of priesthood was not authorized and ordained of God? The fact is beyond dispute, that God most signally endorsed and approved by his Spirit the arrangement of the priesthood in the Kirtland endowment. And it is likewise a fact, that the ministry during and after that endowment had greater grace and power and success than ever before. We follow them to Canada and the various states, also to England, Scotland and Wales, and we find their labors are wonderfully blessed of God by signs following, and this continued till the blighting doctrines of polygamy, priestly oppression, and other evil things were introduced. The fact remains, and its lessons should be heeded, that after the Book of Doctrine and Covenants was compiled and endorsed by the General Assembly, and after the full organization of the Church and its priesthood in the years of 1835 and 1836, the work of the ministry was blessed to a greater degree than ever before. How could this be, if the Church was being corrupted by a false priesthood, a false organization, and false revelations! Think of it. Who is it who now proposes to regulate and set in order the Church upon these matters? Have they been

called and sent of God to do it? What and where are their credentials? Where in the accepted word of God are they even hinted at as the Lord's servants to set in order his Church and regulate those things they claim are in disorder? Again we ask what and whence are their credentials?

In respect to this matter of High Priests of the order of Melchizedek being in the Church of God, the Book of Mormon is very plain, and its teachings harmonize with those of Joseph and Oliver. The prophet Alma says:

"And now my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word. 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 whereby 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 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 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 children 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: or in other words, 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 became 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.

"Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God; and it

was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people of the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord."

"Now this Melchizedek 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 Melchizedek 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 Melchizedek 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. Now I need not rehearse the matter; what I have said, may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction."—Alma, 9: 6; 10: 1, 2.

In this quotation we learn that this priesthood is eternal, and continues forever in the Church of God; that there were many High Priests both before and after the days of Melchizedek; that this was Christ's "order;" that this order was ordained of God to teach "the plan of redemption"—the gospel—and administer its "ordinances," including the law of tithing. And Alma, in chapter 2: 1, teaches as follows:

"And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon, and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the High Priest over the people of the church, by the hand of his father, Alma."

The same is said in Mosiah 13: 6. Here we have "the Church of God," and a "High Priest" presiding over it. These testimonies plainly show that living, active, ministering High Priests are proper officers in the Church of God. And that "Priests" are properly church officials

may be seen still further in 2 Nephi 4: 5; Alma 10: 14; 14: 2; Moroni, chapters 3 and 4. It follows as a necessity that where there is priesthood, there must be a gradation of officers in it, hence high and lesser Priests.

In conclusion. When we are assured that God called and ordained Joseph and Oliver to organize, build, and regulate his church, it is much safer to trust in what they did in that direction than to heed the doubts and cavils and quibblings and opposition of those whom God has not called to that work. It is wise and safe to trust in the church and priesthood of God as founded and set in order by Joseph the Seer and Oliver his "spokesman." "Wisdom is justified of her children."

PERSECUTION AND ITS CAUSES.

(Continued from page 629).

FROM the foregoing publicly avowed sentiments and purposes of the Saints, it seems incredible that they, soon after, would receive such treatment as civilized people impute alone to barbarous savages, and receive it, too, from those who professed to be an enlightened, Christian, American community.

We now submit the following facts from which it will be readily seen that it was not for crimes against the law of the land, nor for vicious conduct against the moral purity of society that these Saints were contemned, derided, threatened, plundered, and driven from home and country, but simply because they professed the same kind of religion as that taught by Christ, his apostles and the early Christians; also because they were free-state people and anti-slavery in sentiment; and for the further reason that the Jackson county politicians and their followers were determined that these anti-slavery Saints should not have the rights of migration, of domain, of home, of trade, of religion, and of the elective franchise—the rights sacred to every American freeman! These were the chief causes, as will be seen by their self-convicting "address" which we now introduce, taken from the *Western Monitor* of August 2d, 1833, and edited by Weston F. Birch, at Fayette, Missouri. Here it is:

MORMONISM:—At a meeting of the citizens of Jackson county, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.

The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentlemen, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles Esq., Colonel James Hambricht, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson, the chairman of