

THE PATRIARCHATE

The Calling and Duties of Patriarchs Considered
and Defended, as Set Forth by the Reorganized
Church of Jesus Christ of Latter Day Saints

BY THE ORDER OF EVANGELISTS

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The Patriarchal or Evangelical Order

Is It Essential in the Church of Jesus Christ? Calling and Duties of Patriarchs Considered.

INTRODUCTION.

Harmony is one of the leading evidences of truth. Where there is no harmony there is no truth; but whenever and wherever true harmony exists, there is truth. Every new truth (new to us because not known before) will harmonize with the old, for truth never conflicts with itself. No more can we expect to find one principle of truth in conflict with others, than to find God in conflict with himself!

The gospel of the Son of God is the grandest system of truth ever revealed to man. Its different parts are all harmonious, each principle having an important part to perform in the salvation of the children of God. And as the whole system came from God (see John 7:16), it must necessarily harmonize with him in all its parts, and as a whole. It follows therefore (and for other unmentioned reasons), that the most needful and important thing for the children of God to do is to make themselves truly acquainted with the living and true God. Or, to put the same thing in another form, to learn the truth, obey it, and abide in it, is our salvation. "This is the whole duty of man."

The purpose of this booklet is to show that the calling and work of patriarchs, or "evangelical ministers," is an important part of the divine plan, and as such, is found to be in complete harmony with

the character of God; that it supplies true and important spiritual demands, and in all its parts agrees with the sacred history and gospel doctrine set forth in the Bible, Book of Mormon, and the Book of Doctrine and Covenants. The subject is a grand one, and it will not fail to interest and instruct the lovers of truth, who have faith in God, both in the church and the world.

It has been and is our grand privilege to live in the beginning of "the dispensation of the fullness of times"; or as expressed by another apostle, "the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) Let us not forget, therefore, that we are living in the times of restoration, in which all things which are in Christ shall be gathered together, in one, both in heaven and on earth.

God's work is progressive; and notwithstanding the backslidings and apostasies of his people, every dispensation is, in some sense, in advance of preceding ones. The one to which we have just referred is, therefore, the greatest of all. It is not strange that at the beginning of this latter-day work, the precious truths of ages should be brought to light and made operative in the great preparation which must precede the return of Jesus Christ to his people, invested with power and glory, to reign in righteousness and peace.

HISTORICAL CONSIDERATION.

In making the effort to throw some light upon this important subject, we are aware that we are entering upon a field of seeming mystery, one which very few have searched thoroughly; and it may be that we will not make plain to all our readers, and to their satisfaction, the subject we have undertaken. If, however, we can establish as a historical fact that such an order of the priesthood, or office, has been recognized as part of the economy and order of God in the history of the past, we will have answered the object of this writing. There is no trouble in recognizing that the Bible gives historical data clearly showing some sort of patriarchal order, in the early history of God's people, and his dealings with them.

HISTORICAL PERIODS.

In fact the Scriptures seem to be divided into three historical periods,—the Patriarchal, Prophetical, and Christian; and until the restoration by the angel's message, little thought had been given to the subject of the Patriarchate. In fact, comparatively few ever heard of it.

Believing, as men did, that that age with its influences and purpose had long since passed away, and like the Prophetical Age, had received its fulfillment and ceased to be, having answered its end in the great economy of God's time, and the necessity for it had ceased since the ushering in of the Christian Age; that God having spoken once for all, through his Son Jesus Christ, revealed his will, making it his

last will and testament to man; hence all that had gone before had answered the purposes for which they were ordained, and had passed away.

THE CONNECTING LINK. THREE IN ONE.

To reach the truth in this subject, and learn of its importance, we need to discover if there is any connection of a permanent character, between the Patriarchal and Prophetical Dispensations, and between these two and the Christian, and so link them together as to form a chain of priesthood authority which it would be dangerous for us to break, or to lose any of its links, if we anticipate arriving at perfection through the means which God has ordained from the beginning; and we are forced to admit that he did ordain the whole system from the beginning. To hold otherwise, would apparently admit that each age has been only an experiment, and this would submit us to the humiliating thought that two ages have proved a failure, so far as the work of God is concerned, and that the Christian Era may also pass away as a failure! Then we would be made to feel the weight of that saying, "For since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3: 4.

Solomon, the wise man, is credited as saying: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."—Ecclesiastes 1: 9.

Ecclesiastes 3: 14, 15: "I know that whatsoever

God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.”

THE HISTORY INCOMPLETE.

We have only a meager history of the human family at the best; and even that found in the Bible, which claims to reach back to the beginning, is wonderfully deficient. At least the King James version seems quite lacking as to a record of the immediate family of Adam and Eve, and still it is the best the world has to rely upon. We believe our researches will show many points wherein a more detailed account of important events would be very beneficial to us at the present time.

NOTED PATRIARCHS.

The beginning of the Patriarchal Era seems to start with God's choice and call of Abraham, after the episode of Noah and the ark and the flood. And because of Abraham's faithfulness his name was changed and he was no more called Abram, but Abraham was his name and the land of Palestine was given to him as an inheritance; and as Abraham had no children, God wrought wonderfully in his behalf, and Isaac was born, and Isaac became the father of Jacob, and to Jacob were born twelve sons; and these men are called the patriarchs, and we may thus number them, Abraham, Isaac, and Jacob, and the twelve sons of Jacob. The world looks upon these ancient fathers

of the house of Israel as the patriarchs, and the beginning of the Patriarchal Age.

And thus, from this account, it has followed that a father of a large and numerous family is called a patriarch. But has not the name some other significance? We think it has.

Much has been written concerning Israel and his twelve sons, but the object of this research will be to find others who may rightly be called by that appellation. We notice that Israel, ere he departed this life, called his sons around him, and as a patriarch and father, blessed them; and he also, as a patriarch, blessed the sons of Joseph, his grandchildren, and in so blessing them he claimed them as his and named the name of Israel upon them, and in them he places the hope of Israel and salvation in the latter days.

This is seen in the inspired blessing placed upon the head of Ephraim, the younger son of Joseph, who was sold into Egypt. Witness a portion of Joseph's blessing, Genesis 49:24-26:

“But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”

Here we see the hope of Israel placed upon the sons of Joseph, even Ephraim and Manasseh, grandsons of Jacob.

How different the blessings of these patriarchs. Some of them sound very much like a cursing instead of a blessing. To Judah was promised the kingly power till the Shiloh should come, whom we understand to be Christ. History tells us this blessing has been fulfilled, and Judah is known to this day, though scattered in all parts of the world. Ephraim and Manasseh were to become a multitude in the midst of the earth.

The patriarchal character of these men is clearly shown, and their calling made manifest. We now wish to introduce another class of witnesses and see if there is any relation of a spiritual character between them.

We notice that Abraham was contemporary with one Melchisedec whom the record calls the high priest of God, or perhaps more correctly speaking, "the priest of the most high God." Here we have two men; types of two classes, both great men. Much is said of one, the history of whose family fills the good old Book, and his descendants can be traced to this day; but of the other, there is not much written, and yet he was, if anything, the greater man of the two.

GOD'S HOLY ORDER.

The apostle Paul writes of this Melchisedec, Hebrews 7:1-4, Inspired Translation: "For this Melchisedec, king of Salem, priest of the most high

God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; for this Melchisedec 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. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils.”

This great man brought forth bread and wine and ministered to Abraham, and blessed him, and Paul says, “And without all contradiction the less is blessed of the better.”—Hebrews 7:7. Here is one point on which it would be well if we had more detail in history. Who were the people over whom this great man exercised his ministerial functions? Where was the city over which he ruled as king?

What relation do these two men and their calling have to the gospel economy, if any? There is no dispute about their being patriarchs in those days, and considering that the Melchisedec priesthood was on the earth, and co-existent with the patriarchal order, it is but natural that when the one is found active, by command of God, the other should also be found. In other words, when God restores the one in all its working power, we may expect him to restore the other; and that is just what we believe he has done. The authority of one of these men is

recognized as necessary in the gospel economy for the salvation of the race: and if this be true, why not the authority and calling of the other?

These questions trouble some, who are believers in the restored gospel and the re-establishment of the church and kingdom of God in these latter days; hence the effort to connect these dispensations, and bring them together in their work. We desire, if possible, to show the relation, association, and usage of God's order, established in ancient as well as in modern times. If it can be clearly shown that the same order existed in the days of the early patriarchs, it is but reasonable to suppose, it being of God, or God's order, that in the restoration or re-establishment of the church and kingdom in latter days, the office and calling of patriarch will be found. It is conceded that the patriarchs, or many of them, possessed the prophetic gift, as witness Genesis, forty-eighth and forty-ninth chapters, also 2 Peter 1:21, which reads as follows: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

And those patriarchs of old possessed in a marked degree, above those who surrounded them in their time, this wonderful gift. It is almost impossible for us in this late day to think of God having a priest, or high priest, among men, outside of the Mosaic and Christian order or dispensations; yet we have the record of a high priest of God administering the emblems of the body and spilled blood of our Lord, the wine and the bread, also acting as a patri-

arch, blessing Abraham, who was also a patriarch; acting as a bishop, that is, receiving tithes because of his office as the priest of the most high God. And all this long before the Mosaic order, or economy, was established. Using only the popular or King James Translation of the Bible, we are left to conjecture and speculation, as to the historical events surrounding Melchisedec, the King of Peace.

Two points are plain in this record, however. First, Abraham was a patriarch; second, he was obedient to the law and the priesthood. He paid his tithing.

Here we have the two orders in active operation, the patriarchal and the law of temporalities of the Christian economy, working in harmony long before the law thundered forth from Mount Sinai.

ANTIQUITY OF THE GOSPEL.

To strengthen this thought, we seek farther. In Acts 7:38, it is written: "This is he, that was in the church in the wilderness with the angel which spake to him [Moses] in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey," etc.

Here we have both Christ and the church in the wilderness before the Mosaic law was received. And again, it is written in 1 Corinthians 10:1-4: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spir-

itual Rock that followed them: and that Rock was Christ.”

The gospel economy again. This time baptism, and also the sacrament, and the presence of Christ among the patriarchs, or the children of the patriarchs, long before Sinai. But let us continue. Galatians 3:8: “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Also verse 17: “And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.” In verse 19: “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.”

From these evidences we conclude the gospel was preached to ancient Israel, but did not profit them, not being mixed with faith; and for this cause the Mosaic law was given of which one writer says, Hebrews 7:19:

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.” Referring to the gospel as the better hope.

Again, the law of the Mosaic Age, which is generally said to be the beginning of the Prophetical Age or Era, according to the apostle Paul, was given as a “schoolmaster” to bring the children of Israel unto Christ.

There is a point we wish to make here. God called Abraham, and after awhile Abraham's descendants got into trouble and could not get out of it by themselves; but God remembered them and called again. This time Moses is called, by the angel in the burning bush, and God interfered for the temporal good of Israel, and the families began to be led by prophets. Two calls. Prophets now guide Israel.

By and by, the time having rolled around, God moved again for the redemption of Israel, and the angels again came down and warned Mary and Joseph, and the shepherds on the mountains; and Christ the Son of God had come. The result is the preaching of the pure, primitive gospel, the means of salvation, not only for Israel, but, now, for all the world. The church is organized, the order of God established, the kingdom of God set up with its officers, as ordained of God, and as in the beginning. The power of God is again made manifest, and men rejoice and are obedient for a time. Then, again, the children of Israel, both the natural born and the children by adoption through the gospel, get into trouble by transgression and apostasy, and can not get out of it by themselves; for the more they try the worse the confusion in the world, and the farther men stray from the primitive order. God foreseeing this trouble, foretold what would take place. And when the time was fully ripe, he sent his angel to fulfill what he had foretold by the mouths of all his holy prophets, the restoration of his order, as at the beginning. And order came out of confusion to those who believed the call, for God did call again,

and like his former calls, his angel does his bidding and brings the message, "the everlasting gospel," and the authority to preach it, the Melchisedec priesthood. As a result the church or kingdom of God is established in these latter days.

STATEMENTS OF MOSHEIM.

We must not forget that men have tried to keep a history of the church and kingdom, which resulted from the labor of Christ and his disciples, for many have tried to keep it in mind and have written much, some of which we shall now call your attention to, not forgetting the object of this paper. Doctor Mosheim is, perhaps, among the best of ecclesiastical writers, so we will use his writings. We shall not make the effort to multiply evidences, but use a few from this source, and pass on. Volume 1, page 37, 1860 edition the history says:

"The extraordinary teachers whom Christ employed to lay the foundations of his everlasting kingdom, were the twelve apostles, and the seventy disciples, of whom mention has been made above. To these the evangelists are to be added, by which titles those were distinguished whom the apostles sent to instruct the nations, or who, of their own accord, abandoned every worldly attachment, and consecrated themselves to the sacred office of propagating the gospel."

Again in volume 1, page 137, 1860 edition, we have this record which we introduce simply to show that the office of patriarch was known in the Christian church in an early time in its history:

“It was much about this time [A. D. 451] that Juvenal, bishop of Jerusalem, or rather of Ælia, attempted to withdraw himself and his church from the jurisdiction of the bishop of Cæsarea, and aspired to a place among the first prelates of the Christian world. The high degree of veneration and esteem, in which the church of Jerusalem was holden among all other Christian societies, (on account of its rank among the apostolical churches, and its title to the appellation of Mother Church, as having succeeded the first Christian assembly founded by the apostles,) was extremely favorable to the ambition of Juvenal, and rendered his project much more practicable than it would otherwise have been. Encouraged by this and animated by the favor and protection of the younger Theodosius, the aspiring prelate not only assumed the dignity of patriarch of all Palestine, a rank that rendered him supreme and independent of all spiritual authority, but also invaded the rights of the bishop of Antioch, and usurped his jurisdiction over the provinces of Phœnicia and Arabia. Hence arose a warm contest between Juvenal and Maximus, bishop of Antioch, which the council of Chalcedon decided, by restoring to the latter the provinces of Phœnicia and Arabia, and confirming the former in the spiritual possession of all Palestine, and in the high rank which he had assumed in the church. Thus were created in the fifth century, five superior rulers of the church who were distinguished from the rest by the title of patriarchs.”

Previous to this the churches were in a manner independent, having been the result of the missionary

labors of the apostles, and having been presided over by bishops and patriarchs or evangelists; but now these ambitious officers began to extend their jurisdiction, encroaching upon the rights and jurisdiction of others, and a quarrel began which spread throughout all the Christian churches. A contention for supremacy, as to which office was paramount, that of bishop or patriarch.

The historian continues relating the contentions upon this subject, until the contending bodies seem to have engulfed the whole Christian organization. One of these bodies located headquarters at Rome, and was presided over by a bishop, whose title was subsequently changed to that of pope. This body assumed the title of the Holy Catholic Church, or Universal Church of God.

The other contending body located at Constantinople, and was presided over by a patriarch, who also claimed to be the supreme head of the church, commonly called the Greek Church. It is now the state church of Russia, still presided over by a patriarch. The Czar is the head of the church, called in Russia, "the Little Father."

Please note that both evangelists and patriarchs are here recognized as ministers of importance in the early Christian churches.

DIFFERENT DISPENSATIONS HARMONIOUS.

The common definition of the title evangelist is "a preacher of the gospel"; but historical records lead us to believe a more comprehensive meaning was understood in the early days of the church. We

have seen in the above brief mention, that evangelists and patriarchs were officers of great responsibility and importance aforesaid. Under the common definition of the word, men claim the title who represent no church, no organization; they simply preach, but fail to preach the gospel, as revealed in the Scriptures. They assume this right.

However, we have another witness to examine, and then we will bring, if possible, the dispensations together in office, work, and object. The biblical history, in some respects, is lacking, and in some places so ambiguous that it has been assumed that the translation is defective, and many translations have been the result of such assumption, and the effort to correct said errors. As a part of the result of the angel's message in these latter days, we have a corrected translation of the Bible, and we shall introduce it now, in our closing arguments on this subject. Our readers must remember that one object of this writing is to show, if possible, the relation of each dispensation with the others; for we recognize that if each be the work of God for the good and salvation of man, there must be harmony in all. We use the Inspired Translation of the Holy Scriptures, which we have, because, to us, the internal evidences of inspiration prove it to be the best work of any to which we have had access. The early history of the race is more complete, as given therein, and in harmony with the New Testament.

It may seem late to premise, in this article, that God be just to all, and no respecter of persons, must have ordained the same law of redemption for

those who lived in the morn of time, as for those who lived in the meridian, or the eve-time of the world. So we believe, and hence we claim for him his unchangeable character. But we look in vain in the popular version, the King James, for information of the opportunity having been given to our father Adam and his immediate posterity, to obtain salvation through the gospel order.

But in the version we now introduce, a more detailed account is given of the early history of the first family, and a careful examination of it adds very materially to our understanding of God's character; and it gives us a beautiful view of the solicitude of our heavenly Parent to redeem all mankind, beginning the plan of redemption right where the first need for it occurred, giving to Adam and Eve a chance to save themselves, and to teach their children the plan of salvation. In the fourth chapter of this work is related (after the Lord had driven Adam out of the garden) how that sons and daughters were born to Adam and Eve; and these sons and daughters began to separate two and two, and till the land and tend flocks, and to multiply and replenish the earth, and have dominion over it, as God had commanded. And God spake unto Adam, and commanded him to make an offering unto the Lord, and Adam was obedient and did so. After many days an angel asked him why he made an offering unto the Lord. Adam's answer was, "I know not, save the Lord commanded it." Adam had had some experience in disobedience, and had evidently come to the conclusion that whatever God commanded, that was the

thing he was going to do. Then the angel of the Lord preached the first gospel sermon we have any account of, and revealed to Adam the means of his redemption. Thus God began the work where it should have begun, at least so we think. And in the sixth chapter it is stated that God himself talked with Adam and explained the matter in full. (See the fifty-second verse.) And from this record we learn that Adam was not only willing, but anxious to get back into the good graces of his Creator; so he was baptized and received the Holy Ghost, and afterwards was ordained and became an evangelist, and God commanded him to preach the gospel to his children. Thus Adam became the first evangelist, and I think none will deny that he was the first patriarch among men.

DISPENSATION OF THE FULLNESS OF TIMES.

The object in thus tracing this history can be clearly seen. The result of the preaching of the gospel followed. The church was organized in the morning of the world's history, and those early ministers for Christ were the first evangelists, and were patriarchs in the grandest sense of the word. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah, and I may with safety say Melchisedec; all evangelists, and as much entitled to the appellation of patriarch as Abraham, Isaac, and Jacob.

We have thus far connected the first dispensation, as a gospel dispensation, with the patriarchal, the patriarchal with the prophetic, the prophetic with

the Christian; and now we come to the time of the welding of all these dispensations in the restoration of all things spoken of by all the holy prophets since the world began, the bringing of all things together in one, in Christ Jesus, the angel's message bringing back and restoring the gospel, the church, and, necessarily, the ancient order in the church.

So God, in revealing the lost ordinances, has given the officers belonging to the church, and has revealed the order of patriarchs, and called men to act in his name in the holy ordinance of blessing the children of the covenant; and in restoring this order, he necessarily restores the correct meaning of the title of evangelist. (See section 125, Doctrine and Covenants.)

This introduces our closing testimony, the revelations of God to the church in this the dispensation of the fullness of times.

Doctrine and Covenants 83:2: "Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the

hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, [patriarchal,] which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers; even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years."

See also Doctrine and Covenants 84:3: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

Doctrine and Covenants 104:17-29: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the

days of Adam, and came down by lineage in the following manner:

“From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam’s) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, inasmuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age. Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination. Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, who blessed him. Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God three hundred and sixty-five years: making him four hundred and thirty years old when he was translated. Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was one hun-

dred years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.”

And now, as a closing statement to the historical consideration, we call attention to Doctrine and Covenants 107:37, 38. “Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedec, which is after the order of my only begotten Son. First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may

not fall, notwithstanding the hour of temptation that may come upon you."

Thus we see that when God's working force is fully organized, it is a unit of power for the good and salvation of the race; and it is unsafe for us to miss a link in the great chain designed of God to bind Satan, that old Dragon, which is the Devil.

DOCTRINAL PROOF. PROVIDED FOR IN CHURCH
ORGANIZATION.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 27, 28.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

maketh increase of the body unto the edifying of itself in love."—Ephesians 4: 11-16.

In the above scripture, the apostle sets forth the order of God, in the organization of the church of Christ, in a clear and forcible manner. The language shows the necessity for, and the beauty, importance, and immutability of the divine plan.

God has placed in his church the offices and gifts referred to, that men might occupy in the offices, and men and women exercise the gifts—all to be done according to his will—"till" (an adverb of time) we become full grown and perfect men and women in Christ Jesus our Lord. All this was, and is, for the harmonious development of all the members of the church of God, that the true Christ character might be the result of their obedience to the truth. Without this character, there is no such thing as salvation.

It is claimed by a large class, without, and a small class, within, that no such office as that of patriarch is mentioned in the New Testament, and, therefore, that the introduction of such a class of ministers, under this title, is an innovation.

The conclusion is hasty and not well founded. In the above scriptures, we evidently have specific and general titles, used to denote the different offices provided for in the organization of the church. That general as well as specific titles are used, is evident from the fact that seventies, bishops, deacons, etc., are not named, while every New Testament believer must admit that God placed these in the church.

Before our objectors prove that there is no place

for patriarchs, in harmony with New Testament teaching, let them prove just what officers are referred to under the titles of "teachers," "helps and governments," "*evangelists*," "pastors." We refer, of course, to those who believe that there can be no revelation to us, from God, outside of the Bible.

The plain truth is, however, that the New Testament, as well as the old, teaches the doctrine of present or continuous revelation. That is, the channel of communication between God and man is always open, in every age and every clime, unless closed by transgression or unbelief upon the part of those who should be the people of God. New, or additional, revelation is not necessarily false. It is plain that if God's people had always believed that additional revelation is false, we would now have but a very small portion of what is contained in the Bible. All that is not found in the first revelation of God to man, as recorded in the book of Genesis, is additional; and while man is strictly forbidden to add to God's word, (see Deuteronomy 4:2; Proverbs 30:5, 6; Revelation 22:18,) yet he has the right, and it has been his practice, to add to his own word, whenever and wherever he pleased. According to Bible history, this was God's practice for more than four thousand years; and the good book does not contain even an intimation that God would ever change his policy.

It is a very foolish thing, and in no sense our privilege, to attempt to limit God. It is not for us to say when God shall speak, nor when he shall keep silent;

nor is it our privilege to dictate to him what he shall say when he does speak. Finite man is not permitted to dictate to the infinite God! Where God has placed limitations on his own acts, or informed us what he will not and can not do, we should accept it in good faith; but for puny, weak, finite man, to say to the Infinite One, "Thus far shalt thou come, and no farther," is altogether a different thing.

The truth is, we are not only asked to limit God, where he has not limited himself, but we are asked to believe, and make it an important part of our faith (?), that he will not do the very thing which he says he will do. (See Matthew 11:27; 7:7-11; James 1:5; John 14:21-24, 26; 15:26; 16:13-15; 1 Corinthians 12:3; Acts 17:26, 27.)

It is proper to say in this connection, that while the Bible is of great importance as a guide to truth and an expositor of error; and while it contains a record of the truth which makes us free (that is, saves us), yet it must be admitted that the record, both in history and doctrine, is brief and incomplete. Some fifteen or twenty books, which were written, have been lost. Speaking of the biography of Christ, John says:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John 21:25.

Now, the pertinent question is not whether the specific name, patriarch, is known to the New Testament, but, rather, are the office, calling, and work of the patriarch in harmony with God's character,

ways, and word, as revealed in the Bible? We claim that they are; and if these claims are correct, then it is both safe and profitable to receive them.

In New Testament times, the same office was sometimes known by different titles. John was one of the twelve apostles, but he always called himself "the elder." (2 John 1:1; 3 John 1:1.) Peter was an apostle, but he sometimes called himself an "elder." (1 Peter 5:1.) It is not strange, therefore, that we should read in Doctrine and Covenants 17:8, "An apostle is an elder," etc.

A number of the titles mentioned in 1 Corinthians 12:28, and Ephesians 4:11, may have also been known by other titles. If the same office was known by different titles, in the same age, then to the same extent, at least, and probably to a greater extent, would the same office be designated by different titles in different ages of the world. This would not impair the authority of a minister of Jesus Christ, or vitiate his work in the least. The authority of the minister, and the character of the work he is called to do, are what we need to look after more than the mere name by which he is called.

At this juncture, and in order to throw light on the use of different titles as applied to ministers in the Christian church, we call attention to the titles of *deacon* and *bishop*. The Greek word from which we get *deacon* is *diakonos*, and literally means "minister," or a "runner," i. e., "servant." From the use that is made of this title in primitive church history, there are good grounds for the belief, we think, that the title of *deacon* was applied to several of the

lower officers in the church, perhaps to what are now known by us as priests, teachers, and deacons.

The same is doubtless true of the word *bishop*, except that it applies to higher officers of the church. Bishop comes from the Greek *episkopos*, which literally means "overseer, superintendent." The title was doubtless applied to men who held different offices in the Christian church, but who were all invested with the right to preside. This will account for many things said of deacons and bishops, in primitive church history, which otherwise conflict, to some extent, with the duties of these ministers as defined under the restored gospel.

But we are told by the small class who reject the work of patriarchs, and yet claim to be believers in the latter-day work, that they are justified in rejecting them because they are not even mentioned in the Book of Mormon, which is said to contain "the fullness of the gospel."

If on this ground we may properly reject the calling and work of patriarchs, why not, on the same ground, reject the calling and work of bishops, seventies, and deacons, as set forth in the Bible and Book of Doctrine and Covenants? The Book of Mormon fails to specifically state that any such office as that of bishop, seventy, or deacon, was established in the primitive Christian church on this continent.

It must be admitted, that while the Book of Mormon is plainer and much more complete, on some important matters of history and doctrine, than the Bible, on other matters, including church organization, it is very incomplete. Mormon, who abridged

the record, so far as it was abridged, says: "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people."—3 Nephi 12:1.

Is it wise and safe to reject the provision made in later revelations for the office and work of patriarchs, because they are not mentioned in the record which does not contain a hundredth part of what Jesus taught the people? We think not, provided this provision is in harmony with the word of God.

That phrase, "fullness of the gospel," has been almost as badly used, or abused, by some Latter Day Saints, as Revelation 22:18 has been by those who reject all present revelation. The Doctrine and Covenants teaches that "the fullness of the gospel" is contained in the Bible and Book of Mormon. (Doctrine and Covenants 42:5.) It also states that the Book of Mormon, by itself, contains "the fullness of the gospel," (17:2, 26:2.) It must be admitted then that the Bible, when properly translated, contains the "fullness of the gospel," as well as the Book of Mormon; and inasmuch as each book contains important matter which the other does not, and the usual interpretation is that the phrase denotes that the Book of Mormon contains all gospel truth, then, upon this ground, are we not driven to the conclusion that each book contains more than "the fullness of the gospel," or each one contains *less* than the "fullness"?

What, then, are we to understand by the much abused phrase, "fullness of the gospel"? We are to understand this, and this only: In the Book of Mor-

mon, also the Inspired Version of the Bible, is contained the gospel as it was given of God to those ancient worthies, who wrote and spoke as they were moved by the Holy Ghost, without garbling or loss of "plain and precious parts."

The statement of the Book of Doctrine and Covenants is, "The Book of Mormon, containing, the fullness of my everlasting gospel."—Doctrine and Covenants 26:2.

There is a difference between "the fullness," and *all* "the fullness." Let the Doctrine and Covenants explain itself on the use and meaning of this phrase. In the vision seen by Joseph Smith and Sidney Rigdon (see section 76:3), speaking of Christ, we read: "Of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision."

Their testimony is a presentation of the truth, as it is with God, concerning Jesus Christ and his gospel; nevertheless, there is much valuable information concerning Christ, the ordinances of the gospel, and the work of the ministry, which is not found in the vision.

A witness, when in court, is sworn to tell "the truth, the whole truth, and nothing but the truth"; that is, he is to tell the truth in its fullness; and yet, all the truth he knows, at the most, is a very small fragment of what exists in the universe of God.

PROPER PROVISION FOR PATRIARCHS AND THEIR
WORK MADE IN THE REVELATIONS.

This brings us to the material and vital point: Are the calling and work of patriarchs, as designated in modern revelation, in harmony with God and his word? If they are, we may safely admit them; but if not, they should be rejected.

As already shown, we learn from Ephesians 4:11, that by the authority of Jesus Christ, the office of evangelist was established in the primitive church. Doctrine and Covenants 104:17, reads as follows:

“It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.”

We are not at a loss to recognize the peculiar significance and propriety of these statements when we consider the character of the calling and duties of the Twelve.

“The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.”
—Doctrine and Covenants 104:12.

In the communication of April 15, 1901, given at Independence, Missouri, and now published as section 125 in the late editions of the Doctrine and Covenants, we have the following plain definitions of the calling and duties of patriarchs:

“The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister;

to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed. He is to be free from responsibility--ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister. The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but

will not have either voice or vote, except by courtesy, having no directing control of quorums. Other evangelical ministers besides the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer.”—Paragraphs 3-6.

From the above we learn that a patriarch “is an evangelical minister,” which was also taught by Joseph the Seer. His leading work is “to preach, teach, expound, exhort; to be a revivalist, to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.”

The above speaks for itself. The work indicated is not only in complete harmony with God’s character and word, and the needs of his children in all ages, but it is among the most important work provided by the divine Being for the benefit of his children. It is pure gospel work, and as such is found to be in complete harmony with God’s love, wisdom and power, and all gospel teaching recorded in the sacred books of the church.

OBJECTIONS CONSIDERED.

It may be said that we do not need patriarchs to perform the work assigned to them, for there are other ministers of the church who are duly author-

ized to attend to this important work. With equal consistency we may claim that we do not need apostles and seventies to preach the gospel and regulate the affairs of the church, because elders and high priests have been duly authorized to do this kind of work. The truth is, that while the ministers of the church perform much of their work in common, there is, nevertheless, a clear distinction of duty as applied to each class of ministers. And the further fact that patriarchs are relieved from some important responsibilities which attach to other leading ministers of the church, seems to plainly imply that the purpose of God is that they should be specialists in their line of work.

Preaching, teaching, and exhorting, it will be admitted, is gospel work which should be performed by every leading minister of the church, and by all others to whom it is assigned; but there is a large class, without, and a small class, within, (strange to say) who will object to patriarchs giving spiritual blessings by the laying on of hands. Perhaps none will care to dispute the well-established fact that the laying on of hands is an ordinance of divine appointment for the conferment of spiritual blessings. (See Hebrews 6:1, 2; Acts 8:14-20; 19:1-6; 6:5, 6; 13:1-4; 1 Timothy 4:14; 2 Timothy 1:6; Matthew 19:13-15; Mark 10:13-16; 6:5; 16:15-20; Genesis 48:14-20; Numbers 27:18-23; Deuteronomy 34:9.)

In the blessing of little children, confirmation into the church after baptism, laying on of hands on the sick in connection with prayer and the anointing

with oil, and the ordination of men into the ministry, spiritual and physical blessings are conferred. Now, to put it mildly, the giving of spiritual blessings by the patriarchs is in harmony with all this. It is insisted, however, that after we have been confirmed into the church we have proper claim upon God for the Holy Spirit, as we shall need it, and for every other blessing of the gospel, if we will only live in a manner to receive them.

Yes, surely. But how are we required to live? In obedience to all the ordinances of God, or only a part of them? Man is commanded to live "by every word that proceedeth out of the mouth of God." (Matthew 4:4; Doctrine and Covenants 83:7; 95:3.) Is it the privilege of man to limit the administration of the laying on of hands for the conferment of spiritual blessings? Hardly!

By the laying on of hands Jacob conferred blessings upon Ephraim and Manasseh. (See Genesis 48:13-20.) In Doctrine and Covenants 17:8, when defining the duties of an apostle, we read, first, that it is "his calling . . . to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures"; and second, "to confirm the church, by the laying on of the hands, and the giving of the Holy Ghost." Now, if the apostle can lay on hands and confer spiritual blessings upon the members of the church, why can not those who are specially called to perform this and other kindred work? In this connection we call the attention of the thoughtful to the fact hereinbefore stated, that the Twelve

are to ordain evangelical ministers in all the large branches of the church, "as they shall be designated unto them by revelation." We also quote items of instruction given to Joseph Smith in July, 1830: "And continue in laying on of the hands, and confirming the churches."—Doctrine and Covenants 23:4. "Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville," etc.—Doctrine and Covenants 25:1.

Of course we do not claim that the bestowment of spiritual blessings by the laying on of hands is the only means of confirming the saints in the different branches of the church, but we do claim that this is a leading and important means ordained of God. Please read carefully the passages just cited in the light of Doctrine and Covenants 17:8. It is our opinion that the First Presidency and Twelve, if not all who hold the Melchisedec priesthood, have the right to give spiritual blessings by the laying on of hands, and it may properly be done when necessity demands. This responsibility is not laid upon them, but they *may* properly officiate in this ordinance, when an exigency demands it, just as the seventies *may* preside.

A patriarchal blessing is given for the evident purpose of bringing the one so blessed in closer touch with those divine influences which transform the soul and make us more like the Master, into whose service we have been called. In other words, it secures to the intelligent, sincere applicant, more divine

light, knowledge, faith, humility, courage, patience, fortitude, integrity of heart, and spiritual strength, that the struggle may be a successful one, and eternal life be secured.

In support of this position and statement, read what was said when Hyrum Smith was called to succeed his father in the patriarchal office, as set forth in Doctrine and Covenants 107:38:

“First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.”

What could be more strikingly in harmony with God’s love, power, and wisdom, than the above? First, the sealing power is declared to be the Holy Spirit of promise. This agrees with all scripture on this important point. (See Ephesians 1:13, 14.) Second, the grand purpose of an administration of this sealing power and blessing, upon the heads of God’s people, by the patriarchs, is that they “*may not fall*, notwithstanding the hour of temptation that may come upon” them!

When the patriarch is humble and pure (as all God’s ministers should be), putting his trust in God, and the candidate comes for the blessing intelligently, with a broken heart and contrite spirit, because he feels that he needs it, the experiences of both will be in harmony with the precious statements of the above paragraph. Light, comfort, and spiritual power will be given, according to their needs.

Right here, we can not too strongly impress upon the minds of the Saints the importance and absolute essentiality of proper coöperation with God, upon the part of the candidate. Our observation and experience clearly indicate that, where other things are equal, the best results are secured where there is the greatest degree of true faith in the living and true God. Do not come for a blessing just because others do; nor neglect to come just because others do not apply; but when you feel that you need it, and desire it, come, whether you are a millionaire or not worth a single cent. This does not affect the case in the least.

If persons apply for patriarchal blessings, simply as an experiment, without true faith, to see whether it will do any good, and without having fully made up their minds to live near to God, and do his will, when known, at any cost, how can they expect good results?

“For whatsoever is not of faith is sin.”—Romans 14:23.

“For what is a man profited, if he shall gain the whole world, and lose his own soul?”—Matthew 16:26.

Some urge the following as an objection: “Each blessing shows, in a marked degree, the personality of the one who gave it. Therefore it is not inspired.”

It is a little strange that any one claiming to believe the sacred books of the church, and, presumably acquainted with the office-work of the Holy Spirit, should take such a position as this. It is not claimed

that a patriarchal blessing consists wholly of revelation from God. It is a divine ordinance in the same sense that the blessing of little children, confirmation into the church, and administration to the sick, by the laying on of hands, are divine ordinances. Just as the elder needs the help of God's Spirit to minister acceptably in these ordinances, so does the patriarch need it in giving blessings. Perhaps the only difference is that the importance and character of the ordinance make it necessary that the patriarch should be brought more fully under the supervising influences of the divine Spirit.

But what about the objection? Do not the writings of each prophet and apostle, in the Bible, show plainly the personality of the one who wrote? The style of Isaiah is very different from that of Jeremiah; and that of Ezekiel differs widely from both. Are their claims for inspiration therefore false? But let us bring the matter still nearer home. The revelations given to the church through President Joseph Smith, not only exhibit his distinctive style of composition, but in a large degree, the thoughts and sentiments which he had previously spoken and written to the church. The same is true of his father, in a degree, at least.

It is not necessarily any reflection on the prophet, or his revelations, to have previously believed and expressed some of the same things which God afterwards commands him to speak to the church. It is more of a credit than a reflection. "We are workers together with God," says the apostle. The more we believe as God *knows*, speak as God speaks, and work

as God works, the more we partake of the divine nature, and the better are we prepared to minister in sacred things. Nor would a partial or complete agreement between the purported revelation and the style and known views of the individual through whom it was given, of itself, prove the revelation to be false, inasmuch as the Spirit of truth may reveal here a little and there a little, until part or all of what God commands to be given to his people, at once, has become the sentiment of the individual to whom it was given.

A patriarchal blessing may or may not contain that which is prophetic in its character; and even if it does, this, as a rule, is by no means the more valuable part of the blessing. We are simply asked to recognize the scriptural and well-established claim that God has called men to officiate in this office; that the ordinance of bestowing blessings by the laying on of hands is divine; that in the bestowment of these blessings, such a degree of inspiration is afforded, by the divine Being, as will greatly assist those who receive them to come out of the low and undesirable conditions and bring themselves more completely in rapport with God.

“But some mistakes have been made which destroy our confidence in the claims made for patriarchal blessings.”

Why does this destroy your confidence? It would be strange indeed if there were no mistakes made, and yet these mistakes are not a necessity. Every other department of church-work is open to the same objection, from the work of the First Presidency

down to that of the deacons. If there can be no mistake made in the giving of revelations to the church, through its presiding officer, why do we examine and pass upon every purported revelation? Why has God commanded that *all* things should be done by common consent? (See Doctrine and Covenants 25:1; 27:4.) What we surely need is more intelligent faith in God, and less blind trust in man.

“Why is it that the more unworthy ones receive the better blessings, and the more worthy the poorer ones?”

We do not admit the correctness of the question, though it may often so appear. This is an important point and we need to approach it with great care. We ourselves have been made to wonder at times, at what appeared to be the very thing complained of. We have felt the results as keenly, perhaps, as those who have supposed that they were not properly recognized in their blessings.

It is necessary, before arriving at a final conclusion on this important matter, to carefully examine the following considerations:

1. We may easily err in deciding upon the comparative merits of blessings given. What we call the poorer blessing, may be a tacit or expressed recognition of moral and spiritual strength and worth in the individual who received it; and what we regard as the better one, may be an exhibition of God's great condescension to one whom he recognizes as weaker and more needy, but possessed with a pure desire to serve God and do right.

A forcible illustration of the point before us is

found in the dealings of the father with the prodigal son and his brother. Upon the return of the wayward, disobedient boy from a "far country," where he had "wasted his substance with riotous living," his father met him, had compassion, "and fell upon his neck and kissed him." The best robe was placed on him, a ring on his hand and shoes on his feet. The fatted calf was killed, they ate and were merry. But the elder brother was offended and would not come into the house.

Now, the question is, Did the younger brother receive a better recognition from his father than the older one? Oh, no. The few words spoken by the father to the older one, constitute a far better commendation than all the demonstration had for his younger brother. "Son, thou art ever with me, and all that I have is thine!"

All that was done for the younger brother, was to show the great love and joy of the father because of his son's return—not only from a "far country," but from the depths of wickedness; and also to encourage the boy to carry out the grand and important purpose of his heart when he said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."—Luke 15: 11-32.

God is always seeking to save; to lift up the weak and bless the needy; to give his special attention and help where they are most needed. He does this because of his goodness, and without any compro-

mise of principle. Who that knows him can refuse to render a cheerful obedience to his will? We should not be offended because our Father is good! (See Matthew 20:15.) So, after all, that which has been urged as an objection, is, in reality, a strong point in favor of the divinity of the work.

2. We may err in judgment as to who are the more worthy. How little do we know of what is in man! God knows all. He sees clearly the most hidden recesses of the heart. How often we have been deceived. This should teach us to be more careful and more thorough. We should not judge after the sight of the eye, but, rather, according to truth and the Spirit of truth.

“Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.”—Matthew 7:2, 3, Inspired Version.

We have tried to carefully consider the leading objections which have come under our notice, and we know of no others which will bear the light of fair investigation.

OTHER DUTIES.

While the giving of spiritual blessings is an important part of the work assigned to the patriarch, it should be borne in mind that it is by no means the greater or more important part. He is a leading minister of the church, whose first duties are “to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may

direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints, to be a father to the church; to give counsel and advice to individuals who may seek for such."

All this comes before the statement that they shall "lay on hands for the conferment of spiritual blessings," etc. Now to make the giving of spiritual blessings the principal part of their work, *everywhere* and at *all times*, is to do violence to the above statements, which have already been accepted as the will and wisdom of God in the matter. Is it not the reasonable duty of the patriarchs, so far as they are permitted by the branches and districts, and the general church, to place themselves in harmony with the foregoing definitions of duty? We think so.

The statement that the patriarch "is to be a father to the church," is both instructive and important. If he is too greatly restricted, how can he do the work of a father among the children? On the other hand, we are glad and ready to concede, if there is no one who may properly interfere in case the children are taught false doctrine, or in any other way subjected to danger or abuse, then they are left unprotected, and the work is injured. But this is provided for in the foregoing definitions of duty:

"When traveling and preaching, holding revival-meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine, or be found in transgression."

If the patriarch has no leading control *anywhere*,

how are we to interpret the following statement found in paragraph 5?

“Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.”

This statement says, by the plainest kind of implication, that the patriarch does have a degree of “direct control” *somewhere*. Where is it?

Again; as a spiritual father to the church, he is “to give counsel and advice to individuals who may seek for it.”

Does this mean that he may not, or can not, properly give counsel and advice, except he is individually requested to do so? If so, then the child becomes more of a father, so far as his gospel education is concerned, than the father himself. This item of instruction simply indicates a privilege to the children of the kingdom, which they may use when necessary, if they will. It also gives the patriarch to understand that he must honor such requests. But as a spiritual father to the church, he is a general counselor and adviser, and as such, may at any proper time and place, give such counsel and advice as he deems best, or is needed.

We feel keenly the grave responsibilities which rest upon us, but proper coöperation upon the part of the Saints will greatly lighten our burden. Evidently God intended that men who are called to this important office should be qualified by experience, wisdom, faith, justice, mercy, self-control, and love, to guide

and protect the children of God who are exposed to so many snares and dangers.

That which enters into every true character, and without which none can be celestially saved, must be carefully instilled into the minds of the Saints. The course of our age is a wanton disregard for the obligations we owe to each other and to God. The patriarch should be prepared to teach correctly on this point, and on all others which are essential to the development of true character. The only proper and successful way to teach, especially on moral and spiritual questions, is by precept and example.

The true father will not be afraid to take a firm stand for the right, lest he should offend, no more than he will fail to extend love, patience, and good will to all who are struggling to do the Father's commandments. John, the disciple whom Jesus loved, and the one who wrote so much and so beautifully on the topic of love, was quick to denounce wrong and evil, in strong terms. He said:

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”—2 John, verse 9.

The doctrine of Christ is pure in all its parts. It exhibits and teaches the principles of love, justice, and impartiality, in their perfection. It teaches us to so love God that we will be willing to love our neighbors as ourselves. What could be grander and purer than this? It teaches us to do right, and only right, under all circumstances and at all times.

“This then is the message which we have heard of

him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, we have fellowship with one another and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:5-7.

Love, the pure love of God, is as intelligent as it is kind. It is the very thing which qualifies us to teach truth and right, and denounce error and wrong. The spiritual fathers of the church should be among the first, that is, they should be specialists, in teaching those grand, practical truths without which true character can not be formed and developed, hence without which there can be no salvation. They should ever seek to exemplify these principles in their lives. And in our opinion, the man who has not sufficient faith in God and the truth to overcome the fear of doing right, lest by so doing he should do wrong, is not fit to be a father to the church.

EXPENSES.

It has been repeatedly published, through the SAINTS' HERALD, that there is no charge, or fee, for a blessing. As in other departments of church-work, so in this, the expenses are met by voluntary donations by those who receive blessings, according to their ability and willingness, they themselves being the judges. Some, as a matter of course, are not able to give anything, but they are just as much entitled to their patriarchal blessings as though they were millionaires. No one should feel embarrassed,

or hesitate, because he has nothing to contribute to the expense fund. Those who are able and willing are expected to supply this lack.

The usual way is to furnish typewritten copies of the blessings given, arranging the duplicate copies in book form for preservation by the Presiding Patriarch. This, of course, involves some expense. But the principal part of the expense attaches to the patriarch and his stenographer, including railroad fare, clothing, stamps, etc. These expenses, in the very nature of the case, are supplied, mainly, by those who receive blessings.

If the patriarch is under General Conference appointment, his family is supported by the church, and the same is true of the stenographer. But when not under general church appointment, the donations made are all they receive.

This policy we think to be in complete harmony with the financial system of the church, now in use; but if the church has a better one, for this department, we will be glad to adopt it.

All donations made should be paid to the patriarch (or to the stenographer for him), who is required to make satisfactory arrangements and division of funds with his stenographer, and account for all receipts, with the names of the donors, and expenses, in his annual report to the Bishop.

CONCLUSION.

The foregoing, while brief and imperfect, is sufficient to indicate the nature of our high and holy calling, and the true character of our work. Surely,

none who give the matter careful investigation, can fail to see that our calling, and outlined duties, are in striking harmony with the character of God, as well as the ancient, and modern revelations of his word; and that the work which we are required to do, is supplying true and important demands, all of which proves that the provisions made, and the commandments given, were made and given by the infinite God. If anything more is needed, by the way of testimony, it will be supplied to all the faithful ones who truly humble themselves before God and place themselves in harmony with this department of gospel work.

It is our fixed purpose, God being our helper, to do all the good we can, and no harm. There is great need of careful and earnest labor along the lines indicated to us in the instruction given. What manner of men and women must we become before our Father can receive us unto himself in glory, and grant us celestial reward?