

gates of hell shall not prevail against it” (Matt. xvi.). What was that “rock” upon which the Church was to be built? It was upon the principle of God revealing unto men that Jesus was the Christ—the principle of revelation.

In the Spring of 1820, Joseph Smith, in obedience to the instruction given in James—“If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him”—was praying in the woods to the Father, when he was suddenly enveloped in a glorious vision. He saw a pillar of light descending from heaven—it rested upon him—its brightness exceeded the brightness of the sun at noonday. In the midst of this glorious light stood two personages: each resembling the other. One standing a little above the other, pointing to the one below him said: “*This is My Beloved Son. Hear ye Him!*”—“Blessed art thou, Peter, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.” The same could be said to Joseph Smith now, for the Father had revealed the Son to him. “And upon this rock will I build my church.” Hence we say Joseph Smith started upon the very principle upon which Jesus said He would build His Church.

Not only did Joseph start right, but he continued right. John, the Revelator, said that an angel would bring the everlasting Gospel to the earth in the hour of God’s judgment; Joseph Smith declares that the angel Moroni, who had been one of the ancient Prophets upon this American continent, came to him, and taught him many principles of the Gospel, and also delivered to him the metallic plates containing the Book of Mormon, in which is

contained the “*fulness* of the everlasting gospel.” Thus was the Gospel restored to the earth, according to the prediction of the Scripture. John made the prediction; Joseph Smith declares its fulfillment.

Furthermore, he received the authority to administer in the ordinances of this Gospel as the Scriptures direct. He did not take the honor upon himself, for the Scriptures forbid that. I will read from the 5th chapter of Hebrews, 4th verse. Paul, speaking of those who minister in the things pertaining to God, says:

“And no man taketh this honor unto himself, but he that is called of God, as was Aaron.”

The question now for our consideration is, how was Aaron called? For if we can find out how he was called, we shall then know how all other men must be called before they have authority to administer in the Gospel. Suppose that on the Statute books of Utah Territory, we should find a law which said, “No man shall be governor of Utah, except he be appointed as was Governor Young.” If that law was in force, what would we do if we were without a governor, and wanted one? We would turn back in the history of Utah, and find how Governor Young was appointed, and then appoint one the same way; very well, let us do the same thing in the case before us, as they are parallel cases. How was Aaron called? We read in the 4th chapter of Exodus, that the Lord called Moses to go and deliver Israel out of Egypt. Moses excused himself, and desired the Lord to send someone else, as he was not eloquent, but slow of speech. This angered the Lord, and He said, “Who hath made man’s mouth?” And the Lord promised to be with