

DOCTRINAL BASIS FOR CONFERRING THE MELCHIZEDEK PRIESTHOOD UPON THE NEGROES

1. The Gospel and all its blessings are for all mankind.

Peter said: “God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.” (Acts 10:34-35.)

Our Third Article of Faith says that “through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.”

The salvation which is gained by obedience to the laws and ordinances of the gospel means an inheritance of eternal life (exaltation) in the celestial kingdom as shown by the following:

a. “If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.” D&C 6:13.)

b. “Salvation consists in the glory, authority, majesty power and dominion which Jehovah possesses and in nothing else.” (Joseph Smith, *Lectures on Faith*, pp. 63-67.)

2. The gospel is given successively to those of different races, nations, and lineages on a priority basis.

In the meridian of time the gospel went first to the Jews and later to the Gentiles. In our day it goes first to the Gentiles and then to the Jews.

When a Gentile woman besought Jesus to heal her daughter, he said: “I am not sent but unto the last sheep of the house of Israel.” (Matt. 15:24.)

When our Lord sent forth the Twelve on their first formal mission, he said: “Go not into the way of the Gentiles, . . . But go rather to the lost sheep of the house of Israel.” (Matt. 10:5-6.)

It was not until after his resurrection that the command came to “teach all nations.” (Matt. 28:19.)

Peter received a vision commanding him to take the gospel to others than the Jews, and was told: “What God hath cleansed, that call not thou common.” (Acts 10:9-17.)

Paul said: “God . . . both made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their

habitation; That they should seek the Lord, if haply they might feel after him, and find him.” (Acts 17:24-27.)

This includes the concept that there is an appointed time for those in various nations to receive the gospel and its blessings.

Thus: What was the will of the Lord as to the preaching of the gospel and the conferral of gospel blessings in one day and age is not the will of the Lord at another time and in another day.

3. The gospel and all its blessings are to go to all races, nations, and lineages before the Second Coming.

John foresaw that an angelic ministrant would bring again “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” (Rev. 14:6.)

Of the gospel restored through Joseph Smith the Lord says: “And this gospel shall be preached unto every nation, and kindred, and tongue, and people.” (D&C 133:37.)

There are numerous revelations commanding us to preach the gospel to “every creature.” (D&C 18:28; 58:64; 80:1; 84:62; 112:28-30; 124:128.) One of these says: “Go ye into all the world, preach the gospel to every creature,” and then with reference to those who believe and obey, says: “to you shall be given power to seal them up unto eternal life.” (D&C 68:8-12.) To be sealed up unto eternal life includes the receipt of temple ordinances.

John saw in vision that all of this would take place before the Millennium. He saw those who had been “redeemed . . . of every kindred, and tongue, and people, and nation,” and said they were the ones who would “reign on earth” with Christ. (Rev. 5:9-10.) “They shall be priests of God and of Christ,

and shall reign with him a thousand years.” (Rev. 20:6.)

Thus, before the Millennium, we must make converts of every kindred and tongue and people and nation, and they must progress in spiritual things until they receive the Melchizedek Priesthood and the ordinances of the house of the Lord.

4. All those who receive the gospel become members of the family of Abraham and are entitled to all of the blessings of the gospel.

Jehovah told Abraham that his seed would take the gospel and the “Priesthood unto all nations,” and that “as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father.” This, of course, is the matter of being adopted into the house of Israel.

Jehovah also promised Abraham that when his literal seed took the message of salvation to “all nations,” that then “shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.” (Abraham 2:9-11.)

In this connection, all those who magnify their callings in the Melchizedek Priesthood “are sanctified by the Spirit unto the renewing of their bodies,” and they become “the seed of Abraham, and the church and kingdom, and the elect of God.” (D&C 84:33-34.)

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:27-29.)

5. Gentile blood—including Negro blood—is purged out of a human soul by baptism, the receipt of the Holy Ghost, and personal righteousness.

There is only one blood, human blood. God “hath made of one blood all nations of men.” (Acts 17:26.)

The expression believing blood is a figure of speech and refers to those in the house of Israel, that is to the blood of Israel, who find it easy to believe the gospel.

On the other hand Gentile blood is a figure of speech referring to those who do not believe the gospel, or at least find it more difficult to do so.

When Gentiles are born again they become Israelites. They become “new creatures” by the power of the Holy Ghost. (Mosiah 27:26.) The “old man” of sin is “crucified;” and they “walk in newness of life.” (Rom. 6:1-4.)

Thus Joseph Smith says: “The effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost.” (*Teachings of the Prophet Joseph Smith*, pp. 149-150.)