

Baurak Ale

By Adolph W. Lundeen

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SOME OF OUR PEOPLE have been disturbed when elders of the Mormon Church have attempted to prove that Brigham Young, as president of the Council of Twelve at the time of the death of Joseph Smith II, had the right of presiding because of the wording of Section 104: 11 of the Doctrine and Covenants (107: 24 Utah Doctrine and Covenants).

There is no reference made here to succession to presidents of the church, but only to equality of authority of First Presidency, Twelve, and Seventy under certain conditions when the quorums are all functioning. The law of succession given to the church is found in Sections 43: 2 and 99: 6 of the Doctrine and Covenants (Utah Doctrine and Covenants 43: 3-7 and 102: 9-10). If we examine several revelations given to the church during the time of trouble in Missouri we will discover that the successor to Joseph Smith II was actually named through a code word as early as 1834, ten years before the death of the prophet when his successor was but fifteen and a half months old.

On November 7 and 8, 1833, the Saints were driven from Jackson County, Missouri. On December 16, 1833, Section 98 was received. This revelation gives the reason why the Saints were driven from their homes; it also contains a parable, which many refer to as the parable of the vineyard:

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil

and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about; and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works and broke down the olive trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set the watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and, behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then you could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come

with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will; go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.

On February 24, 1834, Joseph received Section 100:

Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle-aged, Gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their moneys, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies unto the third and fourth generation of them that hate me.

AS A RESULT of the instruction given in paragraph 5, Joseph Smith II, with others named in paragraph 7, went to eastern church groups to recruit young and middle-aged men for the purpose of regathering to Zion. (See *Church History*, volume 1, pages 440 to 443.) These volunteers left Kirtland on May 1, 1834, for Zion, but were disbanded near Liberty, Missouri, in the midst of a cholera plague on June 25, 1834. This adventure became known as Zion's Camp.

On June 22, 1834, Joseph received Section 102, which is known as the Fishing River revelation. This had more to say about the redemption of Zion. Here is paragraph 5:

Behold, I have commanded my servant Baurak Ale, to say unto the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

So it appears from reading the revelations we have quoted, first, that Section 98: 7, 8 gives a definite promise of the redemption of Zion through a servant, chosen for the task, and all described by the parable; second, in Section 100: 4, that Baurak Ale, who is supposed to represent Joseph Smith, is the name of the servant in the parable; third, that Baurak Ale (Joseph Smith) is commanded to say to young men and those of middle age to gather themselves together to the land of Zion as instructed in paragraphs 5, 6, and 7; fourth, that the Lord declared his commandments were not obeyed by the strength of his house (Section 102: 5), which resulted in failure to redeem Zion, but promised a blessing on those who tried. Joseph Smith never did return to Zion, except as it was reported, that he stood once again upon the goodly land (*Church History*, volume 1, page 481). So, if Joseph Smith II was the servant of the parable, we could question the revelation in which the parable is mentioned. We will learn later that Baurak Ale of paragraph 5 is not the Baurak Ale of 100: 4. Both the Reorganized Church and the Utah Church believe that Baurak Ale refers to the name, Joseph Smith. The words "Baurak Ale" mean "the Lord blesseth" in Hebrew, a name well suited to those for whom it was intended. Baurak Ale is mentioned five times in the Doctrine and Covenants; sections 100: 4, 5, 6, and 102: 6, 8. The only other place I know where the name is mentioned is in a purported revelation through Granville Hedrick (*Church History*, volume 3, page 641) in which the Lord was supposed to have accused Joseph Smith of practicing fraud by calling himself Baurak Ale, which resulted in God's withdrawing his Spirit from Joseph and leaving the church without a seer. We will learn, however, that by God's infinite wisdom he would use the words "Baurak Ale" to bring about his divine purposes.

LET US EXAMINE the words of each section. Section 98: "The lord of the vineyard said to one of his servants . . ." (not to twelve) that he was to "go"

and gather the "residue." The residue consisted of those who remained in the "regions round about" when the Saints were driven from Zion. He would go with them. He would also take the strength of the Lord's house (the warriors, who consisted of the young and middle-aged men). These are the functioning church members from all branches or groups and could apply to any age of time. "Save those whom I have appointed to tarry"—these are also of the strength of God's house, who would be needed in God's work elsewhere, for all were not to go to Zion. *He was to go straightway into the land of Zion.* He would have God's seal and blessing upon him—in other words, divine approval. He was to be a faithful and wise steward in the midst of God's house, not betraying God's people by leading them into sin and polygamy. He was a ruler (prophet) in God's kingdom. He was given the promise that after many days all things would be fulfilled.

We refer again to Section 100: 4, 5. Here the Lord gives the name of the man in the parable, which parable was to show his will concerning means and methods of redeeming Zion. He said the servant's name is Baurak Ale. In paragraph 5 we learn that Baurak Ale (Joseph Smith, the prophet) is given a commandment for the gathering to Zion. This commandment came three months and sixteen days after the Saints were driven from Missouri and was never revoked.

IN THIS REVELATION, Joseph Smith II, who here is called Baurak Ale, is commanded to say to the strength of God's house, "Gather yourselves together unto the land of Zion." The Lord does not say for Baurak Ale (Joseph Smith II) to go with them, neither does he say or refer to the residue as he did in the parable, except in the closing sentence of the revelation, when he says, "and leave the residue in my hands," indicating that this was not the fulfillment of the parable. This commandment is addressed to the strength of God's house, and it is plain to see that God is giving the church an opportunity to redeem Zion through obedience in sending wise men with money donated by all the churches to purchase land.

He also makes it possible for Baurak Ale (Joseph Smith II) to go with them, for he says in paragraph 6:

Pray earnestly that peradventure my servant, Baurak Ale, may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments which have been, and which shall be given, unto you.

The attempt to redeem Zion by Zion's Camp failed, as we have previously men-

tioned, so it is plain to see that the parable and Zion's Camp are two distinct attempts. God said one would succeed, and the other would fail. Both would have the leadership of men called Baurak Ale.

THE FAILURE of Zion's Camp to redeem Zion is blamed on the church abroad. There were some who said, "Where is their God?" *Behold He will deliver in time of trouble, otherwise we will not go up unto Zion and will keep our moneys.*—Section 102: 3. Two reasons are given here. The people would not contribute for purchasing lands as commanded, and many of the "strength of God's house" refused to volunteer, saying, "We will not go up unto Zion." We have proof of this in Section 102: 5.

Behold, I have commanded my servant, Baurak Ale, [Joseph Smith II] to say unto the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of my enemies, and scatter their watchmen; but the strength of mine house have not hearkened. . . .

Here we see why Zion's Camp failed and why Baurak Ale (Joseph Smith II) could not perform the task that would have been made possible had the church members abroad been obedient to God's commandments. Here also we see why the Lord said, "mine elders" (who are called Baneemy in paragraph 8) would have to wait a little season for the redemption of Zion.

If more than one Joseph Smith had claimed to be the successor of the prophet, we would have a situation worthy of close investigation, but there was only one who made the claim, and he fulfilled the parable: he was Joseph Smith, son of the Palmyra Seer.

The Fishing River revelation states that Baurak Ale (Joseph III) would accomplish the task of redeeming Zion (geographically). Here we read in paragraph 8:

Now behold, I say unto you, my friends, in this way you may find favor in the eyes of the people [referring to statements in paragraphs 6 and 7] until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy [elders] whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration [stewardship] which I have given.

The word "until" indicated that the task would be accomplished—Baurak Ale would do it. Land would be purchased

and possessed. This paragraph proves that the commandment given to Joseph Smith in Section 100 was never revoked, that the task would be accomplished, and that the strength of God's house—his active, elective, working body consisting of the young and middle aged, who carry the responsibility because of their physical and mental ability—would return under the leadership of a man whose name was represented by the code word "Baurak Ale" (Joseph III).

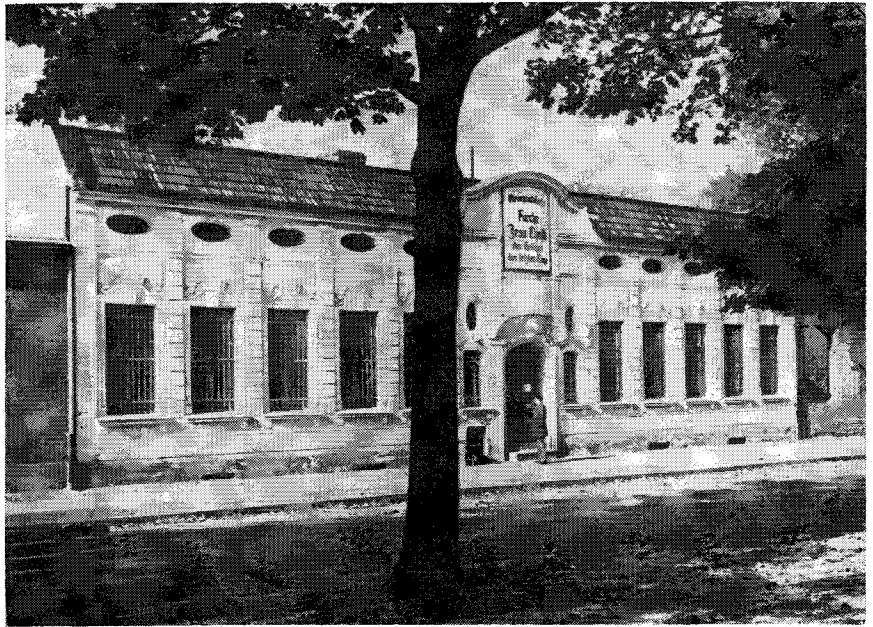
THE STORY of the Reorganized Church of Jesus Christ of Latter Day Saints is known to all of us. In it the prophecy was fulfilled. The residue of those driven from Missouri did return. The strength of God's house did return to Zion, except those who were appointed to tarry, for they are those of branches, districts, and stakes, who are needed in God's work elsewhere. They did purchase lands and possess them in Jackson County and adjoining counties.

Maybe we can also say there is significance to the statement in Section 100: 3: "The redemption of Zion must needs come by power. Therefore I will raise up unto my people a man who shall lead them as Moses led the children of Israel . . ." The Saints were driven from Independence in 1833. The first branch, after the return, was organized there in 1873, which was forty years. Moses was forty years in the wilderness.

And again, from paragraph 3:

Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and *in time* ye shall possess the goodly land.

The testimony of the missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints is known to all. We can say that this has been fulfilled, for have not Christ and his angels appeared to many and gone before them? God knew the events that would follow the restoration of the church. He knew there would be false leaders, who would claim to be the successor of the prophet. So he named the successor, the man who would return to the land of Zion, by the code word "Baurak Ale." He then reveals the meaning of the code word by calling Joseph Smith, Baurak Ale. So we know that Baurak Ale does not mean Young, Cutler, Strang, Rigdon, or any other of the men who claimed to be leaders. It stands for the man who fulfilled prophecy. The Baurak Ale of Sections 100: 4 and 102: 8 is Joseph Smith III, son of Joseph Smith II. The Baurak Ale of Sections 100: 5, 6 and 102: 5 is Joseph Smith II.



New Church in Berlin, Germany (American Sector)

The new church in Berlin, located at 15 Fontanepromenade, was built from ruins in 1949 by the Saints in that city. It was purchased by the general church when Bishop G. L. DeLapp, F. Henry Edwards of the First Presidency, Apostle D. B. Jensen, and Mission President Eugene A. Theys were in Berlin in October, 1950.

The church has a main auditorium which seats 125 people, a junior church school room for seventy-five children, a large upper room, a full basement, and a central heating system. Attendance averages from 100 to 110 each Sunday. Ninety-five per cent of the members live in the Russian sector of Berlin.

The church stands as a symbol of faith in God, for any building constructed under such circumstances requires the fire of divine incentive.

THE LORD SAID in Section 102: 3: "It is expedient in me that mine elders should wait for a little season for the redemption of Zion. . . ." This "little season" is past, and the prophecy was fulfilled by the return of the Saints to Zion, whose leader was Baurak Ale.

It is not my claim that all has been fulfilled, for we read:

The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be *fully redeemed*.—Doctrine and Covenants 129: 8.

This proves that Zion has not been fully redeemed, but it does indicate a partial redemption, which we can at least say is geographical.

The preceding paragraph, no doubt, refers partly to Section 102: 8 where instruction is given that the lands which have been purchased should be possessed by the Saints according to the laws of consecration they had been given: Until we possess Zion by the laws of stewardship, the full redemption cannot come.

Ugliness and Fame

In London, go to that most interesting museum, the National Portrait Gallery. There you will find portraits of all the men who for the last 400 years have been important in every profession in England. You will be struck by their prevailing ugliness—great archbishops, distinguished scholars, statesmen and men of affairs.

Ugliness has positive moral values. First, the man afflicted with it is thereby deprived of a too-easy success in love; this deprivation spurs him all the more eagerly to conquer—he has only the brilliancy of his accomplishments by which to please.

Moreover, ugliness in a man, if it accompanies strength, almost always prejudices one in its favor. His superiors almost never have a feeling of jealousy toward a really ugly man; nor are they indifferent to him, either. One remembers unusual features rather than a handsome but commonplace head.

—ANDRE MAUROIS