

Differences That Persist

Between the Reorganized Church of Jesus Christ of Latter Day Saints and the Utah Mormon Church.

By **Elbert A. Smith**

Of the Presidency of the
REORGANIZED CHURCH OF JESUS CHRIST
of Latter Day Saints



Herald Publishing House
Independence, Missouri

Preface

The Church of Jesus Christ of Latter Day Saints was organized April 6, 1830. It was presided over by Joseph Smith until his death in 1844. He is sometimes referred to in this pamphlet as Joseph the Seer, or Joseph the Martyr.

Following his death there occurred a period of scattering and near ruin. However a reorganization was effected. To the presidency of this Reorganization came Joseph Smith, the eldest son of the founder. He succeeded his father and presided over the Reorganization from 1860 until 1914. At his death he was succeeded by his son Frederick Madison Smith.

The great majority of the descendants of Joseph Smith the Seer cast their fortunes with the Reorganized Church. No one of them to this date has affiliated with the Utah Mormon Church.

The successors of those who chose to follow the fortunes and leadership of Brigham Young now have headquarters in Salt Lake City, Utah, and for convenience of identification that organization is referred to in this tract as the Utah Mormon Church.

The author of this tract is a grandson of the founder of the church and a member of the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints. This church has its headquarters at Independence, Missouri. Letters of inquiry may be addressed to "The Auditorium," Independence, Missouri.

Printed in U. S. A.

Differences That Persist

Between the Reorganized Church of Jesus Christ of Latter Day Saints and the Utah Mormon Church.



—Drawn by Edith Swain from an old Print.

THE ORGANIZATION MEETING

In imagination all believers in the Restoration movement may go back to April 6, 1830, walk up the path to the home of Peter Whitmer and sit down at the table together. But, alas, we do not travel down the trails of time and history two decades until our paths diverge.

Chapter One

Introduction

Can two walk together, except they be agreed?—Amos 3:3.

There is no question that our relations with the Utah Mormon Church are more amicable than in years gone by. We joined in some common social and devotional services, as when the choir from Salt Lake City sang in our Auditorium. After the concert we met with them at a common banquet board in the lower hall of the Auditorium. Some time later a delegation of their

people held services in the Kirtland Temple with our Apostle Paul M. Hanson in charge. On such occasions it is necessary for members of both churches to use tact and forbearance, because the publicity inevitably connected with such events is quite likely to stir up the old flames of controversy. But on the whole our association at such times has been pleasant. Without doubt religious neighbors should endeavor to promote mutual good will and minimize ill will.

A QUESTION ASKED US

Out of this situation has arisen some speculation: as for instance, on *numerous* occasions members of the Utah Mormon Church have asked us if there is any probability or possibility of the two churches uniting. There has been absolutely no official approach to this matter such as has been rumored from time to time, but the question seems to be teasing the minds of a number of people. For example, I preached each evening for one week in one of our larger churches in the West, and at the close of each and every one of my sermons a representative of the Mormon Church, acting evidently on his own initiative, urged me to outline to him a basis of agreement upon which the two churches could unite as one body or at the least agree upon a common program.

It would be a bold prophet who would say that there is any probability of such a union. On the other hand to say that it is forever impossible might bring pause for reflection to the thoughtful. The time may have arrived, however, when the beliefs that we have in common and the persistent obstacles that divide us may be canvassed fairly without the argumentative heat that formerly accompanied such discussion.

BACK TO THE BEGINNING

Seeking first for points of agreement: when we go back in imagination to the historic date of organization, April 6, 1830, and walk up the path to the home of Peter Whitmer, members of the two churches may sit down at the table as one people—in imagination. But after the meeting of organization, we do not travel down the road of time and history even two decades until our paths diverge. In other words, when seeking points of agreement we find them first in our mutual belief in the Restoration movement.

Catholics believe in succession, and claim to trace their authority and organic church structure back in unbroken *succession* to the days of Saint Peter. Protestants aver that there came an apostasy and as a result they turned their backs on the Catholic hierarchy and pinned their faith to *reformation*. Latter Day Saints believed in *restoration*. So the two churches under consideration have this in common as distinguished from all other so-called Christian denominations—a belief in “the Restoration.” We both believe that God moved through the Prophet Joseph to restore the original church in its organic form with its distinctive doctrines, gifts, and blessings.

THE REVELATIONS?

We both believe in the authenticity of the *Book of Mormon*—though we differ radically in our understandings of some of its teachings. We both accept and publish many of the revelations given through the Prophet Joseph Smith in our respective versions and editions of the *Doctrine and Covenants*.

Divergence comes here at two points. First, the

Mormons include in their book some sections, most notably a purported revelation on celestial marriage (section 132), that we challenge. Secondly, our *Doctrine and Covenants* continues to us as an open canon of Scripture and we have added and continue to add revelations as they come to us from time to time through the prophet of the church; while the Mormons have added nothing to their book of revelations that has been received by them since they set foot on the soil of Utah. (With the possible exception of the "Manifesto" which was not published as a revelation.)

THE GOSPEL?

On the surface both churches believe in and affirm the fundamental principles of the gospel, commonly referred to as the "first principles." Both make these the basis of pioneer missionary preaching and the basis of their statements of faith and doctrinal belief.

A difference develops soon when the Mormons set forth the doctrine of "celestial" marriage, including polygamy, as an added revelation of doctrine, a "new and everlasting covenant," through which salvation and exaltation are assured—whereas we hold that the principles of the gospel referred to are themselves quite adequate to assure salvation and any degree of exaltation possible ever to achieve through righteous living in obedience to the will of God.

ZION?

Probably both churches have a major objective designated by the word Zion. Perhaps both churches have rather hazy perception of all that is included in that objective. We have come to differ over the question of

location, at least temporarily so. Ever since their migration to Utah the Mormons have designated it as Zion. We have held to the position that Missouri was designated as Zion, with Independence as the central gathering place, and that the revelation is specific: "Zion shall not be moved out of her place, notwithstanding her children are scattered."—*Doctrine and Covenants* 98: 4; Utah edition, 101: 17.

It is only fair to add that without doubt both peoples look beyond the immediate horizon to a time when Zion shall be established in Missouri. At present and for a long time in the past the Mormons have seemed content to entrench themselves in Utah so far as their spiritual headquarters and commercial interests are concerned and have talked of it and thought of it as their Zion; while we have given immediate attention to gathering in the place designated in the law as Zion and endeavoring there to develop the conditions designated as zionic.

QUESTIONS TO CONSIDER

Thus it will be seen that there is a starting point of common beliefs, with quickly developing differences. In subsequent chapters we will discuss some of the "differences that persist" as obstacles between the two churches preventing any very close approachment until these differences shall be reduced or removed. Are they reducible or removable?

Chapter Two

Convicting Views Concerning God

"Eternity will never reveal God's seal affixed to two sides of a controverted issue."—Dr. Joseph Luff.

We have observed that the Reorganized Church has some things in agreement with the Utah Mormon Church, while there are other fundamental matters of belief concerning which we differ so widely that there must come a more common understanding before there can be any approachment beyond the promotion of more friendly relationships personally and socially.

When we canvass differences, ordinarily we think first of our disagreement on the marriage question; but that difference grows out of other differences quite as fundamental. One of these is in our understanding of the character of God. The two churches join in the initial statement of the Epitome of Faith drafted by the Prophet Joseph: "We believe in God the Eternal Father." But at the very start when we endeavor to interpret the *character* of God there comes the widest imaginable divergence in views.

THE DOGMA: "AS MAN IS, GOD ONCE WAS."

We think of God as eternally unchangeable, and commonly assume that there can scarcely be any other view taken. But our Mormon friends do take a very different view. In this we by no means wish to misrepresent their position or to indulge in much argument; our purpose is to fairly set forth the differences.

There has been an axiom current among Mormons for many years: "As man is, God once was; as God is, man may become." Authoritative statements from the pens of responsible church representatives published under direction of high church officials carry this doctrine on down to current times. In a book entitled, *The Articles of Faith*, (Doctor James E. Talmage, author) published in 1901 from the Deseret News Press, Salt Lake City, and bearing on the title page the statement, "prepared by appointment, and published by the church," this appears: "We believe in a God who is himself progressive. . . . In spite of the opposition of all other sects, in the face of direct charges of blasphemy, the church proclaims the eternal truth, 'As man is, God once was; as God is, man may become.'" (Pages 442, 443.)

BRIGHAM YOUNG'S THEOLOGY

In Brigham Young's theology the particular man who progressed to the stature and power of God, was Adam:

"When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—he is our father and our God, and the only God with whom we have to do." (Brigham Young, in *Journal of Discourses*, volume 1, page 50.)

Heber C. Kimball, associated in the Presidency with Brigham Young, said:

I have learned by experience there is but one God that pertains to this people, and he is the God that pertains to this earth—the first man.—*Journal of Discourses*, volume 4, page 1.

This statement might have passed as peculiar to Brigham Young and Heber C. Kimball had not others espoused it. Their spokesman in later years, B. H. Roberts, defended that doctrine and expressed surprise that anyone "should be so lean of intellect, should have such paucity of understanding as to call it into question at all." "That," he said, "is what our change of countenance means—not shame for the doctrine Brigham Young taught." (B. H. Roberts, in *The Mormon Doctrine of Deity*, pages 42, 43.)

HAS GOD CLIMBED UP FROM MAN'S ESTATE?

Not attempting now to hold them to Brigham Young's doctrine of "Adam God" (unless they wish to defend it) we confine our attention to the Mormon position that God is progressive and has climbed up from man's stature and station. As we view the matter this would argue that at one time he was an experimenting, blundering personality. Has he passed that stage? Such a process of evolution would also carry with it a fair presumption of at least the possibility of an ensuing process of devolution. Will he presently begin a process of decline in power and wisdom?

TWO VASTLY DIFFERENT PHILOSOPHIES

It might be assumed that it matters little what view we take of the question, since we cannot change God's nature, whatever it may be; but to the contrary, it matters very much. Our whole religious thought and life and philosophy of conduct are shaped by our fundamental beliefs concerning God. Two such divergent views as those held by the two churches inevitably result in two vastly different systems of theology.



THE PROPHET JOSEPH SMITH

"By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God."—Doctrine and Covenants 17:4; Utah Edition 20:17.

To the foregoing revelation, through the Prophet Joseph, members of the Reorganized Church of Jesus Christ of Latter Day Saints are quite unable to reconcile the Utah Mormon theology: "As man is, God once was."

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If we think of God as progressive, possibly feeling his way at times through eternity, his personal attitudes and his laws may to our mind undergo radical and irreconcilable changes. On the other hand, if we believe in an unchangeable God, we expect his law always to correspond with itself and not deviate from fundamental principles, and his conduct to be always consistent with itself.

Our Mormon friends may reconcile their positions to their own satisfaction; but to illustrate our own thought: having accepted the law on marriage, for example, as stated in the *Book of Mormon* and early revelations to the church, we cannot accept as coming from the same source the subsequent alleged revelation on polygamy.

The early revelation, February, 1831, said: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and *none* else." To this we cannot reconcile the later alleged revelation on polygamy.

The *Book of Mormon* says explicitly that the polygamy of David and Solomon was "abominable" in God's sight. The document on polygamy (section 132, Utah Edition, *Doctrine and Covenants*) attempts at the very start to argue that David and Solomon were "justified" in that matter, and that it was pleasing in God's sight. Our belief in the unchangeability of God prevents us accepting the two statements as coming from him. We hold with Doctor Joseph Luff that: "Eternity will never reveal God's seal affixed to two sides of a controverted issue."

THEIR FAITH IN THE NEW COVENANT OF "CELESTIAL MARRIAGE"

Again, correlated with the view of a progressive God is a certain theology concerning the progression and exaltation of men. This has been assumed by individual Mormons to include the passing to other planets, there to organize and create new worlds and people them, under the law and rule of polygamy and celestial marriage.

Passing by any such uncertain speculations of individuals that the Mormons generally might not approve, we go to a source that must be accepted as representing that church, i. e., the statement found in the section on "Celestial Marriage" in their edition of the *Book of Doctrine and Covenants*, as follows:

And again, verily I say unto you, *if a man marry a wife by my word*, which is my law, and by the *new and everlasting covenant*, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.—*Utah Doctrine and Covenants* 132: 19.

OUR FAITH IS IN THE OLD GOSPEL COVENANT

This idea of human progression through and under the law of "Celestial Marriage" and polygamy is correlated with the idea of a progressive God and has roots in the document on "celestial marriage" and polygamy accepted by the Mormons as a divine revelation. It has no roots at all in our law and theology. We hold that men may develop in righteousness into any degree of glory, including the celestial glory, through obedience to the fundamental gospel principles which were revealed and in full force in the gospel covenant long before the appearance of the so-called "new covenant" in the document on Celestial Marriage.

"FROM EVERLASTING TO EVERLASTING, THE SAME UNCHANGABLE GOD"

As distinguished from the Mormon view of a God who once was as man now is, we hold to the confession of faith found in the revelation given at the very inception of the church:

By these things we know that there is a God in heaven who is infinite and eternal, *from everlasting to everlasting the same unchangeable God*, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the *only* living and true God, and that he should be the only being whom they should worship.—*Doctrine and Covenants* 17: 4 (Utah Edition 20: 17-19).

To the declaration from the Book of Covenants that there is only one God and that he does not change and never has changed may be added the one from the *Book*

of *Mormon*, and remember, the church was to teach the things revealed in the *Book of Mormon*: "And behold I say unto you, that he *changeth not*; if so he would cease to be God."—*Book of Mormon* 4: 82, Utah Edition 9: 19.

Between the idea of a progressive God on the one hand and on the other that of an unchangeable God, there seems to be no compromise. Until one church or the other is converted from its present position there will remain an insuperable theological barrier between them. It need not be debated with any degree of heat or enmity—but it is inescapably there.

Chapter Three

The Long Controverted Question of Polygamy

THE BEGINNING OF THE CONTROVERSY

Between the Reorganized Church and the Utah Mormons there has existed a long drawn out and sometimes heated controversy regarding the doctrine and practice of polygamy. This controversy began about the middle of the nineteenth century and the positions of the two churches are strongly set forth in two statements dating back to about that time. The first of these was made by Brigham Young when he introduced the alleged revelation sanctioning the doctrine to his people during their conference in Salt Lake City, August 29, 1852, as follows:

You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the elders, this people have believed in it for years. . . . The revelation will be read to you. The principle spoken upon by Brother Pratt, this morning we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—*Supplement to Millennial Star*, volume 15, page 31.

The second statement is from a revelation given to the pioneer workers of the Reorganized Church at a conference in January, 1853:

Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. . . . Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it, and roll it forth to deceive. They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given my law: I shrink not from my word. My law is given in the Book of *Doctrine and Covenants*, but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as today, and forever.—*Church History*, volume 3 page 215.

Between these two positions there could be no compromise. There was none. Both could not be true. To quote Doctor Joseph Luff again: "Eternity will never witness God's seal affixed to two sides of a controverted issue."

CAUSES FOR HEAT AND ACRIMONY

The controversy that ensued was over a fundamental issue. It could not possibly have been avoided. But probably it need not have been as acrimonious as it was. However, we can understand the deep feeling involved. On the one side, without doubt, were many Mormons who were devout and sincere in accepting polygamy as the will of heaven. An attack upon it in many instances involved their own domestic relations and even their parentage—and they struck back vehemently.

With us the doctrine was regarded (to quote President Smith in his address to the Amboy Conference, 1860), with "utter abhorrence." We considered it as destructive to the home and Christian marriage; a betrayal of the church; a departure from the faith. It was thrown constantly in our faces in every missionary endeavor that we made, and we were accused on every

hand of complicity in the doctrine. Naturally we struck at it and struck hard—we were “instant in season” and sometimes “out of season.”

THE PRESENT SITUATION

Time has modified feeling to an extent. Our position is now better recognized by the public. The issue can be discussed dispassionately. The present attitude of the Mormon authorities in denouncing and forbidding the practice of polygamy has simplified the matter, as that is at least an approach to our own position as previously quoted: “Ye shall contend against this doctrine.”

They still hold to a *belief* in the divinity of the doctrine while renouncing its present *practice*, so that the matter still remains a live issue, the more so as from time to time representative men of their ministry publicly announce that they hope presently to renew the practice of the doctrine with permission of the civil law. This accords with statements made privately by certain of their men that they hope some day to hold the balance of political power in enough states so that they can secure a modification of the laws touching polygamy in a way to permit a renewal of its practice. Such statements tend to keep the issue alive and project it into the political as well as the religious arena.

THE QUESTION INVOLVING THE PROPHET JOSEPH

The controversy between the two churches has involved the question as to whether or not the alleged revelation sanctioning the doctrine actually came through the Prophet Joseph Smith. We have challenged the claim that he either taught or practiced



EMMA SMITH: "THE ELECT LADY"

She was the wife of Joseph when he received the revelation: "Thou shall love thy wife with all thy heart; and shall cleave unto her and none else."—Doctrine and Covenants 42: 7; Utah Edition 42: 22.

She was his wife when he translated the words of the Book of Mormon: "David and Solomon truly had many wives and concubines, which thing was abominable before me, said the Lord. . . . There shall not any man among you have save it be one wife. . . ."

We can never reconcile to the foregoing positive words of the Lord any subsequent alleged "revelation" extolling the polygamy and concubinage of David and Solomon and enjoining it upon Joseph.

polygamy, however, that question is *secondary* in importance and does not directly involve the main issue. As the late President Joseph Smith said in his pamphlet on "*The Origin of American Polygamy*":

The chief contention of the sons of the Prophet Joseph Smith, however, is not that their father was not a polygamist, but is, that whether he was or not, the dogma and practice are contrary to Scripture, ancient and modern, and are wrong, being contrary to the laws of both God and the United States. That being contrary to the fundamental and organic laws of the church, neither the dogma nor the practice could in any sense become legitimately the faith and practice of the church. No matter who the human author of the doctrine may have been, it was unlawful in every sense of the word, and is yet.—*The Origin of American Polygamy*, page 4.

BACK TO THE ROOT OF THE DOCTRINE

Whether the Prophet Joseph Smith did or did not teach and practice polygamy in no way alters the fundamental issue concerning the doctrine itself. Our Mormon friends accept the alleged revelation sanctioning polygamy as published in their *Doctrine and Covenants*, section 132. We reject it. Many of them hold it in reverent esteem; we are forced to look upon it in quite a different way. To us its very opening postulate is untrue; and, inevitably, succeeding positions taken are equally untrue.

This is what we mean by the statement just made: The *Book of Mormon* declares: "Behold, David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord."—Book of Jacob, chapter 2.

The alleged revelation in its opening paragraph represents Joseph Smith as asking the Lord how the polygamy and concubinage of David and Solomon was "justi-

fied" in his sight; and the Lord is then represented as telling Joseph how their polygamy and concubinage was "justified" (excepting in the one case of Bathsheba) and how it was in fact a holy thing—"celestial marriage"—not at all "abominable" in his sight.

There can be no compromise here at the very start. If the *Book of Mormon* was right the revelation is wrong. Again, we cannot believe that God's seal is "affixed to two sides of a controverted issue."

NO NEW "COVENANT" NEEDED

From our standpoint this wrong premise is inevitably followed by a long line of basically wrong conclusions set forth as revelation. Not the least of these is the position taken that this document promulgates a "new covenant" in addition to the old adequate and simple principles of the gospel covenant. "Celestial" marriage, including polygamy and concubinage, (for the alleged revelation approves concubinage along with polygamy) is set forth as a principle of salvation and exaltation under which those who enter into it and receive the necessary mystical sealings shall pass by the gods and the angels to their exaltation, providing their sins do not include "shedding innocent blood"; while those who reject this new covenant shall "be damned."

To use the principles of the gospel are adequate to salvation and to any degree of exaltation destined for man to enjoy—the gospel is "the power of God unto salvation." The "fullness of the gospel" was set forth in the *Book of Mormon* long before the document on polygamy appeared. The gospel covenant was adequate in the days of the apostles, and in the days of the early church under Joseph Smith—it is adequate now.

THE WAY TOWARD BETTER AGREEMENT

It is not conceivable that we shall ever accept this alleged revelation and "new covenant." To renounce it will be difficult for the Utah Mormons because many of its teachings are woven into their temple service and their theology. It stands as one of the great obstacles between the two churches. But we do cherish the hope that presently it will be dropped from their *Doctrine and Covenants* and gradually disappear from among the items of difference with which we must reckon. Their present custom of forbidding the practice of polygamy and at the same time sending out through the mails this revelation which makes belief in polygamy mandatory under threat of damnation can but involve them in continued difficulties.

THREE SCHOOLS OF THOUGHT

On this question there appears to be three schools of thought among Mormons. We have contacted numerous representatives of all three classes. First, there are those who propose to practice polygamy *now*, even though they do so in defiance of the edicts of their own church officials, in violation of the agreement under which Utah was admitted to the Union as a state, and in violation of the present state law in Utah which makes polygamy a felony. Second, there are those who renounce and forbid the present practice of polygamy, but look forward to the time when its practice may again be legalized. Lastly, there are those who are heartily weary of the whole doctrine, and hope it may soon be forgotten and never return.

With the class first named we can have no agreement. They may have some logic on their side in their

controversy with their own church, holding as they do that *if* the revelation is of God they should obey it rather than man; but we hold that it is not of God, and further that they should obey the law under the divine edict: "He that keepeth the law of God hath no need to break the law of the land."

Those of the second class who at present renounce the practice of polygamy but hold forth hope of its return to a legal status prolong the struggle and project the controversy into both the religious and the political fields, making it a matter of concern to all citizens of the United States.

With the third group only do we have common ground and in them lies such hope as there is for more amicable relationships between the two churches as touching this question that has so long divided us.

Chapter Four

Secret Temple Services, Oaths, Covenants, Sealing, etc.

"In secret have I said nothing."—Jesus (John 18:20.)

"If they shall say unto you . . . he is in the secret chambers, believe it not."—Jesus (Matthew 24:26.)

The two churches under discussion in this series of articles both believe in temple building; but differ widely as to the conditions under which temples may be built. We hold to the belief that a specific commandment from heaven is required in each instance when a temple is to be erected to God. The Mormons hold that no such specific revelation is required. Brigham Young claimed that none was needed when the famous temple in Salt Lake City was built—and none was received. At the time Brigham Young said:

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.

In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.—*Millennial Star*, volume 15, page 391.

THE RULE UNDER JOSEPH THE MARTYR

In contrast to his position it will be noted that when a temple was to be built at Kirtland and later in Inde-

pendence direct revelations commanding such building were received; similarly when one was to be built at Nauvoo. When the Saints attempted to build a temple at Far West, Joseph stopped the work, and Andrew Jensen, historical writer for the Utah church, gives the reason:

When Joseph arrived he counseled that the building of that house should be postponed *until the Lord should reveal it to be his will to have it commenced.*—*Historical Record*, volume 7, page 434.

Here we have an unbroken line of precedents, all of which accord with our interpretation of the law regarding temple building: "My holy house, which my people are *always commanded* to build unto my holy name."—*Doctrine and Covenants* 107: 12; Utah Edition 124: 39.

The Kirtland Temple remains the one house of the Lord standing thus built in obedience to direct divine commandment as a temple to his service; and consistent with our position it has descended by legal decision to the possession of the Reorganized Church as the successor in full accord with the teaching and practices of the church under Joseph the Martyr.

TEMPLE SERVICE

Probably there is as wide a divergence of views concerning the temple service, as we have noted regarding temple building. No "gentile" is admitted to the temple in Salt Lake City, and members must have duly accredited credentials to gain admittance. The temple ritual is secret. Naturally we have no first-hand knowledge as to its character. However there have been very

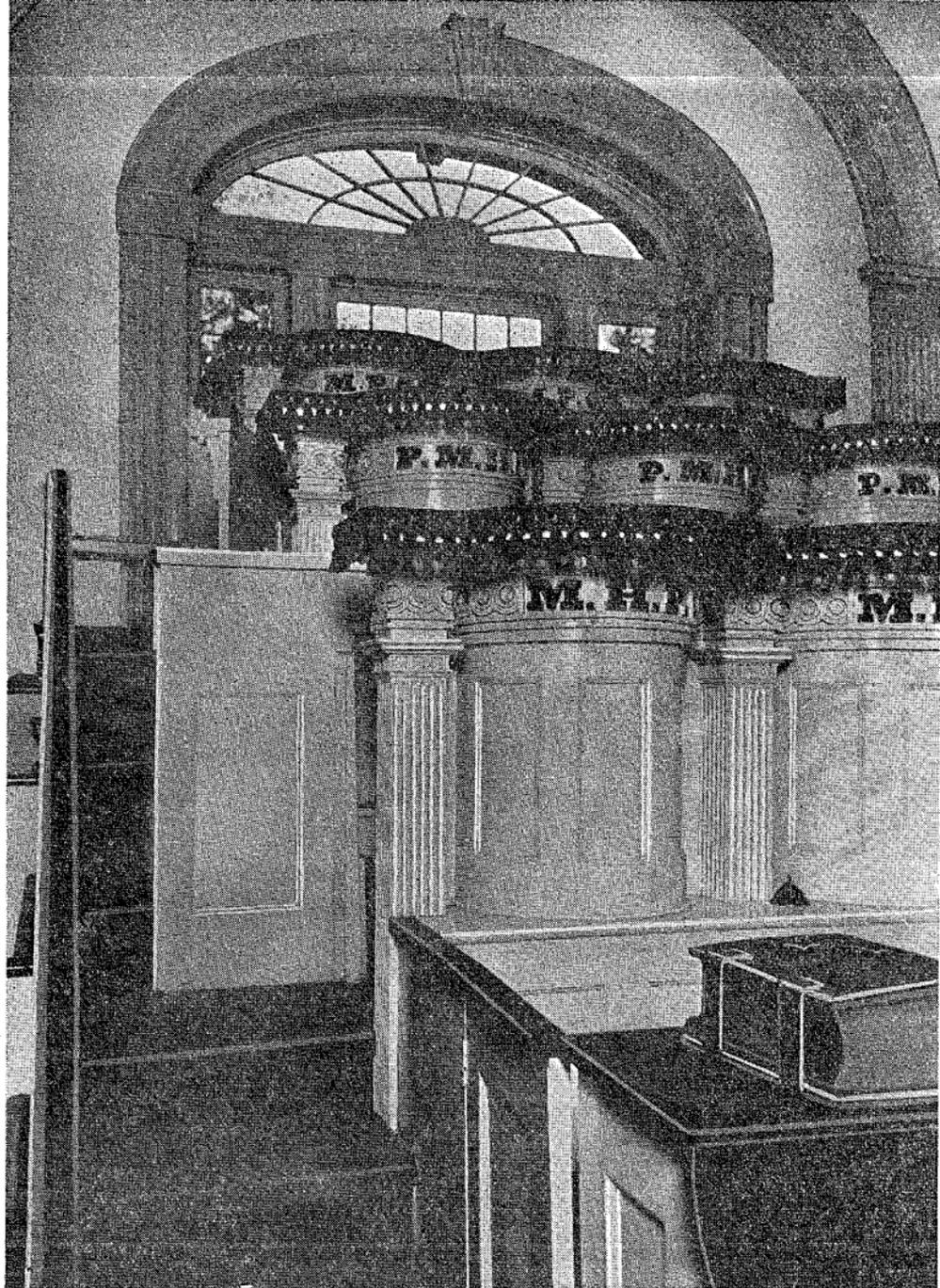
numerous reports by members who have themselves gone through the endowment and other temple services.

Many have alleged that the ritual is taken from Free Masonry. The Masons themselves make that charge and the Order in Utah refuses to admit Mormons on that account. If the charge be true, we are left to speculate as to why the church had to go to Free Masonry to find guidance and inspiration in formulating its temple service. It is fair, though, to add that Mormon representatives have set forth the claim that theirs is the original divine system and that Masonry is a corruption. Such claim is easy to make; but difficult to prove.

In any event, from all that we have read and heard we have good reason to believe that the Mormon temple service is very complex and includes secret rites, ceremonies, oaths, covenants, sealings, passwords, signs, grips, etc. Without doubt this service has a great hold on the imagination of the Mormon people and is dear to their hearts and is held in reverent respect. We would speak of it with the courtesy that is due the religious convictions of all people. But to us it has no appeal and we find for it no authority in the Bible, *Book of Mormon*, or any of the revelations from God published during the life of the Prophet Joseph.

THE GOSPEL OPEN AND FREE

To us the gospel is a thing open and free. Its ordinances and ceremonies are not secret. No one of the sacraments and ordinances: baptism, confirmation, blessing, administration to the sick, marriage, and the sacrament of the Lord's supper, is secret. Their nature may be freely revealed to the world. They are not



ALTAR OF THE KIRTLAND TEMPLE

The Kirtland Temple, erected by divine commandment, during the days of Joseph the Martyr, has been in our possession for many years. In it we have held our solemn assemblies and ofttimes have received an endowment of light and power. But in it we have never observed secret covenants, oaths, obligations, sealings. Nor, please God, are we likely to do so.

guarded by secret oaths or obligations or secret covenants.

Even the covenant of marriage is set forth in its exact terms in the section on marriage published in the Book of Covenants during the life of Joseph Smith, 1835 edition. This covenant was approved by the church, and published to the world, by approval of the prophet with the specific commandment that marriage should be solemnized in a "public meeting." By no means was it to be a secret ceremony hidden from the knowledge of men.

OUR SERVICE IN KIRTLAND TEMPLE

The Kirtland Temple, the only temple standing erected during the days of the Martyr and by divine commandment, has been in our possession for many years. In it we have held our solemn meetings and oftentimes have received an endowment of divine light and power. But in it we have never observed secret ceremonies or entered into secret covenants, oaths, obligations, sealings. Nor are we, please God, likely to do so.

We feel that secrecy is not and was not a part of the divine plan. Jesus taught his apostles certain things privately, but sent them out under the specific commandment to teach these things to *all* men, teaching them "*all things whatsoever I have commanded you.*" Nothing secret! Nothing hidden! As Paul said: "This thing was not done in a corner."—Acts 26: 26.

JESUS WARNED AGAINST "SECRET CHAMBERS"

Jesus declared: "I spake openly to the world; I ever taught in the synagogue and *in the temple*, whither

the Jews always resort; and *in secret have I said nothing.*”—John 18: 20. (Even in the temple he had nothing secret.)

Jesus himself gave us a direct warning to apply to us in the latter days: “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; *believe it not.*”—Matthew 24: 26.

MARRIAGE TO THE DEAD, ETC.

Concerning specific works done in the Mormon temple, which without doubt are very highly regarded by the Mormon people, there seems no prospect of reaching an accord. For example, the sealing of men by proxy in marriage to a number of women deceased; and vice versa, the sealing of a number of women by proxy to dead men. Without doubt in years gone by numbers of women were thus sealed by proxy to Joseph Smith long after his death. All of this has no appeal to us—and never will have—to put the matter very mildly, our reaction is decidedly adverse.

Heber J. Grant, at this writing president of the Utah Mormon Church, was born twelve years after the death of Joseph the Martyr, and yet the Utah Mormons (in a recent edition of their church history) soberly set forth the claim that he is a son of the Martyr because his mother is alleged to have been “sealed” to the Martyr some ten years after his (Joseph’s) death. Emma Smith, lawful wife of the prophet, left him a posterity of more than one hundred ninety souls; the numerous alleged polygamous wives that have been ascribed to him left none—not one. The above-mentioned belated attempt to find for him a son in Utah born out of due season through the mystical ceremonies of celestial mar-

riage to occupy as president opens up avenues of vague absurdities that we cannot enter.

Concerning baptism for the dead we would differ widely as to the conditions under which it might be observed, and the procedure. Their procedure, as we are creditably informed, is to search out carefully and methodically a man's genealogy, noting names of ancestors and relatives who died without having heard and accepted the gospel. Then the individual or some other acting for him goes all down the line being baptized for these people, or for other friends in whom he has had interest.

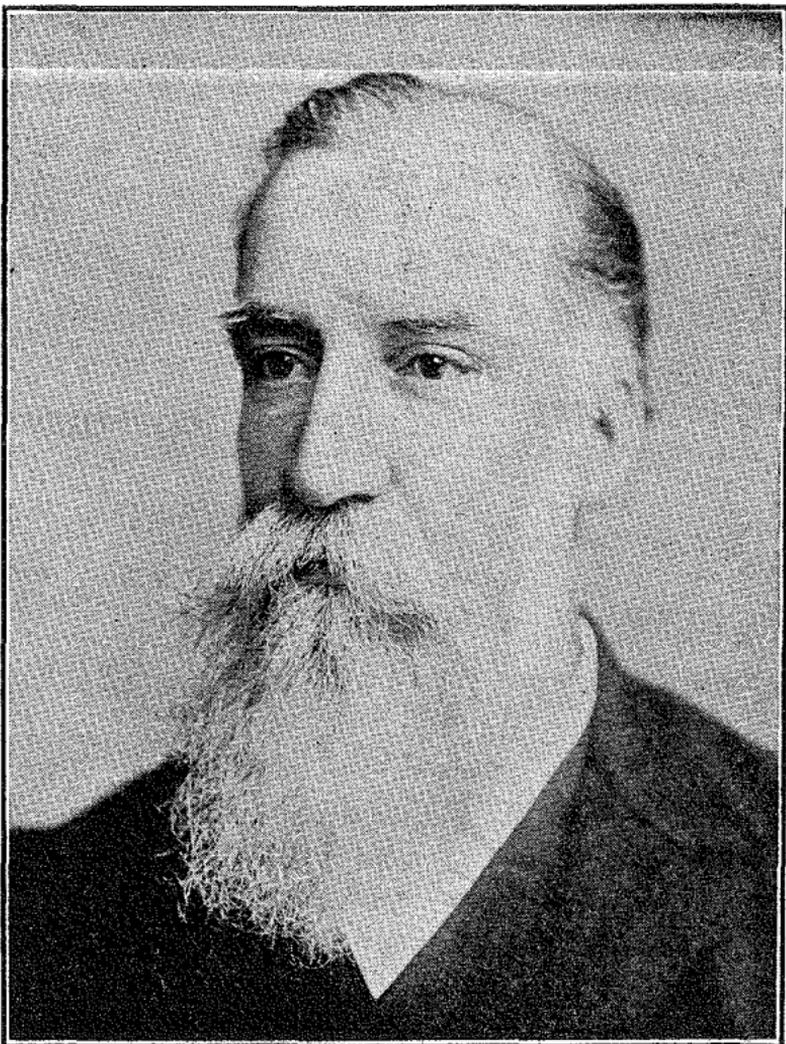
When we have asked if there is any certain knowledge that those gone on before have in each instance accepted the gospel in the realms of the spirit world and actually desire to be baptized and enrolled as members of the Mormon church, we have been told that there is no such certain knowledge, but that if and when these individuals do accept the gospel the baptism will have been performed and on record and its efficacy will be ready for them to lay hold upon. This does not appeal to our reason by virtue of any adequate instruction found in the revelations from God; it rings no bell in our consciousness of the divine approval upon human actions.

If the logic holds good for the dead it should hold good for the living; and a man might be baptized for living relatives and friends without number who have not yet received or perhaps even heard the gospel—and if and when they did accept it the baptism would be a matter of record and ready for their acceptance.

POLES APART IN THIS MATTER

With all due deference to the belief of our Mormon friends that their temple ceremonies are sacred and approved of God, we cannot so regard them. The two churches are poles apart on these matters. More appealing to us is a work for the living contemplated under the law of stewardships and issuing in a Zion founded and developed upon the revelations. In this we have no pride in present achievement, but have endeavored to lay the foundation. The task is more difficult than that which has its most fascinating appeal to our Mormon friends.

To trace out one's genealogy and be baptized for a great number of dead relatives, or be "sealed" to the illustrious dead, is a work that can go forward without interruption; and the dead can neither approve nor protest. To organize the living according to the zionic plan of equality is much more difficult, and from that plan our Mormon friends, if we do not misjudge them, have backed away and find their solace in this other work.



PRESIDENT JOSEPH SMITH

Successor to Joseph the Martyr, as president, prophet, seer and revelator.

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that has bound them these many years . . . and to unite once more for the emancipation of the honest in heart from the power of false doctrine and the shackles of sin. . . ."

"And in the name of the Lord of hosts, I call upon all the inhabitants of earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land. . . . He that is long-suffering and slow to anger, has arisen, and shall bring again Zion. Amen and amen!"—First General Epistle, 1861.

Chapter Five

Prophetic Succession and Leadership

A long-standing controversy has existed between the Reorganized Church of Jesus Christ of Latter Day Saints and the Utah Mormons. That controversy involves the whole question of church organization and priesthood, but centers around the question of succession in the prophetic office of the president of the church.

Following the martyrdom of Joseph and Hyrum Smith the Saints were scattered in groups, literally north, south, east, and west. Brigham Young with his followers migrated westward. En route, at Winter Quarters, he was by vote of a group of his followers elevated to the presidency of their organization. So far as we are able to learn he never claimed any revelation authorizing the call nor was there any ordination to the office of president. It was a matter of election by the vote of his people. He himself said:

Who ordained me to be the First President of this church on earth? I answer, it is the choice of this people, *and that is sufficient.*—*Millennial Star*, volume 16, page 442.

In marked contrast to the foregoing is his own statement regarding the calling of Joseph Smith: "Who called *Joseph* to be a prophet? Did the *people* or *God*? God, and not the people called him."—*Church History (Utah)*, volume 5, page 521.

PRESIDENT JOSEPH SMITH SUCCEEDED HIS FATHER

President Joseph Smith, eldest son of the martyr, came to the presidency of the Reorganized Church in 1860. Previously there had been an acting or provisional president. He came as successor to his father in line with the following:

The president of the church, who is also president of the council (High Council), is appointed *by revelation*, and acknowledged in his administration, by the voice of the church. . . .—*Doctrine and Covenants* 99: 6; Utah Edition 102: 9.

And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that *his blessing shall also be put upon the head of his posterity after him*; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, *and in thy seed*, shall the kindred of the earth be blessed.—*Doctrine and Covenants* 107: 18, Utah Edition 124: 56-58.

SET APART BY HIS FATHER

During the lifetime of his father, President Joseph Smith had by his father been blessed and set apart as his successor and had been presented to the church at Nauvoo by the father and declared to be his successor. Following is the testimony of James Whitehead of honorable repute, one-time secretary to Joseph the Martyr, and for many years in later life a resident of Lamoni, Iowa. It is a sworn statement made during the Temple Lot Suit before Judge Phillips:

I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph

Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five I suppose at the meeting. At that meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph his father blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held. I cannot tell all the persons that were present, there was a good many there. John Taylor and Willard Richards, they were two of the "Twelve," Ebenezer Robinson was present, and George J. Adams, Alpheus Cutler, and Reynolds Cahoon. I cannot tell them all; I was there too.—Plaintiff's Abstract, Temple Lot Suit, page 28.

To this is added the testimony of John H. Carter, of Provo, Utah, during the same Temple Lot Suit:

Joseph Smith came on the stand [in Nauvoo] leading his son, young Joseph, and they sat him down on a bench at the prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" And he turned around and said, pointing to his son, "There is the successor," and he went on and said, "My work is pretty nearly done," and that is about all he said in regard to his son. He said in answer to a question that was asked as to who should be his successor in case he should be killed or die, and he pointed to his son, young Joseph, who was sitting there, at his side, and said: "There is your leader."—Plaintiff's Abstract, pages 180, 181.

This was similar to the blessing previously pronounced at Liberty Jail, of which President Joseph Smith bore witness, his testimony being supported by that of Lyman Wight. The following is from the pen of President Joseph Smith:

In Liberty jail the promise and blessing of a life of useful-

ness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damp, and by the Spirit confirmed through attesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head.

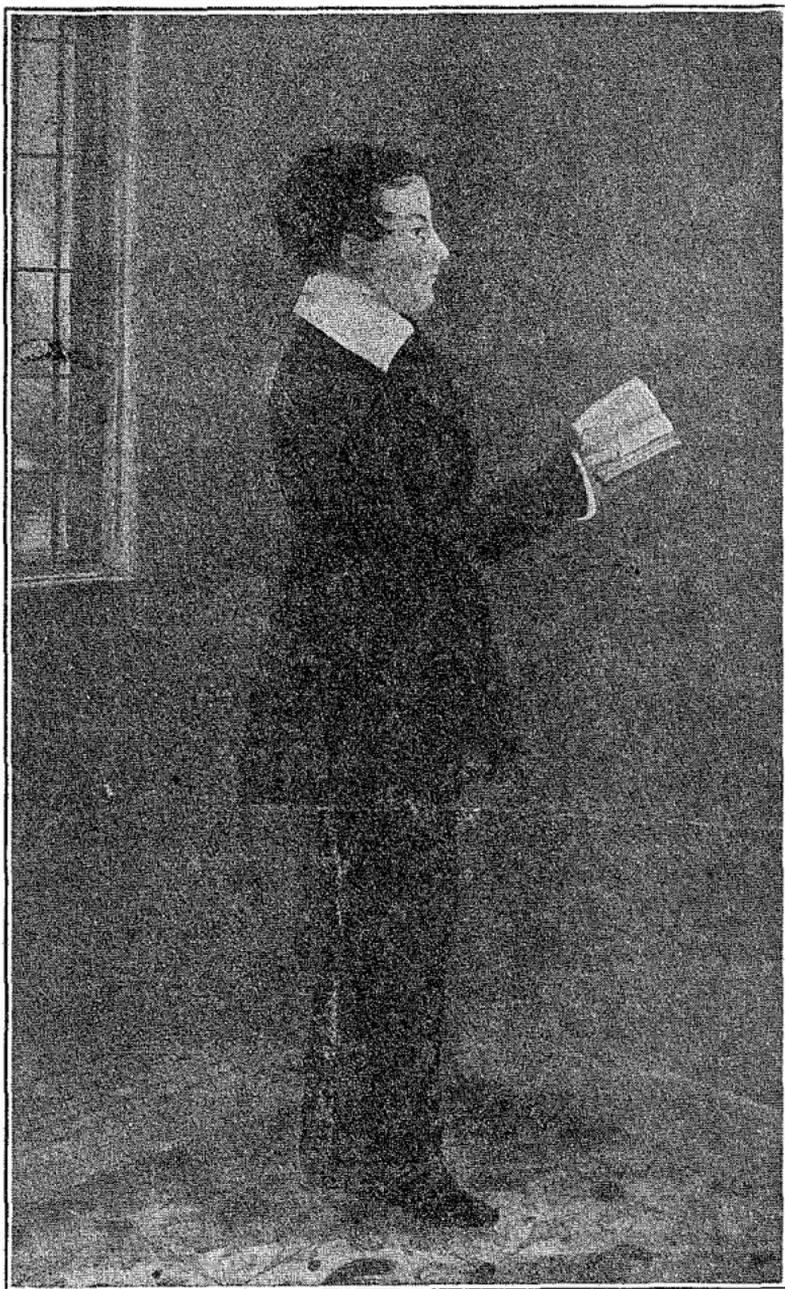
Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.—*True Latter Day Saints' Herald*, volume 14, page 105.

SUSTAINED IN CIVIL COURTS

The question of succession has twice come before the civil courts and in both instances the Reorganized Church has been sustained as the successor to the original church presided over by the Martyr Joseph Smith. Briefly quoting from the decision in the Kirtland Temple Suit:

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.—Court of Common Pleas, Lake County, Ohio, (see journal entry, February term, 1880).

The other decision was rendered by Judge Philips in the Circuit Court of the United States for the Western District of Missouri in the Temple Lot Suit, 1894. In general terms it accords with the decision quoted above.



—From an Old Painting.

“YOUNG JOSEPH” IN HIS BOYHOOD DAYS

James Whitehead, secretary to the Prophet Joseph, certified that he was present at a meeting in Nauvoo when the Prophet anointed “Young Joseph” and blessed him to be his successor in the prophetic office.

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We are not now concerned with a detailed discussion of the legal or technical questions involved in succession. They were ably argued between Brigham H. Roberts for the Mormons and Heman C. Smith for the Reorganized Church. Our position is set forth in the book, *True Succession in Church Presidency*, by Heman C. Smith.

We wish to examine some phases of the question of succession in the prophetic office by other tests.

TESTS OF PROPHETIC PRESCIENCE

The prophet does not alone foretell future events. His mission is to reveal, interpret, and teach the will of God. Brigham Young it is claimed was an able leader and organizer in commercial and business matters. He amassed wealth himself and developed a remarkable community. His achievements as an "empire builder" are often pointed to as an evidence of prophetic leadership. We would not in any way belittle his record in that matter; but it has been equalled if not surpassed more than once by pioneer "empire builders" who made no claim to divine leadership. Judged by political power, holdings of land and wealth, and business acumen, the Catholic Church outranks us all—but is the Pope a prophet of God? A prophet is tested by other standards than these—fortunately for John the Baptist and Jesus—the one owning a seamless garment, the other a robe of camel's hair.

PRESIDENT JOSEPH SMITH LED BACK TO ZION

President Joseph Smith never amassed wealth nor gave his time or powers to that task. He did lead his people back to the appointed place of gathering from which his father and those with him had been violently

driven. He did this in direct fulfillment of the Lord's promise and commission:

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.—*Doctrine and Covenants* 98: 4; Utah Edition 101: 17, 18.

HIS REVELATION

In the place appointed for the gathering he so revealed, interpreted, and taught the will of God, that when he died the *Kansas City Journal* bore this editorial tribute to him:

But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping had been committed the destinies of one of the great denominations of the world. . . . He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. . . .

Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is *the revelation* which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.—*Kansas City Journal*, December 12, 1914.

He left no great estate, founded no vast commercial enterprises. He did fulfill the prophetic promise of the return to Zion. He brought his people back, organized them, began the work of final redemption; and in the land where his people formerly could not dwell on penalty of death he cleared the good name

of the church, redeemed the reputation of his father, and in his own personal life gave such a "revelation" of the "ecclesiastical message" of the restoration that he won from a formerly hostile community the tribute just quoted.

THE PROPHETIC TEST ON A GREAT MORAL ISSUE

Very early there developed the widest imaginable difference in prophetic teaching and leadership between Brigham Young and President Joseph Smith on a great moral issue.

That issue need not be discussed again at this time. Suffice it to say that on the marriage question Brigham Young declared that polygamy was of God and would ride triumphantly above all the prejudice and priest-craft of the day. (*Supplement of Millennial Star*, volume 15, page 31.)

President Joseph Smith from the beginning of his ministry repudiated that doctrine and adhered always to the revelation given to his people:

Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. . . . Be strong; ye shall contend against this doctrine.—*Church History*, volume 3, page 215.

He was in full prophetic accord with the voice of the Prophet Jacob in the *Book of Mormon*.

David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord.—*Book of Jacob*, chapter 2.

Which man stands vindicated as a prophet by the arbitrament of time? Today, in Utah, where Brigham Young spoke the words previously quoted, the practice of polygamy is condemned and forbidden by his own church, his followers are excommunicated by his own

successors for its practice, and the state laws, by consent if not at the instigation of his own church leaders, declare polygamy to be a *felony*.

A prophet can afford to rate low in financial and commercial matters—he cannot afford to be wrong on great moral issues.

WERE THEY PROPHETS?

We come now to a matter that we do not desire to overstress—we will give it only the weight resident in the utterances of the men involved.

Was Brigham Young a prophet? He himself is reported to have said: “I am neither a prophet nor the son of a prophet.” (We have the affidavits of those who heard him make that statement in a public address.) Brigham Young had certain traits that we may admire. One of them was a terse frankness. On the question at issue he said, tersely and frankly:

The brethren testify that Brother Brigham is Brother Joseph’s legal successor. You never heard *me* say so. I say I am a good hand to keep the dogs and wolves out of the flock.—*Journal of Discourses*, volume 8, page 69.

With equal blunt frankness, and with a touch of pathos, he said:

I do not profess to be a prophet. I never called myself so; but I actually believe I am, *because people are all the time telling me that I am*.—*Journal of Discourses*, volume 5, page 176.

Still again with becoming humility, when a motion was pending to sustain him as “prophet, seer, and revelator,” he declared:

I will say that I never dictated the latter part of that sentence. I make this remark, because those words in that con-

nection always made me feel as though I am called more than I am deserving of. I am Brigham Young, an apostle of Joseph Smith, and also of Jesus Christ. If I have been profitable to this people I am glad of it. The brethren call me so; and if it be so, I am glad.—*Journal of Discourses*, volume 5, page 296.

We do not doubt that he had at one time been called to be an apostle, as he said—but we also doubt not his confession that he did not honestly judge himself to be a prophet or the successor to Joseph the Martyr. He felt out of line, and he *was* out of the line of his original calling.

STARTLING ADMISSIONS

At least one of the successors to Brigham Young is on record in his own words, namely, Joseph Fielding Smith, their president from 1901 to 1918. (For the benefit of readers who may not be acquainted with church history we may say that Joseph F. Smith was not a descendant of the Joseph Smith who founded the church; he was a son of Hyrum Smith.) When he appeared before the United States Senate committee of investigation in the Reed Smoot case (1903-4) he went on record as follows, quoting from the official minutes of the committee:

Mr. Smith,—I have *never pretended to nor do I profess to have received revelations*. I never said I had a revelation except so far as God has shown to me that so-called Mormonism is God's divine truth; that is all. (Volume 1, page 99.)

Senator Dubois.—Have you received any revelation from God, which has been submitted by you and the apostles to the body of the church in their semiannual conference, which revelation has been sustained by that conference through the upholding of their hands?

Mr. Smith.—Since when?

Senator Dubois.—Since you became president of the church.
Mr. Smith.—No, sir; *none whatever*. (Volume 1, page 483.)

Senator Dubois.—Then you do not know whether you have received any such revelation as you have described, or whether you have or not?

Mr. Smith.—Well, I can say this: That if I live as I should in the line of my duties, I am susceptible, I think, of the impressions of the Spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, *but they are not in the sense revelations*. (Volume 1, page 484.)

This strange confession was made under oath in the capital of the nation while the people of the nation were watching the investigation of the Senate committee with the keenest interest. A more spectacular and public confession could hardly be imagined. We have tried sedulously to avoid presenting matters in an offensive way, but the record of facts must stand, and it is of no value to conceal or attempt to soften the record.

We can scarcely do justice to our own position unless we add, that, given our historic viewpoint, it is clear to us that the man under consideration could not be expected to receive revelation, neither he nor his predecessors or successors in office: one reason being indicated in the following paragraphs:

During the hearing before the Senate committee, before referred to, Joseph F. Smith made the following statements:

The chairman.—Do you obey the law in having five wives at this time, and having them bear you eleven children since the manifesto of 1890?

Mr. Smith.—Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.—Volume 1, page 197.

Senator Overman.—Is there not a revelation that you shall abide by the laws of the State and of the land?

Mr. Smith.—Yes, sir.

Senator Overman.—If that is a revelation, are you not violating the laws of God?

Mr. Smith.—I have *admitted that*, Mr. Senator, *a great many times here*.—Proceedings in the Smoot Case, volume 1, pages 334, 335.

So far as the record shows the confession made by Joseph F. Smith that he had received no revelation might also have been made by all of the other successive presidents of the Utah Church.

THE BOOK OF DOCTRINE AND COVENANTS

Today the *Doctrine and Covenants* as published by the Utah Mormon Church contains nothing claiming to be a revelation coming through any of their presidents since they entered what is now the State of Utah; of such it is sterile and barren.

A single exception might be the Woodruff "Manifesto" forbidding the practice of polygamy. At the time it was published it was not put forth as a revelation—merely as an official "manifesto" issuing from the president of the church. It was never to our knowledge approved by that church as a revelation. However, if it is now claimed to be a revelation it is more in accord with the time-honored position of the Reorganized Church.

The Book of *Doctrine and Covenants* as published by the Reorganized Church continues an open canon of Scripture to which have been added the revelations that have come through the successive presidents of the church in full accord with Latter Day Saint belief in continued revelation.

Chapter Six

Prophetic Succession and Leadership

THE MESSAGE OF OUR OWN PROPHETS

We cannot consistently or conscientiously either repudiate or modify the messages of warning that have come through the voices of our prophets. These messages, in addition to the revelations incorporated from time to time in the Book of *Doctrine and Covenants*, speak for themselves. Not the least impressive and powerful of the messages of warning is that couched in the First General Epistle issued by President Joseph Smith in 1861:

A PROPHETIC "GENERAL EPISTLE"

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the *Book of Mormon*; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember

that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is longsuffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

"A MESSAGE FROM THE SEED OF JOSEPH THE SEER"

During the year 1905 President Frederick M. Smith published a message addressed to the authorities and members of the Mormon Church which was issued in pamphlet form and given wide circulation. From it we quote:

The spirit of controversy is not upon me, and I feel moved to state in plainness and simplicity the word of warning which it has been given me to utter, leaving dispute to those who would bicker rather than believe, and leaving the responsibility with all men to choose for themselves whether they will be true to the covenants which God has made with his people in this dispensation, and which the people have made with God.

In 1841 the Lord said concerning Joseph Smith:

"For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant, Joseph, in thee and in thy seed shall the kindred of the earth be blessed." (*Doctrine and Covenants* 124: 57, 58, Utah Edition.)



PRESIDENT FREDERICK M. SMITH

"The spirit of controversy is not upon me, and I feel moved to state in plainness and simplicity the word of warning which it has been given me to utter . . . leaving the responsibility with all men to choose for themselves whether they will be true to the covenants which God has made with his people in this dispensation, and which the people have made with God."—A message from the seed of Joseph, the Seer, 1905.

And Joseph Smith himself uttered this prophetic language, as recorded in *Times and Seasons*, volume 5, page 395:

“While water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence.”

As one of the posterity of Joseph Smith, thus and by subsequent events consecrated to the furtherance of the work instituted by the Prophet Joseph Smith, I must cry out in warning to this people against the dangers into which they have been led by those who have professed to be the successors of Joseph Smith in the prophetic office.

The Lord has ordained a method of succession in His church. Upon Joseph Smith the prophet and his seed the Lord, by repeated revelation, fixed the responsibility and the succession, and the prophet himself before his death blessed to become his successor his eldest son, Joseph Smith, who today holds the keys, and through whom alone, by the voice of inspiration, will the keys be handed down.

The remnant of the church which remained in and around Nauvoo after the exodus of that body which followed Brigham Young, held fast to the exact letter, believing that God would vivify it with the spirit in His own due time. After years of waiting, the prophet's son, the present Joseph Smith, went to the church, being called thereto by a revelation commanding him, and as prophet, seer and revelator of the Reorganized Church of Jesus Christ of Latter Day Saints, he has administered in his office, obeying the revelations, obeying the laws of his country and seeking in his humble way to fulfill the destiny which was pronounced upon his head by his father, the prophet of the last dispensation, and to follow as nearly as possible in the footsteps of his Divine Master, the Redeemer of mankind. . . .

This succession has been unbroken. The power came direct from heaven, as you know, to the Prophet Joseph Smith, Jr. No other man could have or has received the keys of this succession, except as the prophet delivered those keys to his own son, according to the word of God.

No amount of worldly success and no length of history can sanctify illegal succession, as you well know. Otherwise the ancient churches, which have existed for many centuries,

would have been legitimately empowered to administer the ordinances of God, and there would have been no need for a new dispensation. . . .

Never since the time of the tragic death of Joseph Smith has there been greater necessity for his posterity to plead the cause of injured innocence, and that because the injury has come from those who professed to be advocates of the work instituted by the nineteenth century seer. There never was greater necessity for the posterity of Joseph to plead with the people than now when this portion of God's people has been led into the commission of errors which are surely leading them away from God and into trouble and misery, when the spirit which is upon their leaders seems to be one more of commercialism and financial and political power than of spirituality—when spirituality, especially among the leaders, is at a dangerously low ebb. . . .

When the faith was sanctified by the blood of the martyrs, when the prophet and his brother were slain as a testimony to the truth, the time had come for the proclamation of the gospel of peace and for its acceptance by the world. The men who usurped the authority of the prophet and constituted themselves a body of leaders, and by the voice of men selected a so-called prophet to guide them, led this people away from the first truth—that of lawful succession—and from time to time have added other errors, until today the practice of the Church of Jesus Christ of Latter Day Saints, or the practice of its leading men, who constitute its government, is opposed in many essential respects to the faith and the revelations as delivered by the appointed prophet of God and as continued to be delivered to his appointed successor. What was to be expected from leaders who selected themselves in defiance of the method which God has appointed, except additional error in their promulgation and their practices?

Today the chief men of the Church of Jesus Christ of Latter-Day Saints stand in antagonism to the Government of this country.

Contrary to the revelations, they disobey its laws; they have broken their covenant to the country; they engage in temporal affairs in behalf of themselves and the church; they take tithes for purposes not appointed; the bishop is not the custodian of the tithes; they make no accounting to the

church; the law of common consent has been nullified; and the co-ordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his supreme power.

If the leaders will not repent, shall the people remain with them in apostasy?

Obeying the mandates of the Spirit, I call upon the Mormon people, leaders and all, to repent. The posterity of Joseph Smith have consecrated their lives to the work, and have continued to plead the cause of injured innocence, and have always endeavored to show by their lives that they can live the religion as presented to the world by Joseph Smith, and maintain positions of honor and respect—men toward whom the finger of scorn cannot be truthfully pointed by an accusing people.

The Mormon people stand in a dangerous place. Unless they shall heed the warning voice calling them to repentance, woe shall come upon them and they shall be scourged. The course of the leaders who have brought them to present conditions, if persisted in, will bring untold misery upon the people.

Ye people of the Church of Jesus Christ of Latter-Day Saints, as you revere and honor the name of Joseph Smith, and look toward the time when, according to the many revelations, Zion shall be made terrible in the eyes of the world—terrible because of its righteousness in contrast with the wickedness of the world, terrible because by right living the people have so won the favor of God that He shall fight their battles for them—heed the warning cry raised by the seed of the men who instituted the great latter-day work. . . .

The posterity of Joseph Smith have come among you from time to time, and raised the warning voice, pointing you to repentance and calling you to cease to follow false leaders; they have come even to the second generation; and according to the prophecy, their mission is to continue to plead the cause of injured innocence till all have had a chance to hear; and then, whether you heed the cry or not, their responsibility shall have ceased, and it then remains with you whether or not you will turn from a course leading you to more misery or follow one which shall lead you toward that Zion pointed out so many years ago by the Prophet Joseph, and to which even now the people of God are returning with songs of joy

and fond anticipations of soon beginning the work which shall usher in the great consummation.

Once more I call to you, Arise and repent, and prepare yourselves to enter more fully into the work of redeeming Zion, that glorious consummation made possible only by an intense spiritual development. The work of the end is ushered in. The voice of the Spirit to the seed of Joseph Smith has been and is to hasten the work, for Zion must be redeemed, and great spirituality is essential.

The call is unto you to forsake the errors which unauthorized men have introduced and which they still seek to maintain. Arise anew in the strength of the Lord and prepare yourselves by renewed consecrations and spirituality to enter in upon the work of the end. Come out of this wrong, that ye partake not of the sin and that ye share not in the plague.

Will the cry be heeded?

FREDERICK M. SMITH.

SALT LAKE CITY, UTAH, July 27, 1905.

WHERE LAY PROPHETIC LEADERSHIP?

At the time when the foregoing prophetic warning was published, the Mormon Church had experienced and was still passing through very distressing events. Their leading men had rather recently been imprisoned, fined, or forced into hiding because of federal prosecutions due to polygamous practices. The government had escheated the property of the whole church. Facing ruin, broken under the hammer of Federal prosecution, the "Woodruff Manifesto" was issued by the president of their church commanding that the practice of polygamy be discontinued.

Even after that the leading men continued to cohabit with their several wives and were in frequent trouble as a consequence. The president of their church and other high officials admitted before the Senate committee of the United States that they were in conflict with the civil law.

Was it inspired and prophetic leadership that brought them to such a situation? We cannot believe that it was. We cannot think of these events as *persecution*, contrary to law, such as was encountered in Missouri and in Nauvoo; this we are compelled to feel was *prosecution*, under the law—a thing vastly different.

The divine edict was clear, "Let no man break the laws of the land; for he that keepeth the laws of God, *hath no need to break the laws of the land.*" (*Doctrine and Covenants* 58: 5; Utah Edition 58: 21.)

Had these men kept the laws of the land and taught their people so to do, incalculable grief might have been spared them, and great reproach been saved all people who believe in the restoration movement.

Prophetic leadership lay with President Joseph Smith and President Frederick M. Smith. It is a matter of congratulation today that although the doctrine has not been abandoned by the Mormons their leaders are apparently backing the government in an attempt to root out the *practice* of polygamy. When President Frederick M. Smith issued his warning to them in 1905 their leading men were under the hammer of *prosecution*; today they are forcing the prosecution of their own followers who practice polygamy. Time vindicates the prophets! It brings reversal to those who heed not the message of the prophets!

It is the task of prophetic leadership to reveal the will of God; but over and above that to *teach* the will and *law* of God as already revealed. The revelation of January, 1831, commanded the Saints to gather to Ohio to receive the law that would preserve them "a righteous people, without spot and blameless." (*Doctrine and Covenants* 38: 7; Utah Edition 38: 31, 32.)

They went to Ohio and in the law there given to

preserve them a "righteous people without spot and blameless" the specific command was given, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (*Doctrine and Covenants* 42: 7; Utah Edition 42: 22.)

It was the business of the prophets to teach this clear law of monogamy. This the prophets of the Reorganized Church have done. This the leaders of the Utah Mormon Church have not done until forced to do so under compulsion of the civil law and after the most vigorous prosecution. We are to accept as prophets of God only those who teach the law of God.

With all charity for our Mormon friends, for many of whom we have come to feel admiration and friendship, we believe on a thousand evidences and testimonies that God has expressed himself through the Reorganized Church and that through it has come the line of succession in the prophetic office. There we stand—"God help us we cannot do otherwise!" And we invite our friends of the Mormon Church to consider carefully our message to them.

Each must decide for himself beyond dubiety of thought as to which side of these issues bears the seal of Divine approval: "Eternity will never reveal God's seal affixed to two sides of a controverted issue."

"HEAR YE HIM"

We revere the prophets, but only as messengers who reveal the will and teach the law of God. Very recently I met a fine type of Utah Mormon. He was devout, intelligent, and well educated, being a doctor of philosophy. When he learned that I am a grandson of the Prophet Joseph he seemed quite moved, and putting his hand on my shoulder in a friendly way declared,

“Throughout the eternal ages Joseph will take care of his own.”

That was a spontaneous, unpremeditated expression of his theology. Equally spontaneous and unpremeditated was my reply, “I am sure of one thing, *the Lord* will take care of *his own*.” Without doubt, consistently with the theology set forth in section 132 of the Utah Book of *Doctrine and Covenants*, this man pictured Joseph as having “passed by the angels and the gods” (verse 19) to his “exaltation and glory,” and, having himself become a god on a throne (verse 20) he is to look out for his own posterity throughout the eternal ages. There, in his mind, lay my hope of salvation.

While we vision Jesus as sitting on his throne and know that before him Joseph Smith and his posterity and all other people must bow the knee and to him alone look for salvation. *He* will take care of *his own*. His is the “only name under heaven given among men” by which we shall be saved and exalted. The keynote of the whole restoration movement was sounded in the initial revelation, “Hear ye him.” Believers in the restoration movement can draw together in unity only as they revere *his* name and obey *his law*.