

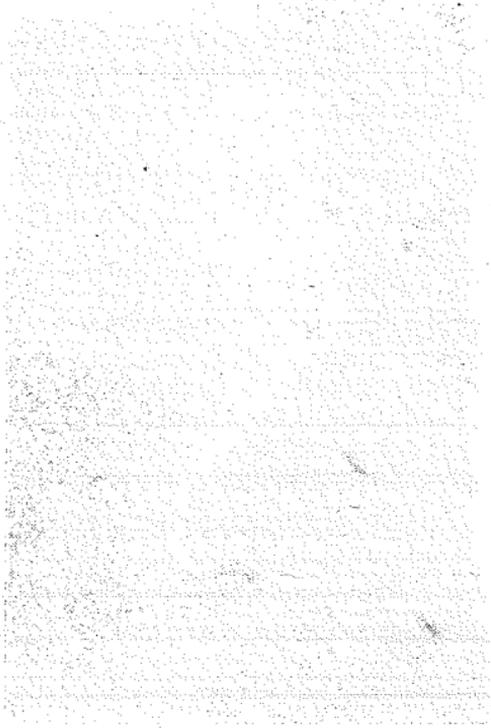
THE TRUE
**Church of Jesus Christ of
Latter Day Saints**

and the
Kirtland Temple

BY GOMER T. GRIFFITHS



PRESIDENT FREDERICK M. SMITH



The True Church of Jesus Christ of Latter Day Saints and the Kirtland Temple

ITS ORGANIZATION

The above church was organized on April 6, 1830, in the State of New York, U. S. A., consisting of six members, with Joseph Smith as president. As the church grew in numbers the organization was perfected after the pattern of the New Testament Scriptures, which provides for apostles, prophets, seventy, high priests, patriarchs, bishops, elders, priests, teachers, and deacons (1 Corinthians 12: 28; Ephesians 4: 9-16; Luke 10: 1, 2; Acts 14: 23; Titus 1, 5; Luke 1: 5; Acts 13: 1; Philippians 1: 1; 1 Timothy 3: 8-13; 3: 1-4).

THE DOCTRINES OF THE CHURCH ARE AS FOLLOWS

1. Faith in God and Christ (Mark 11: 22; John 3: 14-16); faith in the gospel (Mark 1: 15; 16: 15, 16).

2. Repentance (Mark 6: 12; Acts 3: 19; 17: 30).

3. Baptism by immersion (John 3: 5, 23; Mark 1: 9, 10; Acts 8: 36-38; Romans 6: 4, 5; Colossians 2: 12); for the remission of sins (Mark 1: 4, 5; Acts 2: 38, 39; Acts 22: 12-16; Colossians 2: 11-13).

4. Laying on of hands for the healing of the sick (Luke 4: 40; Mark 6: 5; James 5: 14, 15; Mark 16: 17, 18); blessing of children (Matthew 19: 13-15; Mark 10: 15, 16; Matthew 18: 2-6); for confirmation (Acts 18: 14-19; 19: 1-7; Hebrews 6: 1, 2); for

ordination (Acts 13: 1-3; 6: 5, 6; 1 Timothy 4: 14).

5. Resurrection of the righteous (1 Corinthians 15: 22, 23; 1 Thessalonians 4: 14-18; Revelation 20: 4-6; Acts 24: 13-15; John 5: 25-29; 11: 25); the general resurrection (Isaiah 26: 19; Psalm 49: 14, 15; Hosea 13: 14; John 5: 25-29; Revelation 20: 12, 13); second coming of Christ (John 14: 3; Acts 1: 10, 11; 1 Thessalonians 4: 14-18; Philippians 3: 20, 21; Jude 14; Revelation 1: 7).

6. Eternal judgment (Hebrews 6: 2; 9: 27; Acts 17: 31; Romans 2: 5; Daniel 7: 10; Revelation 20: 12).

7. The Lord's Supper (Luke 22: 14-20; 1 Corinthians 11: 23-26).

8. The doctrine of one wife only, and concubines none (Genesis 2: 24; Matthew 19: 5; Mark 10: 6-8; Ephesians 5: 31).

ITS RAPID DEVELOPMENT

From 1830 to June, 1844, the church grew in numbers from six to about 150,000 members.

MARTYRDOM OF JOSEPH SMITH

On June 12, 1844, Joseph Smith and his brother Hyrum were murdered by a mob in Carthage jail, Hancock County, Illinois.

DISORGANIZATION OF THE CHURCH

Subsequent to the death of Joseph Smith, the organization divided into various factions. The most prominent leaders among the factions were James Strang, W. B. Smith, Lyman Wight, and Brigham Young. The cause of this division was the desire on

the part of these aspirants to succeed Joseph Smith as President of the church. Brigham Young was more successful than the other usurpers, in that he led away eight of the apostles and about ten thousand of the membership, which was a small portion of the 150,000. Many of the remainder attached themselves to the different factions; thousands remained neutral; and thousands of them drifted into spiritualism and infidelity. Hence, the idea that is prevalent in the world, that the great bulk followed Brigham Young into the Salt Lake Valley, is incorrect, and a misrepresentation of the facts of history.

BRIGHAM YOUNG AND HIS ASSOCIATES ORGANIZED A NEW CHURCH IN 1847

At this conference [December 5 and 24, 1847] we suggested to the brethren the propriety of organizing the church with a first presidency and a patriarch, as hinted at in our general epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded. . . . Accordingly Brigham Young was nominated to be the First President of the church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried.—*Millennial Star*, vol. 10, pp. 114, 115.

Brigham Young and his colleagues were all baptized, confirmed, and reordained into a new church August, 1847.

On the 6th of August . . . we . . . repaired to the water, and President Young went down into the water and baptized all of his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship and all the keys, powers, and blessings belonging to that office. Brother

Heber C. Kimball baptized and confirmed President Brigham Young. . . .

(Sunday, August 8) the whole camp of Israel renewed their covenant before the Lord by baptism.—*Historical Record*, vol. 9, p. 87. Also in *Life of Brigham Young; or Utah and Her Founders*, pp. 180-182.

It is evident to the reader that Brigham Young and the rest of them baptized themselves out of the Church of Jesus Christ and into Brigham Young's church.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

A reorganization of those rejecting Brigham Young was effected in 1852, and Joseph Smith, son of the martyred Joseph, was elected its president, and presided over the same for fifty-five years. He and many others were accepted on their original baptism. In fact whole congregations were so received, which have had a distinct existence from 1841 and 1842 to date. At the death of President Joseph Smith, December 10, 1914, *The Kansas City Journal* had the following editorial:

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. . . .

Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptation of that term, will not appreciate the theological distinctions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American. . . .

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.

Frederick Madison Smith, grandson of the martyred Joseph Smith, is now the president of the church and resides at Independence, Missouri. The church numbers between eighty and one hundred thousand, and has flourishing churches in England, Wales, Australia, New Zealand, Canada, and in the islands of the sea. There are also prosperous churches in nearly all of the large cities and towns of the United States.

The great object of this religious body is to teach the pure principles of life and salvation as promulgated by our blessed Lord, Jesus Christ.

MINISTRY MUST TEACH IN HARMONY WITH THE THREE STANDARD BOOKS

In the original church the standard books, the Bible, Book of Mormon, and Doctrine and Covenants were adopted in the Kirtland Temple, Ohio, in 1835, for their government. Any doctrine that was or is advocated by any of the ministry, which is in conflict and contrary to the teachings of these three books, is a departure from the teachings of the original church and hence false. For those who are guilty

of teaching contrary to the law contained in these books are violating the instruction given to the ministry in 1831, which reads as follows:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teaching. . . .

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 5, 16.

ON MARRIAGE

Polygamy never was an original tenet of the true Latter Day Saint Church, as founded in 1830, as will be seen by the following quotations:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—Genesis 2: 24.

But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh.—Mark 10: 6-8.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For,

I, the Lord God, delighteth in the chastity of women.—Book of Mormon, Jacob 2: 33-36.

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit.—Doctrine and Covenants 42: 7.

It was condemned by Joseph and Hyrum Smith just a few months prior to their death.

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the County of Lapeer, State of Michigan.

This is to notify him, and the church in general, that he has been cut off from the church for his iniquity.

JOSEPH SMITH,

HYRUM SMITH,

Presidents of said Church.

—*Times and Seasons*, vol. 5, p. 423. (February 1, 1844.)

THE CHURCH THEN STOOD FOR MONOGAMY OR ONE WIFE

We declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.—Doctrine and Covenants 111: 4.

(Notice, at the time this declaration was made by the church, Brigham Young was president of the Twelve; and the eight apostles who went with Brigham Young into polygamy were parties to the above declaration, which declares that one man should have but one wife, except in case of death.)

The evil doctrine of polygamy with its kindred evils was introduced by Brigham Young and his followers in the year 1852, eight years subsequent to

the death of Joseph Smith and his brother Hyrum. This doctrine was in conflict with the laws of the church, as set forth by the three standard books of the church, as has been declared by the courts of our land as follows:

THE REORGANIZATION DECLARED TO BE IN HARMONY
WITH THE THREE STANDARD BOOKS BY THE COURTS
OF THE LAND

On February 23, 1880, in Lake County, State of Ohio, U. S. A., the courts presided over by Judge L. S. Sherman said:

The church in Utah [known as Salt Lake Mormons], . . . has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.

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.

DECISION OF JUDGE JOHN F. PHILIPS IN THE TEMPLE
LOT CASE

Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared "that we believe that one man should have but one wife, and one woman but one husband." And this declaration of the church on this subject reappeared in the Book of Doctrine and Covenants, editions of 1846 and 1856. Its first appearance as a dogma of the

church [the dogma of polygamy] was in the Utah church in 1852.

Claim is made by the Utah church that this doctrine is predicated of a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done.—Decision of Judge John F. Philips, March 16, 1894, in the Circuit Court of the United States, for the Western District of Missouri, Western Division.

IN THE UNITED STATES SENATE

We herewith give what United States Senator Julius C. Burrows said in the United States Senate regarding Brigham Young and the Reorganized Church, December 11, 1906:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such the mythical story palmed off on a deluded people.—*Congressional Record*, December 13, 1906.

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the Reorganized Church of Jesus Christ of Lat-

ter Day Saints, with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon church, and its adherents, numbering some 50,000 [now 80,000 to 100,000] peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.—*Congressional Record*, December 13, 1906.

The following excerpt is taken from a speech made by the Honorable Fred T. Dubois, before the Senate of the United States, December 13, 1906 :

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the “Josephites,” who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons with headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenance it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons.—*Congressional Record*, December 17, 1906.

KIRTLAND TEMPLE

This historic building stands on elevated ground south of the east fork of the Chagrin River, about three miles southeast of Willoughby, Ohio, about nine miles southwest of Painesville, and about six miles in direct line from Lake Erie, on the road to Chardon, along which are situated many fine estates.

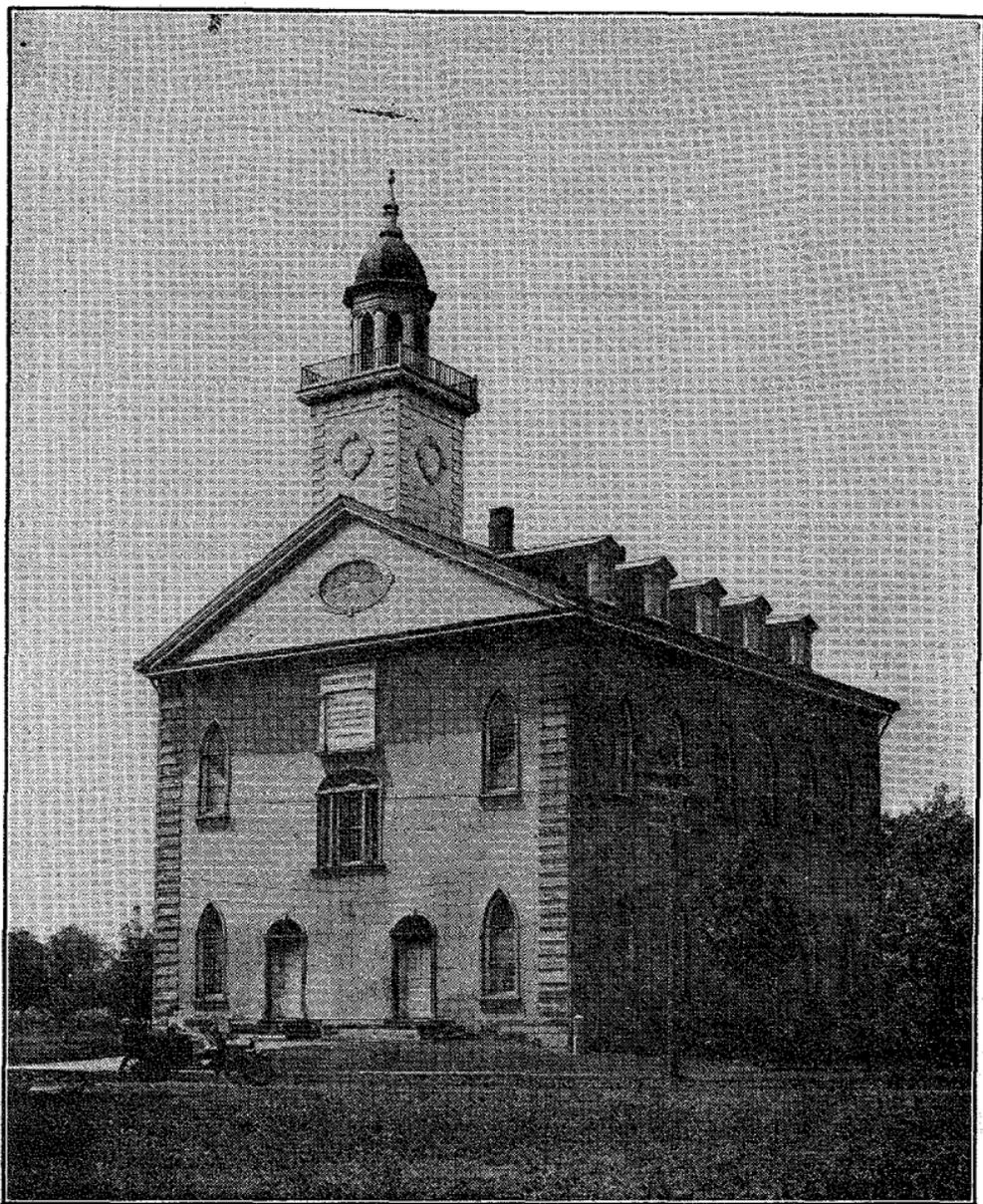
“The house of the Lord” is built of stone, plastered without and within, and is three stories high exclusive of the basement. It cost about \$60,000 and contains beautiful examples of Gothic and Colonial architecture, hand carved work and early glass pourings.

The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east end, through which is the entrance to the main building, and in which are the stairways. The lower room was to be dedicated for sacrament offering, and “for your preaching, and your fasting, and your praying, and the offering up your most holy desires unto me, saith your Lord.”

The second room was to be dedicated for the school of the apostles. In each of these rooms are eight pulpits, four in each end; those in the west end for the Melchisedec priesthood, and those in the east for the Aaronic priesthood.

The third story is divided into small rooms for quorum or committee work. The outside walls are about two feet thick; the outside of the building is fifty-nine by seventy-nine feet.

In subsequent years when the church had moved



KIRTLAND TEMPLE, KIRTLAND, OHIO

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to Missouri and Illinois the building fell into disuse and passed into other hands, but in 1880 the Reorganized Church was given the property by the Courts of the State, thus sustaining its status as identical with the doctrine of the early church, which followed solely the New Testament pattern.

The local congregation hold regular services there, and in late years several General Conferences have been held in the building.

The church sustains a keeper in charge who will gladly show the building to visitors. Thousands visit this sacred edifice every year. The surrounding country and good roads make it a favorite motor ride from Cleveland, Willoughby, and adjacent towns to those interested in the quest for truth.

