

C.H. to J.W. Bailey

## THE SUCCESSOR

Special tract.

In the Prophetic Office and Presidency  
of the Church.

THE SUCCESSOR IN THE PROPHETIC OFFICE AND  
PRESIDENCY OF THE CHURCH.

This is a subject of great importance to the saints; and without a true, faithful, spiritual leader—one whom God has ordained—the church cannot be led successfully in the ways of righteousness and peace. The saints without such a leader are moreover, liable to be led by false teachers, to embrace false doctrines, to be seduced into wicked practices, and to suffer bitter disappointments, defeat and disgrace.

Jesus informs us that false prophets were to abound, and that they should “deceive many,” and if it were possible, they should “deceive the very elect.”—Matt. xxiv. 24.

He further says, “Let no man deceive you.”

How shall we detect and escape these deceivers of whom we are so carefully warned by our Savior, but by bringing their claims and works “to the law and to the testimony,” and if they are “found wanting,” reject them, and at once. “The law of the Lord is perfect,” “and the testimony of the Lord is sure, making wise the simple.”

We should try them by the law, and the promises, and when we find their claims and deeds contrary to these,

then have nothing to do with them, as their ways must necessarily be pernicious, and lead to ruin.

I there was to be a successor to the martyr in the prophetic office, we might reasonably expect that the Lord would, beforehand, reveal that fact to the church in plain terms; for “The Lord God will do nothing but he revealeth his secrets unto his servants the prophets.” We might reasonably expect, also, that the Lord would reveal *who* that person was to be, that there might be no contention with the truth-loving saints, in regard to it; and that they might not be deceived by false leaders, —“false prophets,” and “false Christ’s.” This He has done, as we shall show.

In nothing is the wisdom, goodness, and greatness of God, manifested to His saints more clearly than in His showing to them the future,—“the things that are to come,”—pointing out with unfailing accuracy “what shall happen,” (Isa. xli. 23), and declaring to them events, their time and nature, “before they spring forth.”—Isa. xlii. 9. Such are God’s dealings with His people; and we may therefore confidently hope while tracing out this subject,

pregnant with such important consequences, that His revelations will prove "a lamp to our feet and a light to our pathway."

*Joseph the martyr was to have a successor*, as is clearly shown by the revelations. In the revelation found in the *Times and Seasons*, Vol. 5, p. 673, given through Joseph in a letter to W. W. Phelps, Nov. 27th, 1832, it is said:

"Thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: 'And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man who was called of God and appointed; that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day.'"

In the foregoing there are a number of important facts to which we invite your attention, separately.

1st. The man who was then (in 1832) "called and appointed," would "fall by the shaft of death."

2d. The manner of his death. It would be sudden, instantaneous, as "by the vivid shaft of lightning." And such was the manner of Joseph's death when he fell pierced by the gunshots of assassins.

3d. He should fall in the manner described, because he would "put forth his hand, (using only human wisdom, or violating some command, see 1 Chron. xiii. 9, 10), to steady the ark of God," (the church.) Moses fell by death because of his unbelief, (Num. xx. 12), and because he rebelled against God's commandment, (Num. xxvii. 14), and because he trespassed against God, (see

Deut. xxxii. 51), and doubtless Joseph fell by death for similar cause.

4th. The Lord would send his successor, who should be "mighty and strong."

5th. When the successor is sent he would find "the house of God," the church, in a disordered condition; and hence he would "set in order the house of God."

6th. After setting the church in order, fully, it would remain for him to "arrange by lot the inheritances of the saints," as did Joshua, Moses' successor. Josh. i. 6, also chap. 14.

Another evidence that the martyr would have a successor, is found in the revelation of February, 1834, Doc. and Cov. 100: (old ed. 101) 3.

"But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption and the redemption of your brethren; even their restoration to the land of Zion. \* \* \* Behold I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."

In this we find:

1st. That the saints would pass through "great tribulations" before they would be gathered to the land of their inheritances.

2d. That the redemption of Zion would be effected by power.

3d. That, for the redemption of Zion, and to deliver the saints from their tribulations, and to lead them "out of bondage," and to restore them to "the land of Zion," the Lord would raise up unto his saints a man like unto Moses, hence a successor to Joseph.

4th. When this man is raised up of God, he is to find the saints in a scattered state, outside of Zion; in tribulation; in "bondage;" and the "land of Zion" unredeemed.

5th. He then is sent directly by God, to lead the saints by the revelations of the Almighty, as Moses led Israel.

The foregoing prophecies are quite sufficient to establish that Joseph the martyr was to have a successor, and that he was to be called and sent of God.

#### WHO IS THE MAN?

All who were conversant with church affairs at the time of the martyrdom of Joseph and Hyrum, know full well, that it was commonly reported that "little Joseph" would yet take his father's place.

Lyman Wight, one of the twelve, always taught the saints whom he led into Texas, that none but "little Joseph" could lead the church, as the successor of the martyr. He said he knew it, for in 1839, when Hyrum, Joseph, and himself were in prison in Liberty Jail, Mo., "little Joseph" was brought by his mother, and left with his father in the jail while she was attending to business affairs in the town; and that then and there the father, with Hyrum and himself, laid their hands upon the lad's head, and Joseph proceeded to bless him, and prophesied that he would yet lead the church of the living God; and blessed him to that end. Such was the testimony of Lyman Wight up to 1858, the year in which he died.

Br. Charles Derry, at one time a fellow laborer, in England, with William Clayton, of Salt Lake City, says that Wm. Phelps told him at the time they were laboring together, that he knew it was for "little Joseph" to lead the church.

W. W. Phelps is said to have written to Alpheus Cutler in 1847, that church

affairs were in a bad condition, and that he did not look for a change for the better until the Lord should send young Joseph to lead the church.

Arthur Milliken, now residing at Colchester, Ill., brother-in-law to the martyr, says, in a letter to young Joseph in 1868, "Brigham Young said in council, at our house in Nauvoo, shortly after your father's death, that neither Rigdon, himself, or any other man but young Joseph could lead this people, when he comes of age, and no person can take it from him."

Sister Lucy Smith, the martyr's mother, used to tell the saints who called on her, that young Joseph would yet lead the church, for he had been appointed by his father.

P. P. Pratt said to D. S. Mills, now of Mission, San Jose, and to others, when they were going from Utah to California, that the church would never be fully and properly organized till young Joseph was called to lead it.

Brigham Young, at the April Conference in 1854, said that young Joseph was the man to lead the church, and that were it not for his mother's influence, he would have been in Utah long before; but he would come, and he would to God he was here (Utah) now, to take the burden off his shoulders; he would receive him with open arms.

Heber C. Kimball and others talked in a similar strain; and continued to say, up to 1856, and after, that young Joseph would lead the church, as thousands of persons in Utah and elsewhere can testify.

When young Joseph would not come to Utah, at any solicitation, the leaders in Utah took up a new theory, saying that Joseph would never lead the church as long as grass grew or water run, but that David would. Whether this was uttered as a prophecy or not, is of but little consequence, as prophecy and revelation are said to flow like rivers of milk and honey from the lips of the leaders in Utah, and are therefore a

common, and consequently *cheap* commodity.

But David, on hearing that honors to which he had no claim, and to which he did not aspire, were about to be forced upon him, politely declined, and rebuked the cunning wife of would-be-prophet-makers:

"Joseph is the chosen prophet,  
Well ordained in God's clear sight."

was hurled by the indignant and unambitious David into the very face of those who sought to use his name as a blind, and who would gladly have corrupted him for their purposes, and have thus divided and distracted the family of the martyr.

We have read in olden annals of king-makers, but it remained for the nineteenth century to produce that anomaly in theology,—prophet-makers.

Up to 1856, and later, Joseph was to be the prophet to lead the church, *if he would only come to Br. Brigham*; but when Joseph said, "No! I shall not come; for God has not called me to do so!" then, says Brigham, "He shall never lead this people while grass grows and water runs. He shall not be the prophet!"

O, ye heavens, blush for the presumption of man! Poor puny man, attempting to dictate as to who shall be God's prophet—who shall lead God's church on earth! Verily, it would seem that the Almighty was considered by Brigham to be in His dotage, and that he was His guardian and adviser!

But if Joseph and David were to come to Brigham, what could he do for them? What could he give them? Could he give them what he does not possess? Could he give them keys, powers and authority that himself never did possess?

He is not a prophet; nor was he ever one. Hear his testimony given in August, 1844: "You are now without a prophet in the flesh to guide you."—*Times and Seasons*, vol. 5, p. 618.

Furthermore, he has said in the

hearing of thousands in Utah, that he was "not a prophet, nor the son of a prophet."

But it is requisite for us only to consider the hosts of predictions he has made since he came to Utah, and their utter and entire failure to prove that if he is a prophet, then he is *not God's prophet*. God's prophet's declare the *truth*; and if ever they telegraph falsely, they do so *but once*, as may be seen by reading Deut. xviii. 20; Ezek. xiv. 9; Jer. xxviii. 15, 16.

Brigham has nothing to give the young men that would benefit them, or that they desire; therefore they have no occasion to come to him. God selects his own prophets and seers, irrespective of man's choice.

Israel, when in bondage, refused Moses, saying, "Who made thee to be a ruler and a judge? the same did God send to be a ruler and a deliverer."—Acts vii. 35.

Joseph was hated of his brethren, "and they could not speak peaceably unto him," but sought to destroy him; yet God gave him especial favor in the eyes of Pharaoh and the Egyptians, and made him the savior and deliver of his people.

The rulers and people of Judah hated Jeremiah, but he was, nevertheless, God's chosen servant. Of him the Lord said:—"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and *I ordained thee* a prophet unto the nations."—Jer. i. 5.

The leaders of Israel, with king Ahab at their head, hated Elijah, and Micaiah, yet they were chosen and sent of God as his prophets.

It is the business of the saints to learn who it is that God has chosen, ordained and sent; and not whom their leaders may select and ordain.

No higher evidence of the blindness of the Brighamite leaders could be given than their proposition to select, make, and ordain the Lord's prophet.

### THE LAW OF LINEAGE

points unmistakably to young Joseph as the legal successor of his father.—The law in Doctrine and Covenants, 104, (old ed. 3), 18, informs us that

“The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:—From Adam to Seth,” from Seth to his son Enos, etc.

In Doc. and Cov. 84, (old ed. 6), 3, the descent of the priesthood by lineage is reaffirmed, with a promise that it shall continue in Joseph the martyr's lineage until the end of time, at least. It reads:

“Therefore, thus saith the Lord unto you, [Joseph the martyr], with whom the priesthood hath continued through the LINEAGE of your fathers, [see 2 Nephi, ii. 2; also, Gen. xlix. 24; Deut. xxxiii. 17; Ps. lxxx. 1-3; Jer. xxxi. 9], for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.”

No form of language could be used to more plainly set forth the fact that Joseph's priesthood should be given to, and remain in his literal, lawful seed; and inasmuch as his priesthood should “remain” in his “lineage,” it must be confirmed by the blessing of the martyr on the “lawful heir.”

The prophetic office descended by lineage among the Nephites upon this continent, for about one thousand years, with but few exceptions. The kingly office descended in Nephi's seed, while the sacred things with the prophetic office descended in the lineage of Jacob. See 1 Nephi v. 47.

Nephi's successor was a king, while Jacob's successor was a prophet.

“And I, Jacob saw that I must soon go down to my grave; wherefore, I said unto my son Enos, take these plates.”—Jacob v. 9.

Next, we find Jarom, son of Enos, in possession of the plates.

“Now behold, I, Jarom, write a few words according to the commandment of my father, Enos.”—Jarom i. 1.

When he had finished his mission, he transferred his authority, and the plates, to his son. He says:

“And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.”—Jarom i. 6.

Omni says:

“And I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron.”—Omni i. 2.

Amaron conferred them upon his brother Chemish, (Omni i. 3), probably because he had no son; yet respect was had to the “lineage,” by taking the nearest of kin.

Chemish conferred them upon his son Abinadom, (Omni i. 5), and Abinadom conferred them upon his son, Amaleki. (Omni i. 6). Amaleki says:

“And it came to pass that I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him.”—Omni i. 12.

These quotations suffice to show that the law of lineage, in the descent of the prophetic office, was recognized and respected among the Nephites.

It was likewise recognized as a ruling principle in the christian church in the time of Christ, and afterward. Of Christ it is said, that he was “Made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”—Heb. i. 4.

We have, in the foregoing, the testimony of Paul and the Nephites, with the revelations of Joseph, that the presidency of the church, including the prophetic office, is ordained by God to descend from father to son. And, in conclusion upon this point, we may quote from *Times and Seasons*, vol. 5, page 714:

“Thanks be to Jesus; the honors and pow-

ers of the priesthood are not obtained by money, or GRAFT. They are handed down by LINEAGE from father to son, according to the order of the son of God."

#### THE PROMISES

of God point to Joseph's lineage as the source from whence the successor must come.

Joseph records in his Church History, *Millennial Star*, vol. xv. p. 730 :

"After this, Elias appeared and committed the dispensation of the gospel of Abraham, saying that in us and *our seed*, all generations after us should be blessed."

In Joseph's letter to John C. Calhoun, Jan. 2, 1844, *Times and Seasons*, vol. v. p. 395, he says :

"While I have powers of body and mind ; 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."

In the revelation of January, 1841, Doc. and Cov. 107 : (old ed. 103) 18, the Lord says :

"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."

Here are three testimonies, promises of God, recorded by the hand of the martyr, declaring that the martyr should be succeeded by his "*posterity* ;" his "*seed*."

As he held power with God and man to "plead the cause of injured innocence," so after him his "*posterity*" should hold that power, as the kindred of the earth were blessed through him, in the same manner should the kindred of the earth be blessed through his "*seed*."

How beautifully these promises harmonize with the law of lineage previously considered ! How systematic, how God-like this arrangement !

#### YOUNG JOSEPH

must be the legal successor ; for in the law of lineage is also found this law of birthright ; and that law provides that the office of the father shall go to the eldest son, if he will receive it, and is worthy.

The order of the Levitical priesthood is similar, in its descent from father to son, to the Melchizedec, being a division of it, or appendage to it.—Doc. and Cov. 104 : (old ed. 3) 2. In the description of the Levitical it is said, Doc. and Cov. 68 : (old ed. 22) 2.

"For the *first born* holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a *legal* right to this office, to hold the keys of this priesthood, except he be a *literal descendant*, and the *first born* of Aaron."

In the Book of Abraham, *Times and Seasons*, vol. 3, p. 704 ; also in the *Pearl of Great Price*, p. 19. Abraham says :

"I sought for the blessings of the fathers, and the *right* whereunto I should be ordained to administer the same ; having been myself a follower of righteousness, desiring also to be one possessed of great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace ; and desiring to receive instructions, and to keep the commandments of God, I became a *rightful heir*, a high priest, holding the right belonging to the fathers ; it was conferred upon me from the fathers ; it came down from the fathers ; from the beginning of time ; yea, even from the beginning, or before the foundations of the earth to the present time, *even the right of the first born*."

In the revelation of 1841, Doc. and Cov. 107 : (old ed. 103) 29, the church was told that Hyrum should "take the office of priesthood, and patriarch, which was appointed unto him by his father, by blessing and also by *right*." He had a lineal right to his father's priesthood and patriarchate because he was the *oldest* living son at his father's death.

When we are governed by this law

of birthright, in seeking for the lineal heir to the martyr's priesthood, there is no difficulty in knowing who he is. It is young Joseph, the eldest living son. Besides these testimonies, we have the direct and unfailling testimony of God by promise,—promise sealed with His oath, to assure us that it cannot fail through any contingency whatever.

This is found in the revelation of 1841, par. 18. It reads:

"For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him."

The "head" of Joseph's posterity is evidently the *first* of his posterity,—young Joseph.

If this promise fails, all others may; and our hopes of life and immortality would be broken, and ruined forever. But, thank God, we have the comforting assurances of His word that His promises shall not fail. He says, Doc. and Cov. 1: 2:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore fear and tremble, O ye people, for what I the Lord have decreed in them shall all be fulfilled."

In the 7th paragraph He says:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled."

Kind reader; do you "search the commandments" in the Doctrine and Covenants? And if you do, do you from the heart believe that all the decrees, "prophecies, and promises which are in them shall be fulfilled?" Pause, and consider whether you are in the faith or not. If you do not believe that the prophecies and promises will be fulfilled, you are not truly, and really, a Latter Day Saint, though you may profess to be; and if you do believe that the prophecies and promises therein will *all be fulfilled*, then you will believe that Joseph's priesthood will "remain" in his "lineage," ac-

ording to the flesh. You will believe that Joseph's "blessing," and "anointing," will be "put upon the head of his posterity after him;" for this is God's eternal promise.

There are many in Utah who say Joseph's posterity will never hold his priesthood, and attain unto this "blessing;" but the Lord has spoken and confirmed the promises with His oath, and all who teach to the contrary will be found false, for God is not man, that He should lie.

Br. James Whitehead, who now resides at Alton, Ill., says that a short time before Joseph's martyrdom, young Joseph was anointed and set apart to be the successor of his father, under the hands of his father, in a council in Joseph's own house, the Mansion, in Nauvoo. He says Bishop N. K. Whitney held the horn of oil upon that occasion; and further says that Geo. J. Adams, and some now in Utah were present. Br. Whitehead was Joseph's clerk at that time. Joseph's widow, Emma, says she well remembers the time, and, though not present, she heard her husband say that young Joseph was set apart to be his successor. She also says, that after young Joseph was anointed and set apart, George J. Adams came down to her room greatly elated with what had transpired, saying that they now knew who would be the successor of Joseph; that it was young Joseph, for his father had just set him apart to that office and calling. It should be remembered that in those days Joseph was premonished that his mission on earth was near its close.

Joseph the martyr told the people, twice or more, in public meetings, that young Joseph would be their prophet, and lead the church.

#### JOSEPH APPOINTED THROUGH JOSEPH.

As we have seen, young Joseph was appointed *through* his father according to the law of lineage; by prophecy and

blessing in Liberty Jail Mo.; by revelation in 1841; and by a formal anointing in a council at Nauvoo, in 1844.

It was essential that he should be appointed through his father, for the law in Doc. and Cov. 43: (old ed. 14) 2, demands that it should be so done. It reads:

"But verily, verily I say unto you, that none else shall be appointed unto this gift, except it be through him, \* \* \* and this I give unto you that you may not be deceived."

#### OTHER TESTS

are given in the same section and paragraph by which to try those who claim to be Joseph's successors:

"For verily I say unto you, he that is ordained of me, shall come in at the gate [baptism; see sec. 20: (old ed. 47) 1; also Book of Mormon, 2 Nephi 13: 4], and be ordained as I have told you before, [sec. 42: (old ed. 13) 4], to teach those revelations which you have received, and shall receive through him whom I have appointed."

1st. The successor must receive legal baptism. Young Joseph was baptized by his own father in 1843 or 1844.

2d. He must be ordained in a legal manner.

Joseph, as we have seen, was set apart and anointed by his own father to the prophetic office. And he was ordained to the priesthood by William Marks, Zenos H. Gurley, and others, at Amboy, Ill., on the 6th of April, 1860, and was also chosen as President, and so ordained.

It may be enquired, "Was this last a legal ordination?"

We reply, it was. It was done by the direction of a General Conference, as the law requires. The law says:

"Every president of the high priesthood, (or presiding elder), is to be ordained by the direction of a high council, or general conference." Doc. & Cov. 17: (old ed. 2) 17.

And was this a General Conference of the Church of Christ? We answer, it was.

Who are the church? Certainly not all those who *profess* to be, but it is composed of the disciples of Jesus Christ.

And who are Christ's disciples?

Let Christ answer:

"He that receiveth my law and *doeth it*, the same is my disciple; and he that saith he receiveth it and *doeth it not*, the same is not my disciple, and shall be cast out from among you." Doc. & Cov. 41: (old ed. 61) 2.

Again He says:

"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." Doc. & Cov. 42: (old ed. 13) 16.

To be members, therefore, of Christ's church, we have to receive and obey His teachings as found in the Books.

The Rigdonites, Bickertonites, Strangites, Brighamites, and other organizations of the church, had all, practically, laid aside the books, especially the law given through Joseph the martyr; hence, not acting under that law, they had no authority to call a general conference.

The Lord tells us that the Doctrine and Covenants is the authority of His servants, the ministry. Doc. and Cov. 1: 2. It stands in the same relation to them in the government of the church, as does the law of the land to the civil officer in the government of a nation. The ministry have no authority to officiate without the sanction of that law.

The Reorganized Church accepted the three books as containing the law to the church, and this they did in a most public manner, at a duly called conference. Upon that occasion it was

"Resolved; That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants."

The Reorganization, endorsing and teaching the law, were authorized to do church business, as appointed of



God, hence were authorized to call and organize general conferences.

Wm. Marks, being the president of the high council, and president of the Nauvoo stake, was the highest local presiding officer in the church after the death of Joseph.

Z. H. Gurley was a president of the seventies at the death of Joseph, and was afterward chosen an apostle in the Reorganization. These brethren, and two others, ordained young Joseph to the presidency of the high priesthood, and presidency of the church, by the direction of the General Conference, at Amboy, Ill.

Another, and very prominent test is this,—the successor shall teach the revelations given to the church through Joseph the martyr.

This, young Joseph has done, and is still doing; but all other claimants have failed to teach them, and have thereby proved to the church that they were not sent of God. "By their fruits ye shall know them."

When Joshua succeeded Moses, the Lord said to him:

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua i. 7, 8.

As Moses' successor was to teach the law given through Moses, so Joseph's successor is to teach the law given through Joseph.

Mr. Young, Mr. Rigdon, Mr. Strang, and other claimants have not done it; hence they prove that they are false claimants.

When Christ came, He did not reject Moses and the Prophets, but honored them by teaching them, and settling controversies on doctrine by quoting them, both with men and Satan.

He told the people that the law was made void by the tradition of their elders; and a similar fact is found among the Latter Day Saints to-day.

Paul "reasoned out of the scriptures" to convince Jew and Gentile; and the apostles settled their controversies on doctrine by an appeal to them. Acts xv. 15–18.

Peter proved the divine mission of the Savior by the scriptures. Acts ii. 16, 25, 31, 34; iii. 22–24. So also did Paul; Acts xvii. 2, 3. Joseph the martyr proved the divinity of his mission by the scriptures; the elders prove the divinity of the latter day work by the scriptures; and we prove by the scriptures that young Joseph is the legal, rightful successor of the martyr.

#### IS SENT OF GOD.

Young Joseph claims to be called and sent of God. When he came to Amboy, Ill., April 6th, 1860, he said in his address to the conference:

"I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

"I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

"God works by means best known to himself, and I feel that for some time past He has been pointing out a work for me to do.

"For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

"I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit.

"I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all of which is selfishness,—should I come forth to stand in the place where my father stood.

"I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives.

"Neither would I come to you without receiving favor from my Heavenly Father. \* \* \* Some, who had ought to know the prophecies of the church, have told me that no certain form was necessary in order for me to assume the leadership,—that the position came by right of lineage,—yet I know that if I attempted to lead as a prophet, by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office. I believe that we owe duties to our country, and to society, and are amenable to the laws of the land, and have always considered it my duty to act on this principle."

Young Joseph had previously written to Wm. Marks that God had called him to take the lead of the church, and that he was commanded to council with Br. Marks.

In 1861, in order to silence the cavillings of some who said young Joseph did not profess to be called of God, Br. Charles Derry wrote a letter of enquiry to him, asking him to please state, in answer, if God had indeed called him to succeed his father. To this Joseph replied, that God had called him to that position, and that the promise of God to him was, that He would call him again, again, and again; until men should know that gold, lust, and the love of power were not the gods that had called him.

It is said by some that young Joseph was influenced by "apostates," in taking the presidency. This is utterly false. Joseph declares that he was not influenced by any but the Almighty. The members of the Reorganization at the time he came to Amboy, know full well that no influence by the church, except their prayers to God, was used to bring young Joseph to the church.

It has been said that he was bought, and that the church paid him \$30,000 per year for his services. This too, is false. He labors similar to other elders, and not for a salary, or to amass wealth.

The only time any one has sought to buy him, was when the people at Council Bluffs, Omaha, and Florence, in 1860, offered him city lots, improved and unimproved; outlying lands; a certain percentage on all lands that might be sold to the saints; also a certain amount of money, if he would make those places and their vicinities his place of gathering.

This offer he would not accept, though he might have amassed vast amounts of money out of it. He would not dabble in filthy lucre, nor yield to the corruptions of monied speculations. He would not have the corroding lust of gold in his heart, nor its corrupt power in his hand; but, Moses-like, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," he trampled the temptation beneath his feet, and preserved himself the free, unsullied servant of Christ.

#### PROPHECIES FROM 1851 TO 1860.

Many different ones, at different places, in Wisconsin, Illinois, Michigan, and Iowa, foretold that in the Lord's time young Joseph would be called of God to lead the church.

A testimony was given near Beloit, Wis., on the 18th of November, 1851, to Elder J. W. Briggs, in answer to fervent and protracted prayers. It was, in part, as follows:

"Behold, I, the Lord, have not cast off my people, neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept, which I revealed to my servant, Joseph Smith, jr., for I am God and not man; and who is he that shall turn me from my purpose, or destroy whom I would preserve.

"In mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong; and he shall preside over the high priesthood of my church. And then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph: after many days shall all these things be accomplished."

About this time the Lord visited a small body of saints near Zarahemla, Wis., and told them to cast off all who claimed to be prophets, and said He would in His own time raise up one of the seed of Joseph to lead the church, and that young Joseph was the one whom he would raise up; and that he had been fore-ordained from before the foundation of the world. In process of time these two branches, one where J. W. Briggs resided, and the one at Zarahemla, became known to each other, and they from that time held conferences occasionally, and by commandment of God through a high priest, H. H. Deam, and not through "a little girl," as O. Pratt stated in the Tabernacle at Salt Lake City, they began to reorganize the church.

The gifts of the Spirit were greatly manifest in the Reorganization at that time, and have been ever since, in places from Canada to Florida, and from Maine to California, also in Europe; and indeed wherever the elders have gone to labor and the people have received the work in faith.

It was told the saints by prophecy in Wisconsin, in Illinois, and in Iowa, that young Joseph would be called in 1860. At Amboy, Illinois, it was foretold that he would come to the April Conference, which, as we have seen, was fulfilled.

Truly, the Lord prepared the way before him, and gave to the saints abundant evidence by the power and gifts of the Spirit, that He had called him.

The principles which governed the brethren in the establishment of "The Reorganization," were published in a tract in the year 1853, from which we make the following quotation, as evidence of the position maintained from the first by those who looked forward to the fulfillment of the promises made concerning the legal successor to the prophetic office.

"But let us return to the rejection

of the Church at Nauvoo, or the stake; this event (though disallowed by most) produced all the phenomena characteristic of such a calamity, aside from the suffering consequent upon the breaking up, and scattering abroad. Pretenders began to arise, to allure the unwary into their fatal meshes, the devices of Satan, to which the saints had subjected themselves by turning from the law of God. From the foregoing remarks, it must follow, that the rejection of the only stake to which the saints might gather and the organizations belonging thereto, the assumption of authority by the traveling high council, this destroying the connection and harmony between all the quorums, in short since the *coup d'etat* of Brigham Young in the government of the church, a loose reign has been given to the ambitious, and that example has furnished a powerful stimulus, to go and do likewise. Hence the list of such pretenders has increased rapidly, and perhaps is not yet full. We say it must follow, that during this reign of confusion, consequent upon this captivity, there was no call, in the very nature of the case, for a successor of Joseph, either as Presiding Elder in the church, or Presiding High Priest over the Priesthood, and there has been none. Now, let us notice the manifestations of that blindness, that prevailed in that day, that God took away the two principal shepherds in one day. There was one member of the quorum of the first Presidency left, to whom belonged the right of presiding, by virtue of his authority as Councillor. But he claiming this right by virtue of something else, or attempting to get that right under cover of some performance unknown in the law of God, was rejected by the voice of the people. But in doing so, they undoubtedly deprived him of that to which he was clearly entitled by his ordination, and conferred it upon the Traveling High Council, who, could only in the absence of

the entire quorum of the first Presidency preside; or at least one of that quorum, viz: the President, and then, as an apostle,—as one of the Traveling High Council, and not as the successor of Joseph. Now let us examine the order of Presidency in the church. Suppose the first President is absent, who presides, in Council or Conference? The Councillors, both, or either of them. And, why? Because they are the highest authority present. True, then, here is the key to unlock the whole secret of the presidency of the church. Hear it then. *The highest authority presides always.* Hence, if the entire quorum of the first presidency is absent, the President of the twelve must preside, *pro tem.*, as representative, by virtue of his ordination to the Apostleship, and not as the legitimate President. And in the absence of the President of the twelve, either of the twelve, or in the absence of the whole quorum, the President of the High Priest's quorum will preside, and so on down to the Priest and Deacon; but each in his turn, must preside by virtue of that authority which he holds by actual ordination. Hence, if one of the twelve, being the highest authority present, is called to preside, he can do nothing not authorized by his ordination. That is, he cannot administer an ordinance while thus presiding, that he could not previously; for instance the twelve are not authorized to ordain a bishop to the church, nor do I presume they ever, as Apostles only, thought of doing anything of the kind; but when they assumed to preside as president of the church, they ordained bishops, which was clearly in violation of the law. Hence the only legitimate Presidency in the church, since the death of Joseph, has been representatives of the rightful heir, or true successor. As the guardian represents, and acts for the heir, whose inheritance he has in possession, so have the only acceptable

presiding authorities acted since the death of Joseph, and will continue so to act until the rightful heir presents himself, in conformity to the law, to receive at the hand of the church, the formal induction into his rightful office."

#### THE "ELECT LADY" ENDORSES HIM.

When Joseph came to the Amboy Conference, his mother, who is revealed in Doc. and Cov. 24: (old ed. 48) 1, as being the "elect" of God, came with him. She publicly bore a faithful testimony to the work begun through her martyred husband, and said the present occasion was one she had looked for for the last sixteen years.

Said she knew such a time must come, but had not known till a short time before that it was so near at hand.

She fully endorsed the Reorganized church, and united with it by vote.

More than ordinary importance attaches to her testimony, as the Lord declares as we have seen, that she is "an elect lady" whom He had called.

Jesus says:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 24.

From this we learn that it is not *probable* that Emma would be deceived by false prophets, or false Christs, for she is "the elect." She fully endorses the claims of young Joseph, and rejects all others; and in this we have conclusive testimony that young Joseph is his father's successor.

Young David, whom Brigham said, in 1860, would yet lead the church, bears his testimony that Joseph is the legal successor,—so does Alexander.

Better than all, the Lord bears testimony to it by the power of His Spirit, to all who will humbly seek Him in His appointed way.

The Reorganization was begun by the power of God's Spirit with a few humble, poor saints. It has steadily

increased till now missionaries are sent throughout most of the States and Territories; to the Canadas, Nova Scotia, England, Wales, Scotland, and the continent of Europe, while all other organizations of Latter Day Saints are decreasing, and most of them rapidly.

The Lord is giving the saints in the Reorganized church "favor and grace" in the eyes of the people and their rulers, and softening their hearts towards them; so that they "rest in peace and safety," just as He said He would do if they would keep His commandments. Doc. and Cov. 102: 7, 8. Moreover, the Lord is opening the way so that a goodly number are gathering into "the region round about" Zion; and they are preaching and organizing branches there.

Some will say "If Joseph is the man to lead the church, why did he not come before 1860?"

Simply because the Lord had ordained that he should come *after* the church had been led into "bondage," and not before;—*after* they had been led into "great tribulations," from which he would, by the grace of God, deliver them.

The Lord did not promise to "raise him up" to the church till just before the redemption of Zion, and the restoration of the saints to the land of their inheritances.

It is no argument against his appointment to say that twenty or thirty years have elapsed since it is claimed he was set apart to be the successor. John the Baptist was ordained when eight days old to his great mission. Doc. and Cov. 83: (old ed. 4) 4, and did not enter upon it till he was thirty years old.

Enoch was twenty-five years old when he was ordained under the hands of Adam, [Doc. and Cov. 104: (old ed. 3) 24], and sixty-five years old when he was called to the active duties of his ministry. Inspired translation, Gen. vi. 26, 27.

Noah was ten years old when he was ordained under the hands of Methuselah, [Doc. and Cov. 104: (old ed. 3) 27], but did not enter upon his ministry till many years afterward.

David was anointed king of Israel when he was a little shepherd boy, but did not exercise regal power for many years after.

The church was afflicted and driven out of Jackson Co., Missouri, because they persistently transgressed God's law, and because "there were jarings, and contentions, and envyings, and strifes, and *lustful* and covetous desires among them." "They were slow to hearken unto the voice of the Lord their God." Doc. and Cov. 98: 1-3. "They did not hearken altogether unto the precepts and commandments which I, [the Lord] gave unto them." Doc. and Cov. 100: (old ed. 101) 1. They were driven out of the State of Missouri for similar causes, and because leading men of the church, even of the Twelve, "blasphemed against me [the Lord] in the midst of my house."—Doc. and Cov. 105: (old ed. 104) 10.

They were rejected, as a church, and driven from Nauvoo for similar reasons. Doc. and Cov. 107: (old ed. 103) 11, 14.

And the Lord says to the saints:

"Your minds in times past have been darkened because of unbelief, and because you have treated *lightly* the things you have received, [Book of Mormon and the Commandments], which vanity and unbelief hath brought the *whole church under condemnation*. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do accordingly to that which I have *written*." Doc. and Cov. 83: (old ed. 4) 8.

Again the Lord says of the saints:

"Inasmuch as they keep not *my commandments*, and hearken not to observe *all my words*, the kingdoms of the world shall prevail against them, for they were set to be *a light unto the world*, and to be the saviors of men; and inasmuch as they are not the saviors of

men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be *east out and trodden under foot of men.*" Doc. and Cov. 100 : (101) 2.

This has been the fate of the saints till now. Again the Lord says :

" Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now ; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom ; [Doc. and Cov. 42 : (old ed. 13) 8-14], and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom ; otherwise I cannot receive her unto myself ; and my people must needs be *chastened until they learn obedience*, if it must needs be by the things which they *suffer.*" Doc. and Cov. 102 : 2.

Disobedience to the written law of God has brought the church into tribulation and bondage ; obedience to it will restore them to the favor of God, and procure their deliverance and restoration to the land of Zion.

Strang, Rigdon, Brigham and his fellows, have counselled and led the church contrary to the law ; yea, utterly and entirely in violation of it.

Joseph, the legal successor, calls them back to it, and holds the law superior to priesthoods, and teaches that the priesthood should administer the law, and be first to obey it.

Until the saints return to the law and the promises, which point unerringly to young Joseph as the successor, they will continue to be victims of blind guides, and be led into error, and to ruin.

In the foregoing pages we notice :

1. The importance of knowing whom God has appointed as the legal successor.
2. The danger of being deceived by false prophets.
3. That we can know them by the word of God, and their works.

4. That the word of God informs us Joseph would have a successor.

5. That the law and promises tell us who it shall be.

6. That after the martyrdom of Joseph the church looked for young Joseph.

7. That Lyman Wight testified that Joseph was the man.

8. That Wm. Clayton testified the same.

9. That W. W. Phelps, and P. P. Pratt, did also so testify.

10. That A. Milliken says Brigham said in council in 1844 that young Joseph would lead the church.

11. That the martyr's mother, Sr. Lucy Smith, testified to many that Joseph would lead the church, for his father had appointed him to that calling.

12. That Brigham Young, in April Conference in Salt Lake City, in 1854, said young Joseph was the man to lead the church, and that he would have been there then but for his mother's influence,—but he would come, and when he came he would receive him with open arms.

13. That Joseph was invited by different factions, but declined, saying that he would not attempt to lead without a direct call from God.

14. That when Joseph would not come at the solicitation of men, Brigham then said, "Joseph would never lead the church, but David would."

15. That Brigham assumes to select a prophet for the Lord.

16. That Brigham has nothing of priesthood to give either Joseph or David.

17. That Brigham said two months after Joseph's martyrdom that the church was without a prophet in the flesh to guide them.

18. That he has said more than once, in Utah, that he was not a prophet nor the son of a prophet.

19. That his numerous false predictions show he is not a prophet of God.

20. That God always chooses his own prophets, irrespective of the will of man.

21. That Saints should anxiously enquire whom God has chosen and sent.

22. That the law of lineage secures the successorship to Joseph the martyr's seed.

23. That the promises do likewise.

24. That the law of birthright secures it to the eldest son, young Joseph.

25. That the promises through the martyr do likewise.

26. That young Joseph was anointed and set apart to the successorship by his father.

27. That the law requires the successor to be appointed through the martyr.

28. That Young Joseph was so appointed.

29. That the successor must teach the law given through the martyr.

30. That young Joseph does this, while all other leaders reject that law.

31. That young Joseph was ordained president of the church and high priesthood, as the law requires, by the direction of a General Conference, at Amboy, Ill., April 6th, 1860.

32. That he was ordained by Wm. Marks, who held the highest local presiding authority in the church after the death of the martyr, being the president of the high council, and president of the Nauvoo stake.

33. That the Reorganized Church is the only organization that honors and teaches the law given through Joseph.

34. That none are the Church of Jesus Christ of Latter Day Saints but those who do so.

35. That young Joseph claims to be called by direct revelation and sent of God to be the successor.

36. That he was not influenced by any man or set of men to claim the leadership.

37. That he was not given a salary by the church.

38. That he could not be bought with offer of lands and money in 1860.

39. That it was foretold by prophecy, through many, from 1851 to 1860, that

young Joseph would lead the church:

40. That the "Elect Lady," Emma, endorses his claim.

41. That Alexander and David endorse his claim also.

42. That the Holy Spirit bears witness to his calling.

43. That while the Reorganized Church is steadily increasing in numbers, all other organizations of Latter Day Saints are rapidly decreasing.

44. That the Lord is giving the Reorganization favor in the eyes of the people and the rulers, as He promised.

45. That many are gathering to the regions round about Zion, in Missouri.

46. That Joseph's not coming for many years after his appointment is no argument against his successorship.

47. That the church was afflicted, driven, led into great tribulation and bondage, because of their transgressions, and the transgressions of some of their leaders.

48. That Strang, Rigdon, and Brigham led the people without authority, and in violation of the law.

49. That young Joseph calls the saints to return to the law; and teaches that priesthoods should teach and be taught of the law; that they are administrators of the law, but not law makers.

50. That until the saints respect the law and promises in all their provisions, they will remain under the curse of the law, and continue in darkness, tribulation and bondage.

Can the truth-loving saint want further testimony of the divine calling of young Joseph to the leadership of the church than is presented in the foregoing pages? The testimony is overwhelmingly in his favor. If you want further testimony, ask the Lord with a pure heart and a firm will, in faith believing, and He will give you to your satisfaction.

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