

## MIGHTY AND STRONG ONES -- PROPHECY FULFILLED

by

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Quite often it is not easy for great truths to be comprehended because of the darkness that hovers over the earth today.

The Eternal Father is the author of and stands at the head of the Holy Priesthood at all times. He is the Supreme embodiment of lawful authority, hence Prophets and Presidents legally chosen and ordained by the laying on of hands to the Highest earthly Priesthood office only, can rightfully qualify and fulfill the divine mission of the "One Mighty and Strong" under the Godhead--the Holy Trinity--an unexcelled heritage.

This delegated authority identifying chosen men, under God, by conferment of the Holy Priesthood was, in ancient times, bestowed, by the laying on of hands, by divine authority. This high priesthood, in after years was named the Melchisedec Priesthood. (In later times lesser divisions were authorized appendages, and named Aaronic or Levitical priesthoods.) For our purpose in this article we only name Father Adam, Seth, Enoch, Noah and Peleg who served under God with probable authorized highest rights in the Holy Priesthood as "Mighty and Strong Ones" *before Moses.*

All Bible students will recall that Moses the Prophet, at the age of eighty years, was ordained by Jethro to the Highest Order of of God (also see Book of Doctrine and Covenants 83:3, ff) which is the Melchisedec Priesthood. He (Moses) was of the tribe of Levi, serving all Israel during the remainder of his life by his divine commission under God, which was some forty years, (Exodus 3:3-10) in delivering and allotting Israel to the Promised Land, often called Canaan, including what we call Palestine which was over 200 miles long and over 90 miles broad.

Jacob, on his death bed, claimed Ephraim and Manasseh, sons of Joseph who was sold into Egypt, as his own. (Gen. 48:5; Numbers 14:1; 18:1-11; 26:52,55; 27:12; Deut. 32:8; Josh. 18:1-11.)

For over two thousand years the appreciated expression "Moses the Mighty and Strong" leader has been used by millions. In the Book of Doctrine and Covenants 22:1-25, a revelation given to the Prophet Joseph Smith, Kirtland, Ohio, June, 1830, refers to "The words of God which he spake unto Moses." (Read entire section, also all of the same revelation on pages 7 to 9 in Preface of the Inspired Version (Translation) of the Bible.) Moses was, by virtue of his Holy Priesthood under God, "stronger than many waters; for they (the waters) obeyed his command," etc. (Verse 17). In verse 24, referring to Moses, a Scripture writer states that in the closing history of the world the Lord "will raise up another like unto Moses," as a Scripture revealer and writer, referring to the Prophet Joseph Smith, whose great work will be noted later on in this article.

### Jesus Christ in New Testament History

In passing from the eventful years in Palestine of Moses and other succeeding prophets to Malachi, we are not unmindful of the greatest of all prophets, Jesus Christ, the Messiah and world's Redeemer, so truthfully recorded in the New Testament Scripture. He was, under God, supremely Mighty and Strong, the embodiment of Divine Truth at all times. He was, is now and will ever be the Great High Priest of and over the whole earth, under God, who has ascended into Heaven and is now seated on the right hand of God, the Eternal Father.

Historically we now pass from the great and blessed events of New Testament times to A.D. 1820, to June 27, 1844.

#### God's Promise to Moses

Reverting to God's promise to Moses, mentioned above, of a great Prophet to "be raised up like unto him" (Moses), Joseph Smith. Now, briefly stated, he, Joseph Smith, aged nearly 15 years, in the early spring of A.D. 1820, in New York State had his first heavenly vision. In that vision there appeared to him two personages--God, and his Son Jesus Christ. In the manifestation, God made selection of the young man Joseph Smith to do a great and marvelous work in the world, like unto Moses. (For fulfillment see our Church History, Vol. 1.) His second great visitation, also in New York State, was September 21, 1823, which was continued for four annual visitations by the angel Moroni, to September 21, 1827, at which time a book of sacred writings in reformed Egyptian, on metallic plates, together with the Urim and Thummim, were entrusted, by the angel Moroni, under God, to Joseph for translation and publication. God had called him to this great and heavenly task. The Book of Mormon, consisting of about 780 pages, was the result, published to the world in 1830. (See also Church History, Vol. 1.)

By command and direction of God, at Fayette, New York, Joseph Smith and five other men, six in all, all of whom had been baptized by immersion, by divine authority, were authorized to commence the organization of the Church of Jesus Christ of Latter Day Saints on April 6, 1830.

By direction of God, given in a revelation in June, 1830, a revision (Version), translation of the Bible, Old and New Testament, was required of Joseph Smith. This great task was completed July 2, 1833, in his twenty-eighth year--remarkable indeed for one of his age. (Write the Herald Publishing House, Independence, Missouri, for catalog on all church books named in this article.)

When the gospel was restored in 1830 and the Church of Jesus Christ was re-established in the earth, the making of a book, or record of prophecies by a specially indicated and ordained prophet of God was begun. That book is now known as the Book of Doctrine and Covenants. In this growing book of God's revelations, special provision for succeeding prophets of the lineage, seed and posterity of the first Prophet Joseph Smith, as legal successors, is made (Doctrine and Covenants 27:3; 34:1,2; 107:18,32), even until the time when the earth is cleansed as by fire, as it was by water in Noah's time.

From the inception of the gospel work and organization of the church on April 6, 1830, to his death June 27, 1844, Joseph Smith, the prophet, was the embodiment of "One Mighty and Strong." In his fourteen years of leadership, the growth of the church from six members to more than 200,000 in that short space of time testifies to this. Before his passing, a law of successorship was received by divine revelation: "Verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed." (Doctrine and Covenants 43:2; Utah Edition 43:4-7.) Hence Joseph Smith was legally bound as "One Mighty and Strong" to appoint his successor. In fact, if all other powers would be taken from him, he would yet retain the privilege of appointment. The Prophet Joseph did officially appoint his eldest son Joseph to become, in time, his legal successor. He never, no never, appointed Brigham Young his successor.

Brigham Young was ordained an apostle February 14, 1835, at Kirtland under the hands of Oliver Cowdery, David Whitmer and Martin Harris. The Prophet Joseph Smith never ordained Brigham Young an apostle, nor any of the presidents of the Utah church by the laying on of hands. However, at Salt Lake City, August, 1847, Brigham Young was rebaptized and reordained by H. C. Kimball. Brigham received another water baptism at Ephraim, Utah, a few months before his death in 1877. The Utah Church is an apostate faction. None of the posterity of Joseph Smith the Martyr were ever members of Brigham's church.

The Prophet Joseph Smith Is Given Highest Priesthood

Ordinations to the highest Priesthood and Presidency of the Church by the laying on of hands in the Melchisedec Order is by the call of God and the direction of the General Conference. No person would be empowered to lawfully fulfill the divine position of Mighty and Strong One who had not been accepted by vote of a conference and ordained to that priesthood by authorized men by the laying on of hands. Brigham Young was not so ordained.

The ordination of Joseph Smith the Seer by the laying on of hands to the highest Priesthood and Presidency of the church took place by the order of General Conference January 25, 1832, at Amherst, Ohio. This ordination designated him, for the church and to the world, as "Mighty and Strong" like unto Moses, the first of such positions in the Restored Gospel Church of April 6, 1830. He had formerly been ordained an elder in the Melchisedec Priesthood. (Times and Seasons, Vol. 5, pp. 611,612.) His counselors, Sidney Rigdon and Frederick G. Williams, were ordained by the laying on of hands at Kirtland, Ohio, March 18, 1833. (Times and Seasons, Vol. 5, p. 738.)

One object of this article is to prove that Joseph Smith the Seer was the first High Priest to be rightly called and ordained by the laying on of hands to serve under God during his lifetime as "The One Mighty and Strong," as president and prophet; also that his son Joseph the third was the second in office as "One Mighty and Strong." The sons of Joseph Smith the third, Frederick Madison Smith and Israel Alexander Smith, whose ordinations will be noted later, were the third and fourth "Mighty and Strong Ones" in the Church and for the world. A careful reading of these pages will fully sustain the above statement.

Ordination of Joseph Smith the Third

Joseph Smith the third, son of Joseph Smith the Martyr, was ordained president, prophet, seer and revelator of the Reorganized Church of Jesus Christ of Latter Day Saints at Amboy, Illinois, on April 6, 1860. In his address at the opening of this historic conference, Joseph Smith the third stated, "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." (Church History, vol. 3, p. 247.)

Many elders and Saints in that meeting bore faithful testimonies by the Holy Spirit of God's approval of Joseph Smith the third's ordination as the "One Mighty and Strong" to lead the church, all of which had been plainly indicated in the revelations of God.

Joseph Smith the third, age 28, was ordained by High Priest William Marks, assisted by Apostles Zenas H. Gurley, Sr., and William W. Blair. William Marks was a former president of the High Priesthood (President of the Nauvoo Stake and High Council) ordained by the laying on of hands to those positions by Joseph Smith the Seer. Zenas H. Gurley, Sr., was ordained an elder in June, 1838, and a few months later in the same year, a Seventy, in Caldwell County, Missouri. He was ordained an Apostle in the Reorganized Church in April, 1853. William W. Blair was ordained an apostle in the Reorganized Church in October, 1858. All counselors to the presidents of the Reorganized Church have been ordained by the laying on of hands. This was true in the ministrations of Joseph the Seer.

Elders Marks and Gurley, Sr., were never expelled from the Church of Latter Day Saints. For fifteen years the writer has challenged, and is still challenging, the Utah Mormon officials to prove that William Marks and Zenas H. Gurley, Sr., were ever tried and legally disfellowshipped from the church. They did oppose the false teachings of the Utah Mormon Church. (See Saints' Herald Memoirs, October 24, 1936; also Abstract of Evidence in the Independence Temple Lot Case, p. 108, 1893-1894.)

The name of Zenas H. Gurley, Jr., was taken from the records of the Reorganized Church at the General Conference of April, 1886, at which conference the writer was present; but Zenas H. Gurley, Sr., who assisted in ordaining young Joseph the third president and prophet at Amboy, Illinois, died strong in the faith in Illinois, in August, 1871, at the age of 70 years.

During the years 1874 and 1875, Apostles Jason W. Briggs and Zenas H. Gurley, Jr., were in active missionary work for the Reorganized Church in Utah. They published a 4-page tract exposing and challenging Mormon authorities to meet them in public debate on church differences. Utahans refused a public debate and since then Utah publications and missionaries have misrepresented those servants of God. Briggs and Gurley declared Joseph the third to be to the Reorganized Church and to the world the "One Mighty and Strong." To his death, January 11, 1898, aged 79 years, Apostle Jason W. Briggs remained a strong advocate of the prophetic mission of Joseph Smith the Martyr and his son, Joseph Smith the third. From November, 1851, to his death he also held sacred his testimony to the two hundred fifty word revelation given to him, in which Young Joseph Smith was indicated as successor to his father, and the "One Mighty and Strong" to lead the church. In the Independence Temple Lot Case, Abstract of Evidence 1893, 1894, Jason W. Briggs stated there was no change in the doctrines of the Reorganized Church as a reason for his withdrawal. The writer was a delegate to the General Conference at Lamoni, Iowa, April, 1886, when the names of Jason W. Briggs and Zenas H. Gurley, Jr. (not sr.) were released from church membership. Questions of policy, financial, and a desire for greater privileges to be had in advocating their special views in the Saints' Herald, which were denied them, were principal reasons for that Conference action. Prior to 1886, Apostle Jason W. Briggs and his wife were in my home in Deloit, Iowa. He was aged but preached fluently in favor of the Reorganized Church and in opposition to Utah Mormonism. After 1886, Apostle Zenas H. Gurley, Jr. wrote extended articles proving the divinity of the Book of Mormon.

#### Concerning Joseph Smith the Third

Joseph Smith and Miss Emma Hale were married January 18, 1827. On November 6, 1832, at Kirtland, Ohio, there was born to them a son, Joseph. This child and heir of great promise was indeed welcomed by the parents. On Tuesday, November 27, 1832, only 21 days after Joseph the third was born, the Prophet Joseph Smith wrote Elder W. W. Phelps concerning a revelation from God to the Prophet portraying the wonderful and responsible church work to be done by this son. In this letter the Prophet said:

"Yea, thus saith the still small voice.... 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...." (Times and Seasons, 1844, Vol. 5, pp. 673, 674, and Church History, Vol. 1, pp. 199, 200.)

Just as truly as little Moses was born to be in due time a deliverer of former-day, scattered Israel, so also was little Joseph born of Joseph and Emma Hale Smith, to be, under God, a deliverer of scattered, loyal Latter Day Saints (Israel) after the death of Joseph the Martyr--the "One Mighty and Strong."

At the age of seven years, Joseph Smith the third received his patriarchal blessing from his grandfather, Patriarch Joseph Smith, Sr., who said: "I lay my hands upon your head to bless you; your name is Joseph and it is after the name of your father; you are Joseph the third.... you shall search into the mysteries of the kingdom of God. ... You shall be an honor to your father and your mother, and a comfort to your mother, and a help to your brothers. You shall have power to carry out all that your father left undone when you become of age." (Saints' Herald, Vol. 51, p. 526; Vol. 56, p. 702. Original manuscript in vault of Reorganized Church.)

During the winter of 1838-39 the prophet Joseph and four or more of his brethren were falsely imprisoned in jail at Liberty, Clay County, Missouri (about 16 miles north of Independence), during which time Emma Smith took young Joseph and visited his father. At that prison the Lord's Seer conducted a sacred, important service, assisted by Patriarch Hyrum Smith and Apostle Lyman Wight, and while their hands were laid on the head of the boy, aged about seven years, the Prophet Joseph Smith blessed and designated him in no uncertain language to be, in time his (the Prophet's) successor and leader of the church.

Young Joseph was baptized at Nauvoo by his father in 1843; then late in the winter, after the baptism, at a special meeting attended by about twenty-five members, mostly church officials, including two apostles, held "in the council room in the brick store on the banks of the Mississippi" at Nauvoo for the purpose of officially blessing and setting young Joseph apart to be the future president, prophet, and successor in the church after his father's death. Bishop Newell K. Whitney poured the sacred oil on young Joseph's head, then Patriarch Hyrum Smith offered a confirming prayer on the anointing, which was followed in the ordinance by the Prophet Joseph Smith, who, by laying on of hands with the two brethren, designated and set his son Joseph the third apart to be in time his successor and president and prophet of the church.

In a letter to Hon. J. C. Calhoun, January 2, 1844, the Prophet Joseph Smith wrote, six months before his death: ". . . while water runs and grass grows, . . . I or my posterity (seed) will plead the cause of injured innocence." (Meaning till the end of time.) (Times and Seasons, Jan., 1844, Vol. 5, p. 395.)

A community confirmation of the blessing and designation of young Joseph by his father was made on a beautiful summer Sabbath day in 1844, in Nauvoo, at a public grove meeting of several thousand Saints. The Prophet Joseph came upon the platform leading his twelve-year-old son, and at the close of his sermon, pointing to the boy Joseph, said, "Here is my successor when I am taken by death."

Again at Nauvoo, during the last interview with his family before his death, he held a solemn, sacred prayer service with his wife Emma and the children, assuring them that his son Joseph would, in due time, be his successor as prophet-leader of the church.

#### The Reorganized Church Assured In 1852

At the martyrdom of Joseph Smith June 27, 1844, the Church of Jesus Christ of Latter Day Saints had an actual membership of over 200,000 members in the world. Less than ten per cent ever went to Utah with Brigham Young and his associates. Although the Saints were greatly depressed because of the untimely death of their leader, yet in a number of places in America and England (European Mission) branch organizations continued to function with local priesthood in charge. Thousands of members in time lost their identity as Saints. Hundreds, however, retained their Aaronic and Melchisedec priesthood sacred rights.

Thousands of the most loyal members, including those of the priesthood, waited patiently for the rightful heir (seed) of Joseph the Martyr to take his father's place at the head of the Saints, believing that in due time they would establish God's promised Zion in Missouri; but never in Utah. These faithful, well-informed Saints were emphatic, unmoved from the divine promise that "young Joseph" as he was affectionately called, would under God qualify and be ordained by the laying on of hands to the same highest holy priesthood his father held, filling the position of the "One Mighty and Strong" in and for God's Church and the world, which work he began at the age of 28 years.

#### Elder Jason W. Briggs and Others Should Be Heard

Jason W. Briggs was born in 1820, and was baptized into the Church of Jesus Christ of Latter Day Saints June 6, 1841, at Patosi, Wisconsin, by Elder W. O. Clark. He was ordained an elder in 1842, serving the church faithfully. After the martyrdom of the Prophet in 1844, Briggs investigated several of the church factions, including that of Brigham Young, which he finally rejected, not accepting their assumed rights to divine leadership.

In November, 1851, near Beloit, Wisconsin, Elder Jason W. Briggs, in answer to earnest prayers for divine light and instruction as to the fulfillment of recorded prophecies pertaining to the future of the Restored Church of April 6, 1830, was fully answered by a revelation from the Lord by the Holy Spirit. This revelation, when written by Elder Briggs contained over two hundred and fifty words, and was

later published. This revelation to Briggs testifies to the truth of the Bible, the Book of Mormon and the Doctrine and Covenants. (See Church History, Vol. 3, pp. 200, 201; The Messenger, edited by Jason W. Briggs, Vol. 2, p. 1.)

The revelation reads in part: "Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the church: Behold, I have not cast off my (loyal) people; neither have I changed in regard to Zion. . . . My law of lineage, by which the holy priesthood is transmitted in all generations when ordained in quorums. . . . And in mine own due time will I call upon the seed of Joseph Smith (the Seer) and will bring one forth, and he shall be mighty and strong, and he shall preside over the holy priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited as I said unto my servant Joseph Smith (the martyr); after many days shall all these things be accomplished, saith the Spirit." (The Messenger, Vol. 2, p. 11.)

The branch of Saints at Beloit, over which Jason W. Briggs presided for years, and neighboring branches also in charge of elders, held joint annual and semi-annual conferences in chosen localities in Wisconsin and Illinois. At one of these conferences the revelation to Elder Briggs was carefully studied and adopted. This document, though of local importance, proved a general satisfying guide to future church movements. During those times new members were added, the Holy Spirit being manifest in the blessed gifts of the gospel enjoyed in great power. During these conferences, those who did not strongly advocate personal and group "guardianship" and the upholding of young Joseph Smith as the "heir" and the promised "mighty and strong" one to eventually take leadership and presidency of the Church, were declared to be in gross error and apostasy. The Reorganized Church of Jesus Christ of Latter Day Saints by vote renounced all factions of the church not adhering to this belief; and that polygamy in any and all forms was declared to be a pagan, sinful practice.

Elder W. W. Blair testified to the fact that young Joseph Smith was the one "Mighty and Strong" referred to in this revelation. Also about the same time the revelation was given to Jason W. Briggs, a similar revelation was given to Zenas H. Gurdley, Sr., to the effect that the son of Joseph the Martyr was his true successor.

#### Testimony of Alexander Hale Smith

An Apostle in charge of the mission in several western states in 1893 to 1895, Alexander Hale Smith, son of Joseph and Emma Hale Smith, and younger brother of Joseph Smith the third, president of the Reorganized Church, wrote an extended pastoral letter to his ministers and the Saints. In that official document he reaffirmed Missouri as headquarters of Zion. He also expressed great satisfaction in the prophetic leadership of his brother Joseph as the God-appointed revelator to and for the Church (the Saints) and the world, during his presidency which extended from 1860 to 1914. With strong emphasis he declared that Joseph Smith the third was the "One Mighty and Strong" under God to preside over and lead the church during his office. (See Journal of History, Vol. 6, No. 4, October 1913, pp. 405,406.)

#### Testimony of Elbert A. Smith

In a General Conference Priesthood prayer meeting in the Stone Church, in Independence, Missouri, April 7, 1929, a lengthy spiritual manifestation was given through Elbert A. Smith, a member (in 1929) of the First Presidency of the Reorganized Church. In this divine message was direct reference to the Prophet Joseph Smith the third, who presided over the church from 1860 to his death in 1914, whom the Lord raised up "and he became as one mighty and strong to lead my people" -- the Saints. The writer of this article was present at that meeting. (See Saints' Herald, April 17, 1929.)

#### Contrasts in Beliefs

In his message to the Saints and the world, delivered following his ordination to the Presidency of the Reorganized Church at Amboy, Illinois, April 6, 1860, "young



Joseph" declared strong belief in the word of God. He said: "I believe in the doctrine of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants (Doctrine and Covenants), which are auxiliaries to the Bible."

Brigham Young Invalidates the Lord's books. During the summer of 1862, Mrs. Deborah Louisa Chapman attended church services in a large church building in Salt Lake City one Sunday and she heard Brigham Young preach with great earnestness. In the course of this sermon, he placed the three books--the Bible, Book of Mormon, and Doctrine and Covenants--in front of him and said, "I would not give the ashes of a rye straw for them (the three books), as we have the living oracles now and that is enough." Brigham stated further that anyone disagreeing with those "oracles" was in "apostasy." (Proof of this statement will be furnished upon written request.) Brigham had ten or more strong supporters and leaders in the Utah Mormon Church who taught similar principles, etc., -- a positive sign of apostasy. "Young Joseph Smith" and the Reorganized Church opposed Brigham's infidel tactics.

#### Did the Prophet Jeremiah See and Write Prophetically of This Age of the World?

Jeremiah, in his inspired vision (Jer. 17:5,6) concerning the "salt land," "desert," "wilderness," "the man whose heart departeth from the Lord," etc., are well defined in those two verses, 5 and 6. Now it is fair to state that in verse five of the 1867, 1936, 1947 and 1949 editions of the Inspired Version (translation) of the Bible, by the Prophet Joseph Smith, he adds the words "the man," meaning a certain "man," following the words "his arm"; and also the positive identifying statement which more fully reads, "And the man whose heart departeth from the Lord." Now rereading verses five and six, which assures us that both verses refer directly to Brigham Young and Utah as "the man" and the "place" of fulfillment. It is well to note that in several Bible translations the word "Judah" means a people as mentioned in Jeremiah 17:1, and "Israel" in verse 13, which also refers to people. Thousands of "Mormons" are now believing that "the man" was Brigham Young who introduced false and corrupt doctrines into their church in Utah from 1847 to his death in 1877. A lecturer on the Utahans said, "When Brigham Young declared in Utah (July 1847), 'This Is The Place' he should have added, 'where great abominations will be practiced and revelations cease forever.'"

#### The Utah Church on Authority In Ordinations

Brigham Young, in his Journal of Discourses, Vol. 9, p. 88, said one elder "could set in order the Kingdom of God," and their Manual of 138 pages, p. 73, says, a "seventy....could ordain a High Priest" and a "High Priest can ordain a Seventy.... Then, again, if it were necessary....an Elder....could proceed....(if necessary) to organize the Church of Jesus Christ in all its perfection, because he holds the Melchisedek Priesthood." (See statement by Joseph F. Smith, Sr., 74th Semi-Annual Conference Pamphlet, page 97, which confirms the statement of Brigham and others.) The Utah Church did not have a First Presidency and Counselors ordained by the laying on of hands from and including Brigham Young in 1847 to Heber J. Grant, November 23, 1918, who was the first in seventy-one years. In April, 1840, eight members of the Quorum of Twelve, including Brigham Young, held a special meeting at Preston, England, at which time Brigham was chosen to occupy as president of the Quorum of Twelve Apostles but he was never ordained to that position by the laying on of hands. His last ordination by the laying on of hands was when he was ordained an apostle by the three witnesses of the Book of Mormon February 14, 1835.

Query--Were the presidents of the Utah Mormon Church from Brigham Young to Heber J. Grant, seventy-one years, too busy caring for their polygamous families to observe the law of ordination to office by the laying on of hands for themselves and their counselors?

#### Joseph Smith the Third Fulfills the Prophecy of His Father & Grandfather

Very soon after the ordination of Joseph Smith the third at Amboy, Illinois, on April 6, 1860, he assembled the few Saints at Nauvoo. The members by unanimous vote

requested a branch organization and chose Young Joseph Smith as their leader. A temporary place for regular Sunday services was selected, all of which was in fulfillment of former divine promise to and for the "Mighty and Strong One" (which was Young Joseph the third), that one of his many responsibilities would be to "reclaim and rebuild the waste places of Zion." It was proper and right that Young Joseph should begin one of his great tasks at Nauvoo where his father was buried sixteen years before (in 1844) and where his body has continuously remained to this day, and where his mother, Emma Smith, "the Elect Lady" retained the home and faithfully, prayerfully, reared her family of four sons in the blessed faith for which their father gave his all. She was indeed a tower of saintly strength and support to the Nauvoo membership until her death at the Riverside Nauvoo Mansion House April 30, 1879, aged 75. The posterity of Joseph the Choice Seer and his only wife Emma Hale Smith now number over 250, the majority being members of the Reorganized Church. Not one of them were ever members of the Utah Mormon Church.

When, after sixteen years of trials and waiting, from 1844 to 1860, the ordination of Young Joseph the third and the reorganization of the church work at Nauvoo was announced, great rejoicing was had in Illinois and in many parts of the world.

Soon after the Nauvoo Branch was re-established, Alexander Hale and David Hyrum Smith, sons of Emma Hale and Joseph Smith the Seer, were baptized and called into the Priesthood, assisting their brother Joseph and others in active church work. Their brother Frederick died at the age of twenty-three.

The first issue of the Saints' Herald was printed in January, 1860, with Isaac Sheen as editor, issued monthly. On May 1, 1865, Joseph Smith the third was appointed as editor of the Herald to succeed Isaac Sheen, and on this account he moved with his family in 1866 to Plano, Illinois, where temporary headquarters of the church had been established and the Herald Publishing House was started. He continued as editor of the Saints' Herald until his death in 1914 at Independence, Missouri. The church headquarters were maintained in Plano until all church interests were removed to Lamoni, Iowa, in October, 1881.

As early as 1867 Joseph the third showed his faith in recorded revelation to the extent that in this year a return movement to Jackson County, Missouri, was begun and members of the church started moving back to Missouri. Saints with families of culture, temporal ability to purchase farms and establish business enterprises were encouraged to go back to Independence. At this writing (1951) the Reorganized Church has over 9,000 members in Independence supporting sixteen congregations, looking forward to the building of the Lord's Temple in the near future.

On October 15, 1881, temporary headquarters of the First Presidency of the Reorganized Church and Publishing Department were moved from Plano to Lamoni, looking forward to Independence, Missouri, the Zion and final headquarters of God's church until the Millennium. This movement was fully consummated and the first issue of the Saints' Herald from their large Herald Publishing House in Independence was printed on May 24, 1921, continuing to the present (1951) a global magazine.

It is interesting to note that under the Moses "Mighty and Strong One" ancient Israel occupied forty years in the wilderness in preparation for the Promised Land. So also did Latter Day Israel spend forty years in Illinois and Iowa before coming to to Independence, Mo., God's Promised Zion for the Reorganization, fulfilling the Lord's promise to Joseph the Seer, the first "Mighty and Strong One" of this dispensation.

Let us emphasize the fact that Joseph the third was, from his ordination by the laying on of hands at Amboy, Ill., April 6, 1860, to the Highest Priesthood Office in God's Church, accepted by loyal Saints in all the world as the "Mighty and Strong One" under the Holy Trinity, to preside over the Church, thus unifying the blessed teachings found in the Bible, Book of Mormon and Doctrine and Covenants, in their entirety, for the first time since the death of Joseph the Martyr in 1844. (The Utah Book of Doctrine and Covenants and Pearl of Great Price should never be classed with Standard Church Books.)



Another of the divinely entrusted "unfinished work" outlined in prophecy for Joseph Smith the third to do as the second "Mighty and Strong One" of this dispensation was the publishing of the Inspired Version (translation) of the Holy Scriptures, the Old and New Testaments. This work was accomplished in 1867. Then in 1892-1893 followed the binding together in one volume of the Book of Mormon and the Inspired Version (translation) of the New Testament. This was done in fulfillment of instructions given by Joseph the Seer in a divine communication dated March 31, 1833. This was also in fulfillment of a prophecy given to the Prophet Nephi: "The words of the Lamb shall be made known in the records of thy seed as well as in the records of the twelve apostles of the Lamb; wherefore they shall both be established in one." (1 Nephi 3:19, 20; Utah Edition, 1 Nephi 13:40-42.)

#### Church Incorporations -- Divine Truth

Law and order was always the motto of Joseph Smith the third. In the Saints' Herald, March 1, 1873, he gives a brief account of a semi-annual conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Council Bluffs, Iowa, September, 1872. At this conference, "The Affidavit of Trustees," and "The Articles of Incorporation" were read and adopted. These were also adopted by the Church Conference at Plano, Illinois, October 21, 1872, were filed in the Office of the Recorder of Deeds in Kendall County, Illinois, February 5, 1873, and the Church is now an incorporated body. The several branches of the church (also all the members in the world) are by the terms of the Constitution, parts of the general body corporate. A oneness for strength and mighty service under God. The powers of Truth work wonders.

It seemed truly gratifying that the Reorganized Church should have been duly incorporated in Illinois, the State where, only 28 years previously his father was murdered and many Saints ill treated.

Of still greater interest was the Memorial adopted by General Conference of the Reorganized Church on April 11, 1870, at Plano, Illinois. President Joseph Smith was chairman of the Committee of five trusted men, officials of the church. "This Memorial to Congress from a committee of the Reorganized Church of Jesus Christ of Latter Day Saints, on the claims and faith of the church" was addressed to "Their Excellency the President and Vice President, and the Honorable Senate and House of Representatives of the United States, in Congress Assembled." (The Memorial of over five thousand words was also to be placed before all Governors of the United States, as well as Kings and Rulers of all civilized Nations of the world. (See Church History, Vol. 3, pp. 569-577.) Joseph Smith was the main author of that wonderful document of Truth setting in order the "house of God" the Church of Daniel 2:34-45; 6:2-8; Isaiah 59:19-21; Rev. 14:6,7--the Restored Church of April 6, 1830, to June 27, 1844.

Thus Joseph Smith the third, the second "Mighty and Strong One" fulfilled the divine instructions given in his blessing by the Lord through his grandfather, and his father the first "Mighty and Strong One" of this dispensation.

The Reorganized Church has, through its "Mighty and Strong Ones" an unexcelled heritage of blessings, truth and righteous gospel principles, as previously and fully outlined. Revelation upon revelation from God was received and published in the Book of Doctrine and Covenants by the Reorganized Church.

A careful reading of Isaiah 59:19-21 indicates a divine prophet-leader before the end of this wicked world. The Prophet Joseph Smith and his seed's seed are here foretold. The Reorganized Church of Jesus Christ of Latter Day Saints, with their world headquarters in their large Auditorium in Independence, Missouri, fully qualifies. No other Church since New Testament times has had a lineal succession of ordained prophet-leaders as has the Reorganized Church of Jesus Christ of Latter Day Saints from 1830 to 1951, with four qualified officers of the Highest Earthly Priesthood positions. These four Presidents and Prophets are, in their order, under God, his qualified "Mighty and Strong Ones" for his church and the world:

JOSEPH SMITH THE CHOICE SEER, ordained January 25, 1832.

JOSEPH SMITH THE THIRD, ordained prophet-leader, April 6, 1860, age 28. (Note: Moses was 80 when ordained to Melchisedec Priesthood to lead former-day Israel.)

FREDERICK MADISON SMITH, ordained May 5, 1915, by G.T. Griffith and others.

ISRAEL ALEXANDER SMITH, ordained April 7, 1946, by Paul M. Hanson and others.

#### ADDENDUM

Since writing the above pages on "The One Mighty and Strong" I have concluded to present some opposite views as published by others. I refer to an extended article or an endorsed Study Class Series for 1948, of 224 pages, Second Series, authorized by the highest officials of the Utah Mormon Church, published by the Council of the Twelve Apostles, Salt Lake City, and used by and for their Melchisedec Priesthood. Lesson 65 is on Letters of Instruction to Elder William W. Phelps, Subhead (3), "One Mighty and Strong"--Note 3. Here follow quotations from a divine revelation to the Prophet Joseph Smith which he wrote in that letter to Elder Phelps. (Exceptions to certain interpretation made by the Mormon Apostles will be made ere the close of this page.) This prized communication was dated Kirtland, Ohio, Nov. 27, 1832, 21 days after the son, Joseph the third, was born Nov. 6, 1832, to Joseph and Emma Hale Smith. This heir (son) of sacred promise is strongly indicated in the letter to Elder Phelps (See p.4, this article) to be in due time for the church and the world the authorized servant, under God, to become the "One Mighty and Strong" to accomplish certain great things as God's Prophet-Leader of latter-day Israel--the loyal Saints. This marvelous work is being authoritatively accomplished by the continued "setting in order" efforts of Joseph the Third and his posterity, in and through the Reorganized Church of Jesus Christ of Latter Day Saints, which church is in direct succession of April 6, 1830, as carefully explained and verified in the foregoing pages.

In this same Utah Mormon Study Class Series, pp. 111-116, a serious mistake is made, I believe, in giving undue credit to Edward Partridge. He was called by revelation and ordained the first presiding bishop of the Church in February, 1831--not to become the Prophet-leader or the "One Mighty and Strong" as the one indicated in that inspirational letter by the Prophet Joseph to Elder Phelps, which letter was first made known nineteen months after Bishop Partridge was in active service--already sent nearly two years before the Phelps letter, and two years before the controversial words "Mighty and Strong" had ever been used in this dispensation, so they could not refer to Bishop Partridge, who never claimed the title for himself. Hence a revision of the Study Series is needed. Will it be made? No, Bishop Partridge was not the promised "One Mighty and Strong" Neither have his successors in Utah to 1951, been so designated. It is well stated in the priesthood lesson that Brigham Young was never "the One Mighty and Strong." Neither have his six successors in the Utah Church been so designated to February, 1951. However, the lesson emphatically states that a "bishop" will eventually be appointed by the Utah Church who will be a "Mighty and Strong One" to be with and officially locate many of their members in Jackson County, Mo., "whom the Lord shall establish in that land." By revelation, January 19, 1841, at Nauvoo, Joseph the Seer called George Miller to succeed Bishop Partridge, serving the Church until after 1844. Neither Partridge nor Miller were indicated as the "One (or ones) Mighty and Strong."

Is it purely speculative, wishful thinking by Utah Mormons that large numbers of their members will eventually, under a special Utah Bishop "One Mighty and Strong" locate on "inheritances" in Jackson County, Missouri? Will the Utahans ever have a bishop called by a "thus saith the Lord" revelation to fill the exalted responsible position of their anticipated second "One Mighty and Strong" bishop to designate inheritances?

C. J. Hunt, the writer of this article is entirely responsible for its contents.

Written questions solicited.