

THE  
True Prophet  
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—BY—

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Inasmuch as in the past as well as at the present time there has been differences of opinion among those who claim to be Latter-day Saints, as to who should preside over the whole church, I have thought it best to present (for the consideration of all who desire to know the truth concerning this matter) some facts as found in the books which contain the law of God unto his church, relative to that high and holy calling. In a revelation given through Joseph Smith, the martyred seer, in Kirtland, Ohio, November 27, 1832, found in Doctrine and Covenants, Sec. 85, Par. 6-9 (Salt Lake edition) we read as follows:

“Yea thus saith the still small voice, which whispereth through and pierceth all things, and

oftentimes 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 scepter 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 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."

The first thing to which I will call attention is the statement made that it should come to pass that God would "send one mighty and strong to set in

order the house of God" (the church) showing clearly that the church would, sometime in the future, get out of order. *Remember that God, and not the church,* was to send that man to set the church in order; and the man whom God would send would hold the scepter of power in his hand and would be clothed with light for a covering, and should utter eternal words, showing clearly that he would be a prophet of God.

For proof of this, I call attention to a revelation given to Joseph Smith (the martyr) in Kirtland, Ohio, March 8, 1833. (Doc. and Cov. 90:16) Salt Lake edition; 87:5 (Lamon - edition), which reads as follows:

*"And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom."*

Remember this was the duty of Joseph Smith, (God's prophet unto the church) and his two

counsellors. Thus we find it was the Lord's chosen prophet, who was appointed to set in order all the affairs of the church. But in order that the prophet of the Lord might legally perform those duties, it was necessary that he should hold the scepter of power in his hand, and this power holds the right of presidency. By turning to Doctrine and Covenants section 107:91, 92 (Salt Lake edition; Sec. 104-42 Lamoni edition) we discover that the duty of the president of the office of high priesthood is to preside over the whole church, and be like unto Moses. "Behold here is wisdom; yea, to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church." Why does the Lord say "Behold! here is wisdom?" Because he wants his Saints, his church, to understand that it is his will that his chosen prophet should preside over the whole

church and be like unto Moses, instead of the church choosing and appointing some other man to preside over the whole church. To prove that this assertion is true, and to learn how the president of the church is appointed, turn to Doctrine and Covenants section 102:9,10 Salt Lake edition; section 99:6 Lamoni edition—and there we read:

“The president of the church, who is also the president of the council, is appointed by revelation and is acknowledged in his administration, by the voice of of the church; and it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents appointed after the same manner that he himself was appointed.”

In the foregoing we discover that God has not delegated unto the church any authority to elect or otherwise appoint a prophet or president to the church other

than the one whom he appoints by revelation, even as he has said in Doctrine and Covenants section 28:7 Salt Lake edition; section 27:2 Lamoni edition:

“I have given him [Joseph Smith Jr.] the keys of the mysteries, and the revelations which are sealed *until I shall appoint unto them another in his stead.*”

Having thus found how the president of the church is appointed and having also learned that the president of the church must or should be a man like unto Moses, “yea, to be a seer, a revelator, a translator and a prophet,” we will now inquire through whom was God to appoint a seer, a revelator, a translator and a prophet unto the church? By examining a revelation given to the church through Joseph Smith the seer as early as 1831, found in Doctrine and Covenants section 43: 1-7, Salt Lake edition; section 43:1, 2 Lamoni edition—we read as follows:



“O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead, and this shall be a law unto you, that ye receive not the teaching of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me.”

The first thing we will notice is in paragraph 2 where the Lord declares that he (God) had given a commandment for a law to his church through him whom he had appointed to receive commandments and revelations from his hand. And upon examining the book of Doctrine and Covenants, section 42, we there find the law here referred to which every man and woman who claims to be a Saint of God should read for themselves and live by every word they find written in that section. For that law was given through the man whom God had appointed to receive commandments and revelations for the church.

The next thing we will notice in section 43 is this:

“Ye shall know assuredly that in all the church there was none other appointed of God to receive commandments and revelations for the church *until* he, the one man whom God had appointed, should be taken, if he

would abide in God; or in other words, abide in the law God had given to him, and unto the church.”

In paragraph 4, Salt Lake edition, is one of the most important statements made that was ever given to the church, which reads as follows:

“But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him.” And not only did the Lord instruct the church as in the foregoing, relative to that high and holy office and calling, but also stated that even in case this great gift should be taken from Joseph Smith, yet he, Joseph, should still retain the power and authority which God had delegated to him to appoint another to that gift in his stead. And further, the Lord said to the church in paragraph

5-6~~58~~: “This shall be a law unto you that ye receive not the teachings of any that shall come before you as revelations or

commandments. And this I give unto you that you may not be deceived, that you may know they are not of me." Had the Saints given heed to these wise instructions and admonitions given of God to the church in section 43 there would have been no division in the church to this day over the prophetic office and church presidency. But inasmuch as we are not responsible for the mistakes made by others, but are responsible for our own acts, we should therefore try to become better acquainted with all that God has had written for our instruction in spiritual things, in order that we may be able to avoid the mistakes made by others and learn how to live as he has commanded, even by every word that has proceeded forth from the mouth of God.

The next question that should be considered and answered is, To whom did the right to preside over the whole church and

to receive the mysteries of the kingdom of heaven belong? By examining Doctrine and Covenants, section 107: 18, 19, and 40: Salt Lake edition; section 104:9 and 18, Lamoni edition, we learn that the power and authority of the higher or Melchisedek priesthood is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father and Jesus the Mediator of the new covenant. 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. The Mormon people under the leadership of Brigham Young and his successors have tried to make

it appear that the priesthood here referred to was the patriarchate or evangelical ministers. But that such a position is untenable will be seen by referring to the first paragraph of section 107, Salt Lake edition—104, Lamoni edition—just quoted from. There we discover that there are in the church two priesthoods, namely, the Melchisedek and Aaronic including the Levitical priesthood, and these are the only priesthoods mentioned in the Book of Doctrine and Covenants, and all offices and authorities in the church come under one of these two priesthoods. Therefore where mention is made of the order of this priesthood 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, it only refers to the *higher* or Melchisedek priesthood or highpriests, as will be seen by referring to paragraph 53 of Sec.

107, Salt Lake edition, which reads as follows:

“Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jarad, Enoch and Methuselah, who were *all highpriests*, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.”

Paragraph 41 reads as follows:

“This order was instituted in the days of Adam and came down by lineage in the following manner from Adam to Seth, who was ordained by Adam at the age of 69 years.”

In the following paragraphs the names of Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, also Lamech and Noah, together with the record of their ages, ordination, etc., is found. This should be sufficient to convince anyone that the priesthood which 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, is the high-priesthood, and they who have this priesthood bestowed on them are ordained highpriests rather than patriarchs. But in order to silence the cavilings of those who persist in saying that the priesthood mentioned in paragraph 40 of section 107 Doctrine and Covenants Salt Lake edition means patriarchs, or the order of patriarchs. I call attention to a statement found in the "Pearl of Great Price," page 33, Liverpool edition of 1882, relative to the rights belonging to the literal descendants of the chosen seed to whom the promises were made, in which it is stated that 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 *highpriest*, 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!*"

We will now try to locate the chosen seed to whom the promises were made and by turning to the Book of Mormon, 3d chapter of 2 Nephi 11:14, 15 and 18 verses, you will find these words:

"But a seer will I raise up out of the fruit of thy loins and unto him will I give power to bring forth my word unto the seed of

thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them."

And thus prophesied Joseph saying: "Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise which I have obtained of the fruit of thy loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me, and it shall be after the name of his father and he shall be like unto me; \* \* \* and the Lord said unto me also, I will raise up unto the fruit of thy loins, and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. \* \* \* And it shall be as if the fruit of thy loins had cried unto them from the dust."

From this we learn that Joseph, who was sold into Egypt, prophesied that one of his posterity, of which old Father Lehi spoke in prophecy to his youngest son, whose name was Joseph, telling him that they were of the seed of that Joseph who was sold into Egypt, and that seer whom God promised to Joseph of Egypt, that he would raise up of his posterity, was to be like unto Moses, and his name was to be Joseph, and it was to be the name of his father, and he was to receive power from God to bring forth God's word unto Joseph's posterity, which word of God was to be found in the writings of some of the descendants of Joseph who was sold into Egypt. Such were the promises made concerning Joseph Smith, the latter day seer. I have quoted from the small Book of Mormon, Salt Lake edition of 1900.

For further proof in support of this position turn to Isaiah,

11th chapter, 10th, 11th and 12th verses, which read as follows:

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

I have quoted the 10th, 11th, and 12th verses of the 11th chapter of Isaiah, to show that there were promises made concerning a root of Jesse, which should stand for an ensign of the people, and in order to

show who or what this root was, I call attention to Doctrine and Covenants, section 113:1-7 Salt Lake edition, where some answers by revelation were given to certain questions on scripture, given through Joseph the seer, March 1838, as follows:

Who is the stem of Jesse spoken of in the 1st, 2d, 3d, 4th and 5th verses of the 11th chapter of Isaiah? "Verily thus saith the Lord, it is Christ," What is the rod spoken of in the first verse of the eleventh chapter of Isaiah that should come of the stem of Jesse? "Behold thus saith the Lord, it is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom is laid much power." What is the root of Jesse spoken of in the tenth verse of the eleventh chapter? "Behold thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the

keys of the kingdom, for an ensign, and for the gathering of my people in the last days.”

Now then, if the priesthood and the keys of the kingdom for an ensign for the gathering of God’s people in the last days, rightly belongs to that root of Jesse, who is a descendant of Jesse, as well as of Joseph—of which we have three statements according to the quotations I have given, one from the Book of Mormon, one from the Bible, and one from the Book of Doctrine and Covenants, which statements all agree—it proves beyond a doubt that the priesthood spoken of in Doctrine and Covenants, section 109, paragraph 40, rightly belongs to that chosen seed to whom the promises were made, as recorded in 2d Nephi, 3d chapter, Isaiah 11th chapter, and Doctrine and Covenants section 113. And if we can locate the chosen seed in these latter days, we will have made this matter so plain that

none but the wilfully blind can help seeing and understanding.

We will now try to locate the man to whom was committed the key of the gathering the people of God in these last days. In Doctrine and Covenants, section 110:11, 12, Salt Lake edition, we find this statement:

“After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto *us* the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. And 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.”

Question. To whom were the keys here referred to given? And to whom was the dispensation of the gospel of Abraham committed? By examining section 110, just referred to, we

find this section contains visions manifested to Joseph Smith the seer, and Oliver Cowdery, in the Kirtland temple, April 3, 1836. And whereas, they, in describing those great visions, together with the keys of the gathering, and the dispensation of the gospel of Abraham, always use the word "we" or "us," to whom were committed the keys—and the dispensation of the gospel of Abraham, saying, that in us and our seed all generations after us should be blessed, showing conclusively that Joseph Smith and Oliver Cowdery were the ones to whom were committed those keys, and the dispensation of the gospel, in order that they and their seed should become a blessing to all generations after them. But, says an objector, you have brought Oliver Cowdery into the contest for prophetic and presidential rights along with Joseph Smith. Now will you please tell us why he, instead of one of the twelve apostles



or any other man in the church should be chosen to receive and dispense those choice blessings to others? I answer because he was one of the chosen seed to whom the promises were made to do a certain work in the latter days. To prove that this answer is correct I will ask you to turn to the Book of Mormon again, to the 3d chapter of 2d Nephi, 18th verse, where old Father Lehi blessed his youngest son, Joseph, and there you will find these words:

“And the Lord said unto me also, I will raise up unto thee fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.”

To prove that this Book of Mormon scripture which we have just read, refers to Joseph Smith and Oliver Cowdery, I

call your attention to Doctrine and Covenants, section 28: 2, 3, Salt Lake edition; section 27: 2, Lamoni edition, which reads as follows:

“But, behold verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou [Oliver Cowdery] shall be obedient unto the things which I shall give unto him, *even as Aaron*, to declare faithfully the commandments and the revelations, with power and authority unto the church.”

In connection with the foregoing we will examine section 21: 10, 11 and 12, Salt Lake edition; section 19: 3, Lamoni edition, which reads as follows:

“Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under

his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name, and the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen."

In the revelations just mentioned we discover: First, that Joseph Smith was the only man whom God had appointed to receive revelations and commandments for the church. Second, he received them even as Moses did. And whereas he was (according to the Book of Mormon) to have a spokesman the same as Moses had. And inasmuch as the Lord called Oliver Cowdery, through Joseph Smith, to be obedient to that calling, and to faithfully declare the commandments and revelations given of God, through Joseph Smith unto the church, even as Aaron was to declare the law of God given through Moses, and where-

as he, Oliver Cowdery, was called to be an apostle and the first preacher of the church, unto the church, and unto the world, therefore we conclude that he was the man who was spoken of in the prophecy (of Joseph who was sold into Egypt) as the spokesman for that seer whom God promised to raise up of the fruit of the loins of Joseph who was sold into Egypt. And if he was that spokesman referred to he was also of the seed of Joseph of Egypt; for he is called the spokesman of the loins of Joseph."

But I would not have any one to suppose that I am championing the cause of Oliver Cowdery further than that he was the spokesman spoken of in connection with that seer to whom the promises were made, which I have shown was Joseph Smith, the translator of the Book of Mormon. And the fact that Joseph Smith and Oliver Cowdery held the highest priesthood there was in the church,

and the further fact that they were told by Elias that all generations after them should be blessed in them and their seed. These, together with the other scriptural evidence that I have presented, proves conclusively that the priesthood mentioned in Doctrine and Covenants, section 107: 40, Salt Lake edition; section 104: 18, Lamoni edition, rightly belongs to the literal descendants of the chosen seed, Joseph Smith and Oliver Cowdery, to whom the promises were made. So that their posterity, through the law of lineage and faithful obedience to the commands of God, should be and are entitled to hold the same priesthood and occupy the same official position in the church which Joseph and Oliver held.

For further proof in support of this position, turn to Doctrine and Covenants, section 124: 56, 62, Salt Lake edition; section 107: 18, Lamoni edition, which reads as follows:

“And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph, and his house have place therein, from generation to generation; For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee and in thy seed shall the kindred of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called Nauvoo house, and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the

glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchman upon her walls."

Let us examine this prophecy and commandment concerning Joseph Smith and his seed or posterity. In the first place we find that the Lord made choice of Joseph Smith and his posterity to have charge of the Nauvoo house which he (God) had commanded his Saints to build for the boarding of strangers. Why was Joseph Smith chosen above all others to occupy this position? Because the Lord had chosen him from the beginning and ordained him to be at the head of the church. Therefore he was the proper person to give counsel to every traveler who might come to Nauvoo for the purpose of contemplating the glory of Zion and the glory of Nauvoo which was a corner-

stone thereof, or a Stake of Zion. This then being the case, we can readily understand why the Lord had said that Joseph's blessing should also be put upon the head of his posterity after him. Because God had set them to be as plants of renown, and as watchmen upon her walls, and in this position they could and were to become a blessing to the kindreds of the earth, or, as it is stated elsewhere, in Joseph and his seed *all* generations after him should be blessed.

In order to obtain a correct understanding of the word blessing, as used in connection with Joseph Smith and his posterity, we will turn to the 49th chapter of Genesis where we read of the blessings that Jacob pronounced upon the heads of his sons, including Joseph who received the crowning blessing, and the 26th verse reads as follows:

“The blessings of thy father have prevailed above the blessings of my progenitors [Abra-



ham and Isaac] unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”

What was the crown of the head of Joseph? By turning to the 48th chapter of Genesis we find that Joseph took his two sons to his father, Jacob, and Jacob blessed them. But in blessing the lads he was led by the Spirit to bestow the crowning blessing upon Ephraim the youngest instead of Manasseh who was the eldest, and although Joseph wanted his father to put his right hand upon Manasseh's head to confer the greater or crowning blessing upon him, because he was the first born, yet in verse 19 we read his father refused and said, “I know it my son, I know it, he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and *his* seed shall become a multitude of nations.”

Here we learn that the crown of the head of Joseph was Ephraim, who received the crowning or greater blessing, which included the birthright, or in other words, the rights of the first-born, as will be seen by turning to the 5th chapter of 1st Chronicles, 1st verse, where it is recorded that the birthright was taken from Reuben the first born son of Jacob, because of transgression, and given to the son<sup>s</sup> of Joseph. And to show *which one* of the sons of Joseph was recognized by the Lord as having received the blessing including the birthright turn to Jeremiah the 31st chapter, and in the last clause of the 9th verse the Lord says, "I am a father to Israel, and Ephraim is my first born." And by reading the 16th and 17th verses of the 33d chapter of Deuteronomy, we discover that certain blessings were to come upon the head of Joseph and upon the top of the head of him that was separate from his brethren:

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”

In the examination of the foregoing scriptures, we discover that certain blessings were put upon the head of Joseph, the son of Jacob, and these same blessings were to be put upon the crown of the head of Joseph, which we have proven to be Ephraim, who received the crowning blessing or blessing of the first born, and we claim that the blessings of the High-priesthood together with all the power and authority which God did put upon the head of Joseph Smith the martyr was also put upon the head of his posterity after him, and the head of his posterity was his eldest living son, even he who was anointed and set apart by the laying on of

hands and blessing by Joseph Smith the martyr, to be his successor as the prophet to the church, which we will abundantly prove later on.

To prove that Joseph Smith the martyr understood that his posterity would stand in his place and continue the work he had begun, we will quote from a letter written by him to John C. Calhoun, January 2, 1844, found in *Times and Seasons*, Vol. 5, p. 295, in which 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.”

Question? Has water ceased to run? Has grass ceased to grow? Has virtue ceased to be lovely, or vice hateful? Has American liberty ceased to exist? If these things have not

ceased, then the posterity of Joseph Smith will continue to plead the same cause that their father plead during his life time.

In support of lineal priesthood I will read from Doctrine and Covenants, Sec. 86, par. 8 to the end of the Sec., Salt Lake edition; Sec. 84:3,4, Lamoni edition:

“Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, 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. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.”

In the foregoing<sup>4</sup> revelation we discover that the priesthood had continued through the lineage of somebody's father, and the ones to whom this revelation was given were *lawful heirs according to the flesh*. Question? Was this revelation given to, and concerning the chosen seed to whom the promises were made? or was it given to the twelve apostles who were not ordained until two or three years after this revelation was given? We believe it was given to, and concerning the chosen seed to whom the promises were made, even that choice seer whom God promised Joseph of Egypt that he would raise up out of the fruit of the loins of Joseph, the son of Jacob, which we have shown elsewhere was Joseph Smith, the latter-day seer.

This being true, then according to this revelation the priesthood would have to continue through him and his lineage, until the restoration of all things

spoken by the mouths of all the holy prophets since the world began. And by continuing in the goodness of God, (which they could do only by keeping his commandments) they should be blessed, and become a light unto the Gentiles, and through that priesthood, a savior unto Israel. This was just what was intended that Joseph Smith should become when the keys were committed unto him by Moses, when he appeared unto Joseph and Oliver in the Kirtland Temple.

In concluding this subject of lineal priesthood, I will quote from the *Times and Seasons*, volume 5, page 714, which reads as follows:

“Thanks be to Jesus; the honors and powers of the priesthood are not obtained by money or *craft*. They are handed down by *lineage* from father to son, according to the order of the Son of God.”

I also call attention to a statement made by Brigham Young,

when discoursing on the subject, "Rights of Heirship," which will be found in *Millennial Star*, volume 15, page 493. He said:

"This right did belong, still belongs, and forever will belong to the first born son in every family of Adam's race."

The next question that invites our attention is, did Joseph Smith, the martyr, appoint his son Joseph to succeed him as a seer, a revelator, a translator and a prophet? We will first introduce the testimony of Lyman Wight. In the private journal of Lyman Wight this is found:

"Sunday, December 8, 1850, bore testimony that Joseph Smith appointed those of his own posterity to be his successor."

And in a letter he wrote in July, 1855, from Medina River, Texas, to the *Northern Islander*, a Strangite paper, he, Lyman Wight, said:

"Now Mr. Editor, if you had been present when Joseph called on me shortly after we



came out of jail, to lay hands with him on the head of a youth, and heard him cry aloud, you are my successor when I depart, and heard the blessings poured on his head—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led [into following Strang] by blind fanaticism, or a zeal without knowledge.”

This is quoted by B. H. Roberts from the *Saints Herald*, volume 39, pages 338–9. See Succession in the Presidency of the Church, by B. H. Roberts, page 50. I will next present the testimony of Elder James Whitehead given under oath in the temple lot suit:

“I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith’s death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith,

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

In the Abstract of Evidence in the temple lot suit, page 40, Joseph Smith, the son of Joseph Smith the martyr, testified as follows:

“About my selection by my father to be his successor in office, I remember of being called into his office, or into a room adjoining his office, and receiving the laying on of hands, and a prophetic blessing or setting apart, whatever it may be called. I remember that, and also remember that just before his departure for Carthage, with a number of others, I was called into a room in the Mansion House, and there again received the laying on of hands, and blessing. I was also present at a meeting in the grove near the temple, and I remember my father laying his hands on my head and saying to the people that this was his successor, or was to be his successor.”

In connection with the testimony of Joseph Smith, we herewith give the testimony of John H. Carter of near Provo, Utah, taken in the temple lot suit at Salt Lake City, Utah, March 14, 1892. After relating that this took place when he was present at a Sunday service held in the bowery near the temple at Nauvoo, not long before Joseph Smith was killed, he says:

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

I will now present the sworn testimony of Mrs. Sophia K. Cook (a niece of Martin Harris) of Provo, Utah, who testifies as follows:

“Provo City, Utah, September 13, 1900. With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby solemnly

swear that I was born near Pontiac, Michigan, July 28, 1828. I was baptized into the Church of Jesus Christ of Latter-day Saints, in Missouri, in my girlhood, my parents having previously united with that church; that I am now a member of the Church of Latter-day Saints, the headquarters of which is located at Salt Lake City, though I do not indorse polygamy; that I was present in a meeting held in a bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speaker's stand, only a few feet; at this meeting I heard Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints say in substance: I have often been asked who would succeed me as the prophet to the church. He then turned and led his son Joseph before the audience and said: 'My son Joseph will be your next prophet.' Approximately, I should say there were several hundred people present at this meeting.

Sophia K. Cook.

"Subscribed and sworn to be-

fore me this 13th day of September, A. D., 1900.

“(Seal), John U. Buchi,  
Notary Public.

“My commission expires February 5, 1904.”

—ZION'S ENSIGN, Vol. 12, No. 29, page 5.

Emma Smith, the widow of Joseph Smith the martyr, testified that she heard her husband (Joseph Smith) say that young Joseph was set apart to be his successor.

Now let us examine the evidence I have presented. The first three witnesses were Lyman Wight, James Whitehead and Joseph Smith, who all testify that they were present when Joseph Smith the martyr laid his hands on the head of his son Joseph, and declared that he, his son Joseph, should be his successor. It should also be remembered that Lyman Wight was one of the twelve apostles, and that he, according to his own testimony, laid his hands also on the head of young Joseph in connection with Joseph the martyr, when he, Joseph the martyr, declared that his son Joseph should be his successor when he departed.

It should further be remembered that the other two witnesses (James Whitehead and Joseph Smith) both testified under oath, that they were present and were eye witnesses of that to which they testified. The other three witnesses (John H. Carter, Sophia K. Cook and Emma Smith) testified, two of them under oath, that they heard Joseph Smith say that his son, young Joseph, was to be his successor. Thus we find, according to the testimony given by eye-witnesses, young Joseph was blessed, anointed with oil, and ordained to succeed his father as a seer, a revelator, a translator and a prophet, and by reason of his having all these gifts conferred on him through the man who was called of God, and appointed to be the mouthpiece of God unto latter-day Israel, I say, by reason of having these gifts, he should be, and is, entitled to preside over the whole church and be like unto Moses, according to the law of God given in Doctrine and Covenants, section 107, paragraph 91,92, Salt Lake edition; section 104, paragraph 42, Lamoni edition.

And in support of this claim, I respectfully call attention to the fact that God himself has borne testimony concerning the prophetic mission of young Joseph, by manifesting himself to him in various ways. He first manifested himself to young Joseph in open vision in 1853. Again in 1856 he spoke to him, and in 1860 young Joseph declared that for some time past he had received manifestations from God, directing him what to do, and in 1861, in order to silence the cavilings of some who said young Joseph did not profess to be called of God, Elder Chas. Derry wrote 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 promises of God to him was that he would call him again, again and again, until men should know that gold, or lust, or the love of power were not the gods that had called him.

On December 27, 1896, at Independence, Missouri, in a sermon delivered at that time and place—he, in referring to his call



from God to leadership in succession to his father, he said, "The *voice of God* was to me, and the *angel stood by me with the message*, The *voice of the Spirit* was to me, as to what I should do, and not what somebody else should do; and from that time to this, I have gone in accordance with the direction given me, and so help me, the power that sent me to do his will, I will continue until the end shall come for me."

These manifestations and revelations to which I have here referred, were given to Joseph for his own guidance and benefit, but since 1860, he has received many revelations and commandments from God for the guidance of the church over which he presides, which church was revealed from God unto young Joseph, as being the only organized portion of the church that was accepted by him, (God); and further the Lord said unto him, "I have given them (the Reorganized church) my Spirit, and will continue to do so while they remain humble and faithful." Quoted by B. H. Roberts from Autobiography of Mr. Smith,

Life of Joseph, Josephite edition, page 772.

This is very significant and should not be lost sight of, for if God revealed unto the man whom we have proven to be the true prophet of God that the Reorganized Church of Jesus Christ of Latter-day Saints is the only church accepted by him, we should be very careful how we condemn that church, and that man as a prophet, lest we be found fighting against God, and rejecting the true church and the true prophet of God.

And now in conclusion I wish to say to all those who claim to believe in the divine mission of Joseph Smith the martyred prophet, and also in the divinity of the Bible, Book of Mormon and Doctrine and Covenants. Search those books carefully, and see if I have not told you the truth in all I have presented for your consideration; and may God help every honest soul to understand and accept the truth and be obedient to his commands, that we all may become one in Christ Jesus our Lord. Amen.

## ERRATA.

On page 20, 20th line from top, "section 109" should read, "section 107."  
On page 23, 11th line, "13th verse" should read, "18th verse." On page 32, 13th line, "son of Joseph," should read, "sons of Joseph."

