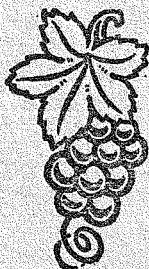


R.

AN ADDRESS
to
Latter Day Saints
*Especially to the
Priesthood*



RESTORATION

THE FIRST-BORN OF AARON—BAURAK ALE

The work of the restoration is of a two-fold nature, spiritual and temporal. "Yea, in the beginning I created the Heaven and the Earth." Now, whether we consider this term, "in the beginning," to mean a definite point of time relative to the present form of the earth, or that it denotes a course of creating that the Lord has been eternally developing from the simple to the complex down from the infinity of ages, if we believe the sacred writer, we must acknowledge that, as God existed from eternity, so He has been creating from eternity; for "in the beginning" He was creating.

Thus we find that the two-fold nature above referred to is distinctive of existence. We also find that every movement inspired of God among men exhibits this two-fold nature, the spiritual and temporal. Man was created spirit and flesh. He was given a two-fold work—obedience to God or Divine worship, and the improvement of his surroundings or the bringing about of the Heavenly rule upon the earth.

Noah, true to this double avocation, preached to his neighbors and also built an ark.

Abraham worshipped the true God, left the land of his nationality, and sought a country upon which a nation should be brought forth to develop collective relations, so that a true representative of the Heavenly rule might eventually be born to man.

Lehi and his family worshipping God, were brought to America, that untraummed by the dying faith of Jewry and the dominant paganism, a people might be prepared to live in unity and bring forth another and an independent testimony of the value of obedience to God in temporal as well as spiritual matters.

The Lord Christ Jesus supereminently is an exemplification of this two-fold nature and work. In the most exalted sense, He is divine and in the most real sense, He is human. He communes with "Our Father which art in heaven," and he prays "Thy Kingdom come on earth as it is in heaven." He preaches upon the mount, but he also feeds the multitude and goes about doing good.

As a result of His work, His disciples worshipping receive the Pentecostal spiritual blessing, and also live in unity, bringing temporal as well as spiritual blessings to others.

To be sure even yet, all was not well in Zion. "The man of sin" was even then covertly at work, and we find later, that, as had been prophesied, there came "a falling away." We find also that this "falling away" was of both a spiritual and temporal nature. Instead of worshipping the meek and lowly Christ and sitting lovingly at the feet of a ministry, teaching without purse or scrip, an apostate people cowered before the grasping, domineering representatives of a triple crowned monarch. Here remembrance of "the man of sorrows" forced itself on suffering humanity and the dawning reformation brings light.

From heroic reformers spring various denominations, each specializing upon the distinctive view of its founder. Nearly one thousand years of the light of the reformation has shown us that while it has been of great worth to the race in ameliorating conditions, it is not that broad daylight that is necessary to show men the need for definite present direction by the Lord, absolute obedience to His word, complete personal sacrifice and unity in practical matters as well as in belief. Hence the need for a restoration of true knowledge among men.

It is an evidence that Joseph Smith comes with the true light, that he has not only been instrumental in building a church patterned after the Apostolic Church, but that the revelations given through him, include directions for a remodeling of collective practical existence. This work stands out preeminently today, as the one basic plan upon which a Kingdom of God upon this earth can be built, with assurance of success. Some denominations have no conception of a heaven within "the bounds of time and space." With others it is but a vague aspiration, hence, they are not

organizing temporal interests with a view to equality or unity.

Now the fact that the work of restoration is of the two-fold nature, spiritual and temporal, necessitates a two-fold service, hence, as development necessitates specialization—servants of a two-fold instruction or direction. Servants of God authorized as directors of His work, are known as Priests of God. Hence, we have priests of God devoted to spiritual work chiefly, the temporal work being to them a secondary province. Also we have Priests of God devoted chiefly to the temporal work, the spiritual being less especially their province.

The first are known as of the Melchisidec priesthood, the second as of the Aaronic priesthood.

Sec. 83, Par. 6, promises to the faithful, a great blessing through the reception of both those priesthoods. We read in D & C 83-2 that the holy priesthood was in some instances received by the imposition of hands of a Melchisidec priest who had received it in a similar manner, tracing back to one who had received it under the hand of God. We are told in Sec. 104-1, that Melchisidec is merely a designation or acquired name of the holy priesthood, and in the former references, Sec. 83-2, we are told that it descended "through the lineage of his fathers" down from Adam. We are further told "the priesthood hath continued through the lineage of your fathers—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." Hence, it is a proper inference that those priests referred to in Sec. 83-2, as receiving the priesthood under the hands of priests and Esaias who received it under the hand of God, were of the same lineage as Melchisidec. Similarly we find in Sec. 83-3, that "the Lord confirmed a priesthood upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God." Of the purpose of the Melchisidec it is said in this verse, "and this greater priesthood administereth the gospel and holdeth the key to the mysteries of the Kingdom, even the Key of the Knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest."

Of the purpose of the Aaronic, it is said, in the next

verse (4), "which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance, and of baptism, and the remission of sins and the law of carnal commandments." By the term "carnal commandments" we understand commandments applying to material things.

Sec. 17-1 informs us that Joseph Smith "was called of God and ordained to be the first elder of the church" and in Sec. 27-2, it is made very clear that he was a rightful representative of the head of the Melchisidec priesthood. As the law of primogeniture determines the succession or birthright, as we may learn from sacred history, the Melchisidec priesthood has not since lacked a legal head, while with the Aaronic it is different. A legal head of the Aaronic has not yet been found by the church. Members of this priesthood have been ordained, and holders of the Melchisidec high-priesthood have been permitted to occupy as head of the Aaronic, under permission given in Secs. 68-2 and 104-32.

However, the church is still lacking in the authority and power necessary to fully carry out its temporal work, for Sec. 68-2 says, "the first born holds the right of the presidency over the priesthood and the keys or authority of the same." As the Aaronic is an appendage of the Melchisidec (104-8) and as the latter is Revelator to the Church (104-9), the fact that it has, so far, been unable to find and bring forth the legal holder of the Aaronic Keys, is evidence that it is not in the fullness of effectiveness as yet.

It can scarcely be denied in these days, when the command has come to the church, as given in Secs. 128 and 129, that nothing less than the full authority and power, over temporal matters, offered to us by the Lord should be employed. Are we left in doubt about this? Sec. 100-6 says, "Therefore as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my Kingdom upon the consecrated land; and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you."

Now this work that he shall do is the work referred to in Secs. 128 and 129 as the work of the Presiding Bishop and as he is to do that work through obedience to the Lord, he

can claim the right from the Lord to occupy the Bishopric. But the Lord has already shown that only the first born of Aaron can rightfully make that claim, hence, when Baurak Ale is found, the legal literal first-born of Aaron is found. But we are not left to the revelations of Joseph Smith alone for knowledge regarding the coming first born of Aaron. Zach. 3rd chapter, speaking of a future time, when, "ye shall call every man his neighbor under the vine and fig tree," says, "and he shewed me Joshua, the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." This must be given in figure, for Joshua passed away as other men do, but Joshua was the representative for his time of the first born of Aaron and the legal head of that order of priesthood.

Here the lineal representative of the Aaronic priesthood is foreseen as a "brand plucked out of the fire," purged from iniquity, clothed with the habiliments of his hereditary office, and given this charge. "If thou wilt walk in my ways and if thou wilt keep my charge, thou shalt also judge my house and shalt also keep my courts." The purpose of this is denoted in verse 8, "Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for behold, I will bring forth my servant **the Branch** * * * and I will remove the iniquity of that land in one day."

Compare this chapter with 3rd Nephi, latter part of chapter 9 and first part of chapter 10 (A. Ed.), especially 9-85 and 86, 95-98 inclusive. Note, this work referred to in both books is temporal in character. Zach. 3-9 and 10. I will remove the iniquity of that land in one day. In that day saith the Lord of Hosts shall ye call every man his neighbor under the vine and under the fig tree." B. N. 9-85 and 86, "and verily, I say unto you, I give you a sign that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O House of Israel, and shall establish among them my Zion."

The work described in both these references is evidently what we understand as "the Redemption of Zion," which we have before noticed as coming through direction of Baurak Ale, first-born of Aaron and Presiding Bishop. It is temporal work, hence work of the Aaronic priesthood, as distinguished from the spiritual work of the Melchisidec priesthood, from which comes the prophecy.

Again, Zach. 3rd, 1-5, speaks of Joshua, the literal first-born of Aaron, as resisted of Satan—"a brand plucked out of the fire," clothed in filthy raiment, but re clothed with change of raiment and "a fair mitre set upon his head."

B. N. 9-96 and 97, "Behold the life of my servant shall be in my hand, therefore, they shall not hurt him, although he shall be marred because of them. Yet, I will heal him, for I will show unto them, that my wisdom is greater than the cunning of the devil."

Zach. 3-8. This representative and his associates are told "Hear now * * * for behold I will bring forth my servant **the Branch.**"

B. N. 9-98: "Jesus Christ whom the Father shall cause him to bring forth unto the Gentiles."

Zach. 3-7: "Thou shalt judge my house and shall also keep my courts."

B. N. 9-98: "Therefore it shall come to pass, that whosoever will not believe in my words" (as to which words), "I shall give unto him power that he shall bring them forth unto the Gentiles * * * shall be cut off." This does not imply that this servant is to be a Revelator, for it speaks of words that had already been revealed, but it signifies that the words or law shall be made plain to the understanding and executed.

Zach. 3-8: "Thy fellows that sit before thee; for they are men wondered at."

B. N. 9-94 and 95: "And when that day shall come, it shall come to pass, that kings shall shut their mouths, for that which they had not been told, shall they see; and that which they had not heard, shall they consider. For, in that day, for my sake, shall the Father work a work which shall be a great and a marvelous work among them."

Query: If Joseph Smith and the Book of Mormon were not inspired of God, how could he have sufficiently understood Zach. 3rd chapter, to have written in the Book of Nephi, a prophecy so similar, seeing that no interpretation of Zachariah harmonizing as above, had developed at his day?

We think it has now been made measurably clear that the Joshua of Zach. 3rd, the servant of B. N. 9th, the literal first-born of Aaron of D. & C. 68-2 and 104-3 and 32, and the Baurak Ale of 100 and 102 all refer to the Presiding Bishop,

who shall direct in the temporal work of the redemption of Zion, we now come to the critical question, how shall such an one be known when he does come?

D. & C. 68-2 implies that he may have a means by which he can prove his claim to the anointing and ordination of Presiding Bishop, and B. N. 9th also implies, as we have seen, that he shall be given power to bring the law into effect. Also he may claim that office if he ascertain that to be his right through revelation or revelations coming through the First Presidency. (68-2). The First Presidency must be satisfied that the claim is lawful before it sanctions. The inference is therefore that the First Presidency shall duly weigh the evidence afforded and shall also be directed of God. Hence, when such a claim has once been officially accepted, it will, especially when accompanied by proof open to the examination of all, command the full faith of a people called to make a true and complete sacrifice for the welfare of Zion.

Now the Lord has supplied the means of proof or identification, in saying in Sec. 100-4, "My servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given you," viz., in Sec. 98, 7 and 8. The servant here referred to, is spoken to directly by the Lord and given a specific task. The form of the instruction is parable, but it is also prophecy and has some direct references that define the action called for. In the first place, there has been a literal scattering, then a definite charge is entrusted to a man, Baurak Ale. (100-4). "Go and gather together the residue of my servants * * * and go ye straightway to the land of my vineyard; for it is mine." Every word here quoted with the exception of the word "vineyard," is of frequent use in referring to literal parts of the latter-day work. Even "vineyard" has been so often used to indicate the church, that there is no need for being mistaken as to its literal signification. Could any reference to the "temple Lot" be more literally direct, than "the land of my vineyard and redeem my vineyard; for it is mine, I have bought it with money," when we know that by direction of God that lot was bought by God's Agents with money consecrated to God for the purpose of a site for His house. Then, if the reference be to a literal lot of land, the bearing of the words "break down the walls of mine enemies, throw down their tower and scatter their watchmen" is also

literal. We have been sufficiently instructed that prophecy has a literal as well as a spiritual bearing. In this case especially, we ought to be able to recognize the literal bearing, when we know that the "choice seer" not only wrote the prophecy, but he and other devoted saints also essayed to perform the action literally, in spite of fierce opposition and great suffering. Did he make a mistake in this? No, the Lord pointedly commends his literal effort in 102-5, for although this literal work is the specific province of the first-born of Aaron, as Joseph was unable to find such at the time and as the Aaronic is an appendage of the Melchisidec, over which he presided, he felt that the responsibility for carrying out the prophecy devolved under the circumstances upon himself and feeling that responsibility, he could do no otherwise, than make the attempt as he understood it. Hence, having done in a literal way what he could, he was commended for successfully enduring a trial of his faith, and told in the same revelation, in par. 10, "There has been a day of calling, but the time has come for a day of choosing * * * and let those be chosen that are worthy," indicating some time in the future.

The plural **ye** in the command "Get ye straightway," can be seen to be an ungrammaticism, when we notice that the Lord in both pars. 7 and 8 is speaking to "one of his servants." The same error of grammar is found in Sec. 12-5, where **ye** is used as a pronoun for **David**. Notice, immediately the servant is spoken to, he is told to go at once, "straightway," and the purpose in this is shown to be the gathering to the redemption of Zion. For after the Lord has told the servant to gather the strength of his house and redeem Zion, He says, "Therefore, get ye straightway unto my land, throw down their tower and scatter their watchmen."

The action of destroyal has that effect, because, as it is effected and the consequence to the servant is faithfully endured by him, the definite value of the revelation is plainly brought home to the saints, and a means of legally filling the Aaronic Presidency made manifest.

All this would be foolishness if the act of destroyal could be shown to be contrary to constitutional law, which it can not. As the command to the servant comes from God, obedience to it is true divine worship, against which, under our American constitution, there can be no law made. For the

same reason, the violent action of Jesus Christ in the temple was neither law-breaking, nor insanity; for the Jews countenanced no law higher than direction of God. In this connection, we ask, how can the tax sale of the temple lot be maintained to be constitutional? Certainly believers in the mission of Joseph Smith ought to know that freedom of divine worship and constitutional law are violated, so long as the Reorganized Church is prevented from building the temple commanded of God. Let us kindly but faithfully stand for that definite fact, and we can well hope that, God being with us, Missouri can be led to restore to us that dedicated site.

Now, has any one literally carried out the direction as above explained and stood by that word to his manifest cost? You know that, if the work referred to in Sec. 98-7 has literal signification, so far as connected with the walls and towers upon the temple lot, it has been effected. The scattering of the "watchmen" and their abandonment of that lot is somewhat in evidence, and can be fully effected as the further work of redemption proceeds.

We have not here referred to the letter to W. W. Phelps of 1832, as action as to the value of its prophecy, has not been taken by the Church. If it be admitted to be Orthodox, we can show that the one to be sent, there referred to, is the same before referred to and spoken of as Baurak Ale. We could also refer to the fact that the sharp caution or warning it contains, denotes a careful forethought of the necessity for putting a wise servant "who was called and appointed" upon his guard.

The work of a literal first-born of Aaron, as Presiding Bishop, is chiefly to be found in working out the redemption of Zion. (100). Neither the spirit nor the law would authorize him in interfering with the work of Bishops already in office, so long as the duty of all to work for the interest of Zion, is upheld. It might be well, as the revelations give the title of Presiding Bishop to the first-born of Aaron, for the Bishop presiding over the financial interests of the missionary and educational work of the church, to be known as the General Bishop to avoid misunderstandings, but among brethren, there can be no serious misunderstandings.

The writer is anxious to do anything that the Church is likely to ask of him, towards having his name properly appear upon her books, and sincerely offers his services as she may desire.

FURTHER EXPLANATION

As this pamphlet is addressed to Latter Day Saints, no attempt will be here made to prove the need for the community organization known by them as the redemption of Zion. The ministry of at least the Reorganized Church, has been long teaching that truth and three years ago Revelations 128 and 129, D. & C., were included in the Church covenant as that direction of God which we are morally and spiritually bound to put into operation without unnecessary delay.

In attempting to do our duty in this regard, it is proper that we should fully acquaint ourselves with the requirements of the situation. In the first place we should know that the Lord has furnished certain primary specifications outlining a plan which He has emphatically said must not be altered. D. & C. 42-16, "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."

Addressing believers in the divinity of the calling of the Reorganized Church, we shall assume it unnecessary to prove here that the first Presidency of the Church is duly authorized of the Lord to bring forth to it the words of His law and such appointments as He may indicate.

Let us now closely examine the words of the Lord pertaining to the work of redemption as given in D. & C. 128 and 129. Verse 1 says: "The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together, and the necessity for obtaining places for settlement in the regions round about under the existing laws of the United States and especially the State of Missouri, requires that the Bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlements may be made and may lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church when organized. 2: The work to be done belongs to those who are by command of God made the custodians of the properties of the church, and these by their appointment are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish

the end designed. 3: The Bishop and his counselors, together with the other Bishops of the church, and such other officers as the Bishop may call together, with whom he may confer in council, are authorized to devise methods of procedure, and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care. * * *

The Bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things, to carry out the provisions of the law of organizations which are by the law made the duty of Bishops." 129-8: "The Spirit saith further—the attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church that the temporalities of the church, were to be under the charge and care of the Bishopric, men holding the office of Bishop under a presiding head acting for the church in the gathering, caring for and disbursing the contributions gathered from the saints, of moneys and properties under the terms of tithing, surplus, free will offerings and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not," has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore hearken once again unto the voice of inspiration, in warning and instruction and conform to **that** which is given and receive what is awaiting the upright and the pure in heart."

We see in the above instruction the principle affirmed

www.LatterDayTruth.org

and emphasized that God changes not and that the word here given does not supplant revelations previously received, but must be understood or INTERPRETED IN HARMONY with or in the light of former revelations.

Turning to D. & C. 100, we read par. 5: "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, 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."

Verses 4 and 5 tell us "that my servant Baurak Ale is the man," who is to direct the gathering; and verse 6 says: "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake is not my disciple. * * * Therefore as I said unto you, ask and you shall receive; pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my Kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments which have been and which shall be given unto you." From this we see that a Bishop who is to preside over the work of redemption has been FOREORDAINED for this special authority and work.

Now turn back to D. & C. 68-2, and we read, "No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron, and if they be literal descendants of Aaron they have a legal right to the Bishopric, if they are the first-born among the sons of Aaron; 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, but as a high priest of the Melchisidec priesthood has authority to officiate in all the lesser offices;

he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisidec priesthood. And a literal descendant of Aaron, also must be designated by this presidency, and found worthy and anointed and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage or do ascertain it by revelations from the Lord under the hands of the above-named presidency." This law is further repeated in D. & C. 104-8 and 32. We accordingly find that the name Baurak Ale must refer to a coming first-born of Aaron for both designations point to the SAME LEGAL RIGHT. As Baurak Ale, the individual is commanded of the Lord to do the work which D. & C. 128 and 129 specifically state as that of the Bishopric and as first-born of Aaron, he is by decree given the sole legal right thereto, which legal right is to be officially accorded by the chief authorities of the church when the legality of the right has been proved and the individual found worthy thereof. (68-2).

Now no acting Bishop has so far been proved to possess a legal right to the Bishopric and hence none can so far be known as Baurak Ale and hence we are yet AWAITING THE POWER which D. & C. 100-2 says, "must needs come" ere Zion can be redeemed.

Also we must still remember that 102-3 and 8 counsels that we should await, among other things, the leadership of Baurak Ale and Baueemy. Many of the saints will also remember that the letter of Joseph to W. W. Phelps, 1883, professed to speak not of himself, but of the Lord when he said that one should be sent to do this temporal work "having the sceptre of power in his hand," and warning him "who was called, and appointed," against usurpation.

Now, can not good reason be seen for the delay of the last three years and for more earnest prayer for the raising up in righteousness of a Baurak Ale as directed in 100-6?

There is but one kind of power that proves effective; 1st John, 5-4: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world even

our faith." Not simply **faith** in the abstract, but **our** faith. That is a live confidence in the direction and plans of God as received by His church. Weakness of faith is the ailment of the church, not to speak of the world. We were told in 1832, D. & C. 83-8: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, 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 according to that which I have written that they may bring forth fruit meet for the Father's Kingdom. Otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion." Is it then possible to inculcate faith to do this work until the first-born of Aaron, Baurak Ale, is found? Also, is it necessarily a sign of darkness if one should profess to have a mission as Baurak Ale, threatening the property of a church which for over seventy years had failed to obey those commandments? The Lord is not restricted as to the means he may choose to employ to carry out a promise and might not this means be very merciful compared to some others he has been heretofore obliged to use and be calculated to call away the regard **from property to the truth?**

We notice in connection with the prophecy regarding Baurak Ale that the thought that SACRIFICE upon his part and that of all the faithful is brought before us in par. 6: "Let no man be afraid to lay down his life for my sake," etc. Hence as verse 4 tells us, that "Baurak Ale is the man to whom is likened the servant to whom the Lord of the vineyard spoke in the parable;" Sec. 98-7 and 8. We might expect to find that the individual called to do the work there predicted of a leader, such as Baurak Ale, in calling to sacrifice, would lead in self-sacrifice, doing something in the nature of laying down his life. This Joseph Smith, Jr. and his devoted followers did in the expedition that was halted by the Lord at Fishing River, 1834. This also did the writer when he threw down "the walls and tower" as directed of the servant, D. & C. 98-7 and 8, upon the temple lot in 1898, thus putting himself into the power of unbelievers in the

revelations whereby the greater part of the time since then he has been deprived of liberty and natural rights. It will be noted that while Joseph Smith did not "throw down the walls and tower" as commanded the servant who "did all things as commanded," he made an earnest attempt until halted by the Lord and was commended for his faith in doing all that was necessary to be done in that matter in his day as we read in D. & C. 102-5. Note the commands here given are not given as parable, though the same as in 98-7. Another evidence that the commands in 98-7 have literal meaning.

Can anyone read 102-5 without seeing that the expedition halted at Fishing, understood that it was to use force literally?

But why should the property be destroyed? Firstly, because the Lord had so directed. That ought to satisfy a saint, but there are other corroboratory reasons. In the second place, this property had been properly purchased and dedicated for a temple of the Lord and in violence to all right the saints had been driven from it and been refused protection in its possession by the authorities, who nevertheless took away their title through a sale for taxes. The independence of this country was demanded because of an attempt at taxation without representation. Here was taxation without protection in possession; a plain VIOLATION OF CONSTITUTIONAL LAW. THE TAX SALE which resulted from this violation was accordingly also UNCONSTITUTIONAL and as no valid title can be given by unconstitutional procedure, the possession based upon such title was not in 1898, never was or can be supported by constitutional law. Nevertheless, a faction that claimed to believe in the revelation, had gotten possession to the exclusion of the LEGAL SUCCESSOR.

Now, in 1898, nearly everybody was asleep to the great wrong in the matter of this sacredly dedicated property. Appeal to the courts had not resulted in the restoration of the temple lot to the church and no further effort was made, the matter being thought hopeless unless God directly interposed.

For the same reason that the title was obtained through the violation of constitutional law or **by robbery**, no constitutional law can rightfully be called upon to protect possession under such title—the receiver having no more right than the thief and in this case being aware of the theft. Pointed challenge of the surreptitious holding had become necessary to a legal test.

In 1898, professing to be sent as "the servant" referred to in D. & C. 98-7 and 8, first the enclosure surrounding the temple lot was openly taken down and later the building on it was destroyed by the writer to bring the matter to judgment.

The holders of the site dedicated for the temple, had had the hardihood to erect there a church of their own, dedicating it also to God. Now if their dedication was honest before God, why should they think it a hardship to have had it taken away through His word given in 98-7? Instead of submitting to the correction, they prosecuted bitterly for arson, and the court, unlearned in the revelation, although it found no criminal intent, could not, as had been expected, go so far as to sanction and accordingly decided to confine the prisoner as insane.

Besides the reason for maintaining a constitutional right, Latter Day Saints should also recognize the reason from the necessity of obeying God in the command to "the servant" in D. & C. 98-7, to break down the walls and throw down their tower," as explained in another part of this pamphlet.

Oh, Latter Day Saints, why so heedless! Why treat so lightly the word of the Lord concerning "the place of the temple!" D. & C. 98-13: "Let not that which I have appointed be polluted by my enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me and against my people in consequence of those things which I have decreed and are soon to befall the nations. Therefore it is my will that my people should claim, and hold claim upon that which I have appointed unto them though they should not be permitted to dwell thereon: nevertheless I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my Kingdom they shall dwell thereon, they shall build and another shall not inherit it; they shall plant vineyards and they shall eat the fruit thereof. Even so. Amen."

There is a law that Latter Day Saints know to be as valid as any constitutional law and although there are no bayonets or police back of it, there is something far more irresistible. Even should the action of destroying the property on the temple lot and threatening the stake property of those who had joined with the Hedrickites to resist, as directed of the

servant in 98-7, never aid in awakening others to duty, the writer shall at least have cleared himself of any charge of consenting to open defiance of God's commands in connection with this most important matter. To be more regardful of God's authority than of an authority in opposition to a **divine dedication** may appear insanity to some for some time, but can not always so appear even to them.

As predicted in the prophecy from Sec. 98-13, quoted above, this nation brought upon itself the scourge of civil war and let it not be thought that there is no trouble brewing even now. Saints, should not the further heedlessness of the people warn you to hasten to make the claims God has upon "the place for the temple," **more fully understood** by this people, lest **you** be found contributory to their negligence and partakers in their misery? How can there be a Zion to flee too, if there be no temple built as commanded?

HOW CAN THE STATE OF MISSOURI constitutionally keep from you the site dedicated for a temple which your worship of God calls upon you to build, without being in violation of the provision in the federal constitution for freedom of worship? To whom does God look for the informing of the people as to His will in this matter, so definitely touching the practical interests and intelligence of men? We believe that the Reorganized Church of Jesus Christ of Latter Day Saints is awakening to its full duty and that, if we who feel some sense of our responsibility awake still more, the hastening time will soon bring the desired fruition of our hopes.

As for the writer, although he has felt in duty bound to claim "the anointing" as first-born of Aaron, he has charity enough to be willing to await official recognition until the church is led to act, even if it should not occur for twenty years more. He is aware that no power that is of God is without effect and he sees good being effected right along—good for which he has been contending and shall contend. He has his own enemy within to master more completely and hence must not be too impatient with others. We seem to be so connected that no one can get very far in advance of the body in all things, although anyone may lead in some thing for which he has been given a **special gift**. May each find his particular work and persist therein, is our wish.

So much is properly expected of the Baurak Ale that the

www.LatterDayTruth.org

writer is not sorry to have more time for preparation. There is also need that the church should be more fully prepared to accept and endure the "ALL THINGS COMMON" law which a Baurak Ale must administer. Here then is an important reason why the matter herein contained should be given that publicity and that attention that is necessary to knowledge, for without these there is no means of judging a claim that is either to be received with joy or spurned with contempt. If we judge either way ignorantly we do not know but we are dishonoring God. The writer, knowing that he has much to learn himself, can fraternize on the human basis hoping eventually to be united with his brethren upon the divine grounding.

Dear friends, as in a preceding article, the writer has referred to the 3rd of Zach. as prophetic of this call that has come to him, he feels that he has reason to know that he is indeed "a brand snatched from the fire." He confesses that often he yet feels that the scorch of the flame is not far off, therefore he begs earnestly that all lovers of Zion **will not cease to pray for him** in his feeble but earnest attempt to stand before the Lord in spite of the resistance of Satan both within and without. Some have expected him to come out in opposition to the church or to try to start another faction. That is not the idea at all. He claims to be one of the most loyal sons the church has begotten. But loyalty means advance not retrogression, and when the church rests on her oars she retrogresses. For his own soul's sake, if for no other reason, he has at times had to criticise, warn and threaten, but love underlies it all. If you believe him not now you will believe him eventually, if he is true to his calling, **for thus read the prophecies.**

It seems an ungracious task to lay claim to an office. However it is not on account of the dignity attached to office that he feels bound to present his case, but knowing his calling, he feels responsibility resting upon him to see, so far as he may, that the work connected is done as directed in the law. He does not want to sit idly by and see the faith of an expectant and true people frittered away through **half way measures.**

Until he can be recognized as of the regular force he can do something as an irregular. No harm can result if the irregulars should, in some things prove to have more light

and zeal and patience than some regulars that are not accomplishing much. The time will come when the man, who because of God's planning can do the work, will be in demand. The man to whom the charge of the redemption of Zion is given has had it said of him in D. & C. 98-8, "he went straightway and did all things whatsoever his Lord commanded him and after many days all things were fulfilled." There is nothing too large to be accomplished with God's help and in and by His appointed way and means. A man devoted to the REDEMPATORY FAITH through years of sacrifice for this despised truth must be prepared for a leader therein. A body with sufficient faith and humility to follow, in temporal matters, such despised leader, must be prepared for brotherhood. To find either of these essentials will require attentive INVESTIGATION. The elderships tell us that the chief difficulty with which they have to contend is that of getting a hearing. They know they have the argument and the power of darkness can hold men only so long as they refuse attention. The writer finds it necessary, these many years, to echo back to the eldership, their oft repeated plea, "Prove all things, hold fast to that which is good."

The writer believes that it would be extremely unfortunate if the idea should prevail that the present character of the United Order of Enoch should be considered final. He believes the present work of the Order to be good so far as it goes and that it is possibly well not to try to go very far at once. The Order, as at present administered, is a charitable institution conducted under the individualistic competitive system. But in the Kingdom of God they are "joint heirs with Christ," **not charity dependants.**

There can be no hope, through the law, of success, except the administration so corresponds with the golden rule that the idea of charity will be merged in **justice**; for there are to be no poor among them and their interests shall be one; not merely in theory, but in practice. In the meantime, knowing that there is no falsity so dangerous as half truths, we must beware of the danger of settling down to a compromise of the **complete individual sacrifice** called for in the law. We are not commanded to get out hastily from the bondage of the present individualistic economic system, but we must have our faces set in that direction, otherwise our bondage will become ever more tyrannous. This is no more

necessary to the poor than to the rich, for it is a system that never allows anyone to be satisfied with a sufficiency. No one can succeed in this system, based on self interest, who does not partake of the spirit of the system. All the difference there is between a rich man and a poor man who is trying to succeed in it, is that the first is tyrannizing, while the latter is trying to do so—both perhaps unconsciously. From the nature of the case, there can be no true peace for the world by this method of life based on self-seeking. Every man an Ishmael, his hand is against every other man. Few comfortably situated people can see this fact because they **do not want to believe** their advantage harmful. Unfortunately the poor see it, perhaps too prominently, and are apt to become envious and impatient of law.

ZION can be a refuge from this unnatural strife, because there equality will rule—every man's hand will rise for, not against, his neighbor; for all work for THE COMMON STOREHOUSE. But neither the millions of Carnegie or Rockefeller nor the colonies of the Salvation Army, nor the co-operative corporations of England, do more than patch the worn garment of human selfishness. The United Order of Enoch must show a higher purpose than to **dole out charity.**

WHAT WE PROPOSE AND REQUEST

In advocacy of THE REDEMPTION OF ZION, as commanded in Doctrine & Covenants, in advocacy of THE RESTORATION OF THE TEMPLE SITE, through explaining to the people the wrong being done and through petitioning the legislature to restore to the Reorganized Church its dedicated ground, and in explanation of the claims of the writer to A DIVINE MISSION in furtherance of the above, the reader is requested to help, as he or she may feel disposed, toward sending out literature, if possible, monthly, to such addresses as may be supplied.

The writer can see that copy is supplied and furnish ten dollars per month. If friends will send in as much more in subscriptions with addresses, a small monthly periodical will be mailed and all receipts duly accounted for.

We believe that "the time to favor Zion, yea the set time is come"—will you be **a friend in need?**

PERSONALITIES

The writer was born in Northern Canada, 1851 and was educated for the ministry, his father and grandfather being ministers. Not finding the ministry attractive, he fell into dissolute ways until in 1883, he turned earnestly to the Lord, who graciously appeared unto him, appointing him a life of sacrifice as a worker for human brotherhood. Led thereby to the Reorganized Church, he was baptized at Boston, 1887.

Beginning at once to testify to the need for putting in operation the laws of Zion, which was considered premature by the branch and for persisting in the same, he was tried for insubordination, but this charge not being sustained, a verdict of heresy was returned, his protest ignored, and he was cut off in 1890. For verification, the names of the court and branch officers will be furnished on request.

He then began giving testimony in the sectarian testimony meetings, calling attention to the fact that they had changed the ordinances and the Lord's appointment of a ministry "without purse or scrip" to one subsidized. For refusing to keep silent when testimony was called for, he was brought before the court, who ruled that, when the church officers ordered him to be silent, he must do so, no matter if they should immediately call on the audience for testimony. He could not thus deny the truth and submitted to several imprisonments therefor.

He here had his first practical experience in the fact that **the constitutional right of divine worship is regarded as of no consequence when property interests interfere.** The truest worship of God demanded testimony in the interest of people who had come to these places, published as houses of God, with honest intent to hear needed truth. But the courts decided that **the rights of ownership** must not be interfered with by assertion of a **constitutional right** of freedom to obey God. They have not, however, been left without the testimony of imprisonments and several years of mission work by the writer as an independent "without purse or scrip."

The experience he gained under these adverse conditions of the fact that there is a genuine—a purely disinterested kindness and faith here and there among the people—this has sustained him.

Seeking reconciliation with his brethren, he arrived at

Lamoni, Iowa, 1897. In this he was unsuccessful and in 1898 he felt directed to Independence, Mo. The church in possession of the temple lot, speaking fair, he joined it. Later, finding it persistent in disobedience of the temporal law, he carried out the command in 98-7, being finally sent to the asylum therefor. Being discharged from the asylum in 1906, the writer not being able to ease his conscience otherwise, went to Independence and gave himself up to the authorities, asserting that he could not accept liberty at their hands while the temple lot was violated by their administration of the law and he was returned to the asylum. Again discharged in 1908, the same surrender being offered to the church and civil authorities, he was again returned. Discharged again in 1910, he visited Lamoni, Iowa, asking to be heard by the priesthood, but was refused.

The clause in the prophecy in D. & C. 98-7, referring to those who gather together against "the servant," was thus forced upon his attention and, in obedience to the command in reference thereto, but desirous of giving full opportunity for reconsideration and such defense of their interests as they most desired, he wrote to the president of the church, warning him that the church was laying itself liable to the same chastisement as that commanded against the enemies of the Lord upon the temple lot and that therefore **their** church property was in danger. The Lamoni people ordering his arrest, he was again returned to this asylum, St. Joseph, Mo.

He admits that he is committed for life to one course of action—agitation for the upbuilding of Zion at all costs. Knowing his authority, he knows that confinement can not prevent, but is testimony that is not lost. Providentially he is so situated that, with some aid he can even now publish news comforting to Zion.

When all our Israel is free, all those little differences will have passed away. In the meantime he is in the good company of the noble army who have made themselves to be classed as "fools for Christ sake." He simply defies anyone to show from the scriptures that he is in error and unless that can be done there is no way and never will be any way to put down his testimony.

You notice from the foregoing that it is not the officers of the law that are really responsible for his confinement. They have manifested a disposition of liberality both in his

different trials, confinements and discharges. Neither does he primarily blame the professed believers, for he does not take the position of judge over them. He primarily blames **the general system of practical life, THE INDIVIDUALISTIC COMPETITIVE SYSTEM** under which they have been educated. Take those men up into the Christian plane of faith and brotherhood and how different would be their reception of this testimony. Perseverance and feeding the lamp and then the sunrise!

But why contend for the personal claim? Simply because, brethren, the acceptance of it by the church is made, by the Lord's revelation, absolutely necessary to the redemption of Zion. Until the church can properly receive "the servant," it can not receive her Lord and her Lord is obliged to delay his coming.

Be not deceived, brethren, the present economic system never can be so modified as to be ZIONIC. We have earnest preaching now and earnest hearers, all endeavoring and have been endeavoring for years to bring about Zion, but Zion is still in the distance, just because, generally speaking, the purpose has been for each one to put his **first thought** on his own needs instead of first seeking to establish Zion, and leaving his individual interests in her hands. There can not be real earnestness—the people can not be brought joyously back to the "all things common" practice, except by a **RESTORATION OF FAITH**. Experience teaches them that, in a cold world, the present system is necessary to safety. They have acquired certain advantages through labor and forethought. They can not be blamed if they are unwilling to sacrifice those advantages before it can be shown them that some plan **provided by the law of God** calls for it. As this has not been done yet, we find many trying to bring about the Zionic condition by arranging to still make sure of **SELF FIRST**, intending then to reach out their heart to others. That is the most that can be done while the saints retain individual ownership. Plainly it is putting self first and no brotherhood except in name can be built upon that principle. That never can make us one except in so far as our self interest is served.

Here then is where the need for a different direction in the temporal, is evident. Here then is the need for the coming of a Baurak Ale who, by decree of God, shall have

authority to say to the saints, "Gather yourselves together." Hitherto they have felt obliged to be overruled by their necessities, the authority promised in the revelations not having arrived. (100 D. & C.) When a presiding Bishop **by right of descent**, is found, the conditions specified in the law are fulfilled and God's hand made plainly manifest. No denial of man can alter God's decree. Such a Bishop is the only officer to whom the Lord has committed **the final and complete** temporal salvation of Zion.

Will the people refuse if the elders accept? There will be a sifting of both elders and people, but good signs always follow believers. Why then do the elders tarry? Merely for lack of having prayed earnestly for and sought for God's "chosen." Inertia and human unbelief thus ever clog the mind against divine direction.

Oh, ye elders, you desire to be self-sacrificing and to lead a people thereto. May you not well trust to a sacrifice of all self-interest in Zion, when you know that collective, Zion ever protects the individual interest? Zion says to all, whether in need of subsistence or occupation, "Look to me for these."

What is Zion? Zion is the organized ability and resources of a people purely devoted to her. Thus, pure in heart, they have neither need nor temptation to put self first, for her officers are specially directed to see that the individual interest, morally, spiritually and temporally, is conserved and free to do its appointed service in the community.

With a Presiding Bishop **duly recognized** as first-born of Aaron and bearing the Baurak Ale mission, the hand of God in the redemption of Israel is made so plain to believers that, what had before seemed a mountain of difficulty, because of the lack of light, is recognized as indeed the promised highway.

"Prove all things, hold fast to that which is good."

Send to the writer for literature which will be gladly supplied as far as his ability extends. With some aid, he hopes to supply a monthly periodical. Please send in your name and address and, as soon as possible, you will be informed as to the size, frequency and price of the paper.

W. D. C. PATTYSON.

April, 1912.

Lock Box 1217,

St. Joseph, Mo.

