GOVERNMENT OF THE

CHURCH OF GOD

A Sufficient Answer to Henry Richards and the LDS Church

by

Thomas James Liddiard
Quorum of the Twelve Apostles

Church of the Firstborn of the Fulness of Times
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Due to the fact that there are currently two editions of this book, I have not numbered the pages, instead when you find a number within brackets as in this example [2] that is the page number in the original edition. When you find a number along with the letters ne in brackets as in this example [2ne] that is the page number in the next edition which Harvard Stubbs put out.
FOREWORD

I first met Henry W. Richards shortly after my baptism into the Church of the Firstborn of the Fulness of Times. He had been a lifelong acquaintance of my father and mother. He seemed very interested in the events which surrounded my leaving the LDS Church with eight other missionaries in the French Mission. He also expressed a desire to learn about the work of Joel F. LeBaron. We had several discussions.

Later, in Mexico, I received disturbing letters from my family. Henry Richards had been stating publicly he could overthrow the claims of Joel F. LeBaron and the Church of the Firstborn of the Fulness of Times. This is why I wrote him the original challenge, which I quote in part:

I'm sure, Brother Richards, you must realize the tremendous influence a man in your position has in the lives of the people and more especially with those who are not as schooled in the doctrine and history of Mormonism as are you. You most certainly have a great moral responsibility to those who rely on your judgment and knowledge. On the other hand, we feel it well within our rights to demand an opportunity to defend our position against any incorrect or misleading statements that might be used by any man to discourage interest in what we know to be the vital issues of the day. I feel especially justified in challenging you to a public disclosure of your position when members of my family and close friends of mine are being influenced directly by your works. (Ensign, Vol. 1, No. 9, p.2)

In my letter to Henry Richards, I directly challenged him to answer sixty questions.

Now, inasmuch as you accepted the assignment of leading those you might consider stray sheep back to the fold, and have gone to great lengths to study and examine the doctrines of the Church of the Firstborn of the Fulness of Times, we sincerely hope you will not now desist, but will accept our invitation to openly present your views. In the challenge previously mentioned in this letter, Joel LeBaron states, in reference to the questions on priesthood published with the challenge, "If any of my opposers can answer these questions consistently and in harmony with the four standard works of the Prophet Joseph Smith, without overthrowing their own claims as pertaining to the highest Priesthood authority, I will forever surrender my claims as to holding the Priesthood sceptre and the office Moses held."

This challenge, it will be noted, does not call for negative criticism of any doctrine but rather calls for men to step forth with their own beliefs in order that they might be compared with the testimony of the scriptures and be proved. This then, Brother Richards, is the challenge I personally put before you—to come forth with the doctrine you believe. You have no need of proving the position of the Church of the Firstborn of the Fulness of Times false; you have only to prove yours right.

Joel LeBaron continues in his challenge, "But if none among all the hosts of Mormondom can do this—and I am able to answer these questions in accordance with the four standard works and the teachings of Joseph Smith the Prophet—and do so without over throwing my claims to the highest Priesthood
office, I will expect every true man who desires to do the will of God, and who is able to understand these things, and who cares anything about the advancement of the Kingdom of God on earth, to step forth, support the work that I have been sent to do, and uphold the authority that has been conferred upon me."

I like to think Joseph Smith would never have allowed to let a similarly worded challenge presented by any of the ministers of his day go unanswered. I would like to think that no man who believes his chosen path to be that of salvation and who has any love for his fellow men could allow such a challenge to go unheeded. (Ensign, Vol. I no.9, p.2)

Joel F. LeBaron had presented these sixty questions concerning the priesthood its powers and succession, at the inception of the Church of the Firstborn of the Fulness of Times. He issued them as a standing challenge to the Mormon people.

All those who had previously written articles professing to overthrow the doctrines and program of Joel F. LeBaron and the Church of the Firstborn of the Fulness of Times, including Lyle O. Wright and Bruce R. McConkie, had evaded this challenge. Instead of discussing the real issues, these authors had resorted to defaming character, clouding issues and misrepresenting doctrines set forth by Joel F. LeBaron. They seemed unwilling to allow the Mormon people to have a clear and undistorted view of the origin and teachings of the Church of the Firstborn of the Fulness of Times. They appeared even less willing to face openly and fairly the challenge that Joel F. LeBaron had placed before the Mormon people.

Henry Richards did write an answer to my open letter, but I was disappointed to find the Sixty Questions were again ignored. His treatise, Answer to an Open Letter, was given only limited circulation. We reprinted Mr. Richards' letter in its entirety in the December 1962 issue of our monthly publication, the Ensign, and gave it wider distribution. We felt the Mormon people should have an opportunity to examine both sides of the controversy. Although Henry Richards, like his predecessors, did not answer the challenge of the Sixty Questions, as I had called upon him to do, his letter did create considerable public interest in the controversy and presented us the opportunity to teach the true doctrine of the Holy Priesthood to the Mormon people generally. The next issue of the Ensign (January 1963) contained my reply to Mr. Richards entitled Priesthood and Presidency.

In 1965, Henry Richards published A REPLY TO "The Church of the Firstborn of the Fulness of Times." Verlan M. LeBaron, President of the Quorum of Twelve Apostles of the Church of the Firstborn of the Fulness of Times, described this second book as follows:

This new book by Mr. Richards has been widely circulated and advertised as a complete and final answer to our Church. However, those who have read Priesthood and Presidency, which Mr. Richards' latest book was allegedly replying to, can readily see that it is in reality and no reply at all. There is little that is new and different in the second book. Rather totally ignored are both Elder Silver's answers to the initial offering of his supposed evidences—these same "evidences" being again presented as if indisputable. Also ignored are the numerous questions and challenges that were presented to Mr. Richards.

Although Henry Richards' latest book hardly merits a further reply, its wide circulation and our desire
to present further information on issues brought up by him together with a desire to give all honest and fair minded truth seekers a full opportunity to learn the truth, has prompted the preparation of a comprehensive point by point analysis of, and rebuttal to his latest book. We invite all who are truly interested in their own salvation and freedom of choice, to write for a copy of this treatise, *A Sufficient Answer to Henry Richards and the L.D.S. Church*, so as to be able to study both sides of the issues. (The Restoration of all Things, p.9)

Since Mr. Richards evaded the challenges and questions in my two publications directed to him, I considered any further attempt to engage him in a fair, open and reasonable debate, futile. However, I would like to make it plain that I am ready to continue the dialogue at any time Mr. Richards wishes to face squarely and honestly the challenges already set before him.

This present book by Thomas J. Liddiard of the Quorum of the Twelve Apostles of the Church of the Firstborn of the Fulness of Times, is directed to those who are seriously searching after truth. It is not to be considered a further exchange with Mr. Richards, but was written in response to the numerous requests for an organized discussion of Mr. Richards' latest book, *A REPLY TO "The Church of the Firstborn of the Fulness of Times,"* and to satisfy the growing demand for more literature setting forth the doctrine and principles taught by the Prophet Joel F. LeBaron.

I urge the reader as he studies the following book to consider carefully these words.

The Latter-day Saints as a whole, no doubt feel that we are terrible in finding fault with their church. We would like them to understand that our only concern is to give them an understanding of the truth so that they may know how to escape the destructions soon to sweep this land. Our literature is written and distributed in the spirit of love and we urge all true saints to give us credit for being sincere, and not get reactionary even if they feel we are wrong. We urge all who claim to have a saint's spirit to comply with the admonition of Paul to search all things and hold fast to that which is good. This requires a calm, serious and open-minded investigation. (Verlan M. LeBaron, The Restoration of All Things, pp.11-12)

Stephen M. Silver
Quorum of the Twelve Apostles
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I was serving as president of the Liege District of the LDS French Mission when, on September 10, 1958, nine missionaries were excommunicated. This momentous event involved some of the finest missionaries. William P. Tucker was the second counselor in the mission presidency. Stephen M. Silver was president of the Nice District; J. Bruce Wakeham was president of the Strasbourg District; Daniel B. Jordan was president of the Bordeaux District; Niel Poulsen and Lofoten Harvey were both Branch Presidents and Sisters Marilyn Lamborn, Juna Abbott and Eunice (Nancy) Fulk were among the leading lady missionaries.

Henry D. Moyle, Hugh B. Brown, Thorpe B. Issacson, Joseph Fielding Smith, Richard L. Evans, Howard W. Hunter, and other general authorities, personally conducted interrogations of all the missionaries in the French Mission. We were all suspect. I was questioned by Gordon B. Hinckley. Presidents Moyle and Brown and Bishop Isaacson (now a counselor in the First Presidency) conducted the subsequent excommunication proceedings. They obviously understood the impact that the withdrawal from the church of such highly respected missionaries would have on the French Mission.

The announcement of these communications to the conference of the entire Mission precipitated one of the most dramatic displays of grief and sorrow I have ever witnessed. Why had these enthusiastic, hard working missionaries chosen to leave the LDS Church? This question haunted us. All kinds of rumors and stories circulated through the mission field. Many of the stories had their origin in the prevalent belief that all who leave the church must have fallen into gross immorality and thus become the Devil's prey. The possibility that the church was in error seemed incomprehensible.

The French Mission Diary (official directive of the mission presidency to the missionaries) dispelled the immorality question:

As a result of the excommunication of nine French missionaries in London, numerous stories apparently are circulating throughout the mission field. Some of them are grossly in error and could cause great harm among our members. It should therefore be considered as policy, that wherever it is evident that a member has heard stories of this problem, the actual events should be explained so that there will be no repetition of these accusations and happenings. It should be stressed that there was absolutely no evidence of immorality among these missionaries. The same policy should be followed with your parents and with your friends who write with warped versions of these happenings. We must, however, adhere to the council of elders Brown and Isaacson; that this not be broadcast to the world but confined to those who are directly involved. (French Mission Diary, Number Sixty-three, October 15, 1958.)

This statement of the mission presidency should have ended these libelous stories, but they have continued to increase to this day in both number and magnitude.
I had known from the beginning that these stories were false. It was not as though these missionaries had been apprehended in wickedness and cast out of the church. On the contrary, the general authorities expended great effort trying to convince them to remain in the church. One of the missionaries who went home was from my district. My attempts to persuade this missionary to remain in the field gave me first-hand knowledge of the major issue. These missionaries simply felt they could not uphold the LDS leaders in changing the organization and doctrines revealed by God in the four standard works.

Naturally they wrote back to their friends in the mission field to explain their position. Such fear took hold of the leaders that they ordered members and missionaries alike to turn over to the mission presidency all correspondence received from the excommunicated missionaries. We were advised not to read religious books other than the four standard works—including current LDS publications. I could not help wondering what our leaders were afraid of. I thought it strange indeed that they would place the same kind of restrictions on our free agency that we were denouncing in our Catholic opposition.

In April of the following year (1959), I finished my mission and received an honorable release. Upon arriving home, I was confronted with a barrage of questions about the excommunication of the French Missionaries.

A very prevalent story was that these missionaries, after their excommunication, started the Church of the Firstborn of the Fulness of Times. This story continues to persist to the date of this writing. Joel F. LeBaron who has never been to France, organized the Church of the Firstborn of the Fulness of Times over two years before these missionaries were excommunicated. This is made clear in the many books written against the Church of the Firstborn of the Fulness of Times, including the writings of Henry Richards.

I also heard countless rumors concerning the immorality of these missionaries while serving in the LDS French Mission. As I have already mentioned, I knew these to be false. Sometimes I was accused directly or indirectly, of being personally sympathetic with their doctrines—simply because I was a returned French missionary of that same period.

Naturally, due to the many questions put to me concerning the Church of the Firstborn of the Fulness of Times, I tried to inform myself on the subject as completely as possible. I obtained publications concerning their doctrine or history written by both their advocates and their opponents.

One of the first publications attacking them that came to my attention was a term paper written by Lyle O. Wright, a student at Brigham Young University. The paper was written for Church History 533 under the title of Church of the Firstborn of the Fulness of Times, Church of the Firstborn and Related Groups. It was dated October 21, 1959, about five months after my return from the mission field and proved to be more of a collection of statements by various individuals degrading the LeBaron family than a doctrinal exposition. In fact, in the introduction, the author states the following:
The writer has not, therefore, made any efforts toward an analysis or criticism of their doctrines—such work will be left for future studies. (Church of the Firstborn of the Fulness of Times, Church of the Firstborn and Related Groups, p.1)

However, the forty-seven page paper did not lack an effort to criticize the character of the LeBarons. The majority of references used were from open and avowed opponents of the leaders of the Church of the Firstborn of the Fulness of Times.

This type of writing made me very curious to meet the "strange" LeBaron family whose doctrine thus far had not been challenged. My opportunity came sooner than I expected. On the night of May 21, 1961, Joel F. LeBaron and his brother Ervil M. LeBaron visited our Sunday evening study group. I was quite surprised to find that they were not the raving fools I had been led to expect, but very polite, unassuming gentlemen. Suspicions were aroused within me, but not of the LeBarons.

Stories defaming the character of the LeBaron family and their supporters may have been sufficient to prevent the majority of the LDS people from investigating the Church of the Firstborn of the Fulness of Times, but it was not stopping many independent thinkers and students of the scriptures from doing so. It was apparent to me that there was only one way to prevent the Church of the Firstborn of the Fulness of Times from making ever-increasing inroads into the LDS Church. A fair, open, direct and dignified answer to the doctrinal challenges of Joel F. LeBaron needed to be written and published by our general authorities.

I had no doubt at that time that such a book could be written. After all, the LDS Church had always been able to meet directly and fairly the doctrines of all other churches, exposing their false claims with the scriptures.

Shortly after meeting Joel F. LeBaron and his brother Ervil, I learned that Bruce R. McConkie, of the First Council of the Seventy, of the LDS Church, had written an article about the Church of the Firstborn of the Fulness of Times. Knowing that Elder McConkie was considered by many to be a knowledgeable scriptorian and scholar I was anxious to get a copy. The title of the article was: "Cultism as Practiced by the So-called Church of the Firstborn of the Fulness of Times". I was very disappointed with the text of the article. I could not see that it contained any substantial arguments against the doctrine of the Church of the Firstborn of the Fulness of Times. The challenge of Joel F. LeBaron remained unanswered.

William P. Tucker's treatise, In Reply to Bruce R. McConkie, was published shortly thereafter in the ENSIGN, the monthly periodical of the Church of the Firstborn of the Fulness of Times. William Tucker concluded his reply to Elder McConkie with a challenge to a public debate over the issues involving the two churches. I had hoped for a further clarification and development of arguments from Bruce R. McConkie. He has not, however, presented a rebuttal of any sort, nor did he ever accept William Tucker's challenge to a public debate.

Footnote See p. 437 D.P.J.L. Cottage Meeting
The next major attempt from the LDS Church at overthrowing the doctrinal position of the Church of the Firstborn of the Fulness of Times came from a counselor in the Winder Stake Presidency, Henry W. Richards. When his Answer to An Open Letter appeared in 1962, I thought that someone might have at last met the challenge of the Church of the Firstborn of the Fulness of Times, honestly and fairly. However, I found that this treatise merely seemed to confuse the reader as to what the actual doctrine of either the Church of the Firstborn of the Fulness of times or the LDS Church was, on several points. It most assuredly did not answer Stephen M. Silver's challenge. This book merely created the illusion that in doctrinal matters as weighty as the LeBarons wished to discuss, they were only confusing themselves and those about them, while Mr. Richards, himself, acting for the LDS Church, would expose them and clarify everything. Little was actually clarified. The main issues were again dodged and the challenge of Joel F. LeBaron remained unanswered. I began to wonder if the LDS Church was really able to refute the doctrine of Joel F. LeBaron.

Nevertheless, Mr. Richards published his second book, A REPLY TO "The Church of the Firstborn of the Fulness of Times". This book was printed by the Deseret News Press. It has been distributed to stake, ward and mission officers throughout the church by the general authorities. It has been recommended to church members by their leaders and has had a wide sale in LDS book stores. I am forced to conclude that it not only represents the official position of the LDS Church in relation to the Church of the Firstborn of the Fulness of Times, but it contains the very best arguments they have.

The appearance of Henry Richards' second book motivated me to a more intense and detailed investigation of the respective doctrines of the two churches. That investigation provided the basic research for this present book.

I have arranged the subject matter to follow Mr. Richards' book, chapter by chapter, point by point. Although this approach required me to adopt a somewhat repetitious and cumbersome construction of text, I felt this would facilitate the careful comparison of the respective doctrines of the two churches. The Lord has directed us to reason together.

And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand;

Let us reason even as a man reasoneth one with another face to face.

Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand. (DC 50:10-12)

The testimony of the Holy Ghost is always consistent with reason and scripture. A professed testimony, which contradicts either of these two, is a house built on the sand. A religion, which cannot stand cross-examination and investigation, is worthless. Men who hide behind "blind faith" and "spiritual testimonies" and reject reason and scripture, are, although they may not realize it, admitting that reason and scripture are not on their side. The Lord exposes false religionists by giving His true servants the knowledge to confound them regardless of their
strong reasoning. It is the stronger reasoning of the Lord's true servants inspired and upheld by the testimony of the Holy Spirit and scripture, that confound false teachers, forcing them to retreat from discussion and hide behind their "testimonies." One cannot afford to place his trust in leaders who avoid the challenges of doctrinal opponents.

Wherefore, confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord.

Verily, thus saith the Lord unto you—there is no weapon that is formed against you shall prosper;

And if any man lift his voice against you he shall be confounded in mine own due time. (DC 71:7-10)

Thomas James Liddiard
Quorum of the Twelve Apostles
terrestrial, commercial, and industrial environments. It is the result of continuous improvement and empirical testing of the performance of the Holle system and equipment. The Holle system is designed to provide efficient and effective results in various applications. The Holle system is known for its ability to handle complex tasks and has been successfully implemented in multiple industries. It has been tested and proven to be reliable and efficient in various scenarios.

Walter, your commitment and dedication to your work have not gone unnoticed. Your contributions have been invaluable to the project. Thank you for your hard work and dedication.

Very few things in life are as certain as your ability to turn your dreams into reality. You have shown great potential and have the ability to excel in any field you choose. Keep striving for excellence and never settle for anything less than your best.

And in the years ahead, the voice that you have shared will continue to resonate and echo (DC)

Teresa James Johnson
Chairman of the Triune Vision

(C)
CHAPTER 1

ORGANIZATION OF THE CHURCH OF THE FIRSTBORN OF THE
FULNESS OF TIMES

Joel F. LeBaron organized the Church of the Firstborn of the Fulness of Times on April 3, 1956, agreeable to a corporate charter he had obtained the previous September, and by divine authority he received through his father, Alma Dayer LeBaron. This authority is called the Right of the Firstborn, or the Priesthood after the Order of the Son of God. By virtue of this authority, and by command of the Lord, he is reorganizing the true saints of God at the present time. It is only through this authority, which he holds, that the righteous of this present generation can receive their eternal blessings, and that the Kingdom of God will be securely established throughout the world. This kingdom will eventually build the city of New Jerusalem and those faithful who are there will receive the Savior in their midst and will dwell with Him.

The Church of the Firstborn is not peculiar to Joel F. LeBaron. It is the first church that was ever established on the earth. In the beginning, God our Father organized it on the earth just as His Father had organized it on the earth where He dwelt. The Prophet Joseph Smith organized this same order in Kirtland, Ohio.

President Heber C. Kimball said:

Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever. (JD 5:129)

This kingdom stands forever. It has never been taken from the earth from the days of Adam to the present time.

The Prophet Joseph Smith declared:

Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; (TPJS p.271)
In this statement is revealed the nature of the Church of the Firstborn. This kingdom is concentrated and centered in one man. Without that righteous man who holds the keys of the priesthood and receives the revelations of Jesus Christ, there is no kingdom of God.

Joseph Smith, the Prophet, explained:

Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the[2ne]oracles of God are not, there the kingdom of God is not. (TPJS p. 272)

In the eternal worlds, the Lord Jesus Christ is that one righteous man in whom the kingdom of God is centered and concentrated. His office and authority as the Firstborn constitute the Church of the Firstborn. All who become the children of God come under His office and authority and, therefore, are members of the church of the Firstborn. That kingdom exists and endures eternally in the person of the Lord Jesus Christ with or without other members.

And now, verily I say unto you, I was in the beginning with the father, and am the Firstborn;

And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. (DC 93:21-22)

When the church of the Firstborn was organized upon the earth in the beginning by God our Father, as the above quoted words of Heber C. Kimball describe, it was "just as His Father organized the church on the earth where He dwelt". The pattern of the organization of God's church and kingdom has been the same in heaven and earth from generation to generation from world to world, and from eternity to eternity.

The Prophet Joseph Smith stated:

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. (TPJS p. 325)

[3] He also taught that the order "has been, and ever will be, the same," and will continue to be so through the millennium and throughout eternity.

The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever. (TPJS p. 91)

When the church of the Firstborn was first established on the earth in the beginning, it was done by having the keys of the priesthood and the revelations of God placed on a righteous man. This man was Adam. The kingdom of God on earth was concentrated and centered in Adam in the beginning.
The Prophet Joseph Smith taught:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. (TPJS p.157)

As revealed in the above given quotations, this kingdom continued on the earth from the days of Adam to the present time. Therefore, it is clear that the keys of authority and power continued from the days of Adam to the present time.

The Prophet Joseph Smith stated:

There has been a chain of authority and power from Adam down to the present time. (TPJS p.191)

The righteous men who held the fullness of the keys of the priesthood and who received the revelations of the mind and will of God each in his turn had concentrated in him the keys of the church and kingdom of God on earth, just as the office and authority of the Firstborn, or Christ, constituted the church and kingdom of God in heaven. On the earth, they officiated in the stead of the Firstborn. When Moses was preparing for his ministry in this office, the Lord declared to him:

And he, (Aaron) shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. (Exodus 4:16)

This office or authority which represents or acts in the stead of the Lord on the earth is called the Right of the Firstborn. It is the right or authority to act in his stead. Abraham, the Father of the Faithful, received the right of the firstborn through the chain of authority and power which descended from Father Adam to himself.

[4] 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 firstborn, on the first man, who is Adam, our first father, through the fathers unto me. (Abraham 1:3)

The Right of the Firstborn, which constitutes the church of the Firstborn, continued to the Prophet Joseph Smith. He, like Moses, stood as God to the people, or in other words, in the stead of the Firstborn.

At the April conference of 1844, the Prophet Joseph Smith proclaimed:

God made Aaron to be the mouthpiece for the children of Israel, and He will make me be god to you in His stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. (TPJS p.363)
This is the authority and power which constitutes the kingdom of God. The church of the Firstborn was concentrated and centered in the Prophet Joseph Smith. This was never fully clarified to the people or even to many of the leaders. President Brigham Young explained as much as the Lord would allow.

If you find out who Joseph was, you will know as much about God as you need to at present; for If He said, "I am a God to this people," He did not say that He was the only wise God. Jesus was a God to the people when He was upon earth, was so before He came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam. (JD 4:271)

A few of the brethren had been instructed in "the ancient order of things". They understood the highest order of the priesthood even the "order pertaining to the ancient of Days", or Adam, which constitutes the kingdom of God which shall stand forever, or in other words, the church of the Firstborn.

In May of 1842, the Prophet Joseph Smith recorded:

Wednesday, 4.--I spent the day in the upper part of the store, that is in my private office * * * in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. (TPJS p.237)

After the martyrdom, the successor to the Prophet Joseph Smith in the Right of the Firstborn was not revealed to the public. The Church[5]of the Firstborn continued and was centered in the person of Benjamin F. Johnson. It existed in the Salt Lake Valley, as the above quoted words of Heber C. Kimball testify. It was to stand forever, or in other words, that right would continue. It would be the Kingdom of God which would come into power in the winding up scene. The following verse reveals that the 144,000 will bring their converts to the church of the Firstborn.

Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel--twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn. (DC 77:11)
When Joel F. LeBaron, who currently holds the right of the Firstborn, was called by the Lord Jesus Christ to step forth and organize the people, it was in fulfillment of the prayer uttered by Christians for over nineteen Centuries:

Thy Kingdom come. Thy will be done in earth, as it is in heaven. (Matthew 6:10)

It is, at the present time, the Lord's turn to cry unto His children to bring about His kingdom through righteousness and obedience to the laws and commandments which He has revealed and call them to submit to the Priesthood office which has been so preciously guarded since before the foundations of the earth. This then, is the mission of Joel F. LeBaron, as he stands forth as the man holding this Priesthood, the right of the Firstborn; to organize the righteous children of the Lord, and direct them in this important work.

The Lord has, since the first vision of the Prophet Joseph Smith sought earnestly for a people who would love Him and His commandments more than they loved the world. Time and time again the Lord has called to the Mormon People to sustain His will and commandments by their actions. He desired that they be organized according to His laws.

In May of 1831 the Lord declared concerning them:

For it must needs be that they be organized according to my laws; if otherwise, they will be cut off. (DC 51:2)

Because of their refusal to heed this warning it was necessary for the Lord to speak out again, calling the sins of the church as a whole to their attention.

Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off. (DC 63:63)

[6] The people as a whole continued to treat lightly the things they had received from God, and as a consequence, the whole church fell under condemnation.

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 have brought the whole church under condemnation.

And this condemnation resteth upon the children of Zion, even all. (DC 84:54-56)

Although the Lord placed the whole church under condemnation at that time, He did not yet cut them off. He continued to strive with them and urged them to repent. Many times blessings of an eternal nature were promised if they would but hearken, while warnings were repeated explaining the consequences of continued unwillingness to obey.
Because the people would not unite themselves according to the pattern as it was revealed by the Lord, their enemies continued to prevail against them and eventually murdered their beloved Prophet and drove them from the boundaries of the United States of America. (See DC 103:5-10; 105:1-5; 124:45-48; 136:34-42)

In spite of merciless persecutions from their enemies and constant reminders from the Lord that they must truly unite themselves according to the plan He had revealed, they continued in their unwillingness to obey.

In 1876 Brigham Young prophesied that the Saints would "leave the faith of the Holy Gospel," if they did not carry out the economic laws as they had been revealed.

You Elders of Israel, do you not see the necessity of an advance? Do you not see that we have traveled just as far as we can, without adopting the revelation the Lord gave at Independence, Jackson County, namely, that "the property of the Saints should be laid at the feet of the Bishops, etc., and unless this was done a curse would befall them?" They refused to do it, and the consequence was, they were driven from their homes. Unless we obey these first revelations, the people will decline in their faith, and they will leave the faith of the holy Gospel. (JD 18:216)

This and other warnings, of Brigham Young and other prophets since the body of the Saints was driven into the West, have gone unheeded. As a result, the people as a whole, or the church, left the faith of the holy Gospel. The people sustained leaders who were willing to sacrifice basic principles of the everlasting Gospel in order to end persecutions and gain the friendship of the world. Those who were called to be a chosen people have not prevailed over their enemies, they have joined hands with them.

Nevertheless, there are Latter-day Saints today who are willing[7] and eager to live the laws of God if the way were opened for them to do so. Many of them have petitioned the Lord for guidance and the opportunity to rise above the spiritual mediocrity of this generation. They desire the greatest blessings which God has in store for His faithful children and realize that those blessings can be obtained only by obedience to the laws upon which they are predicated. Hence, they look upon the lack of opportunity to live these great laws as a form of bondage.

The Lord has answered their prayers. He has prepared the way whereby they might step forth and live the fulness of the gospel. In a revelation given through the Prophet Joel F. LeBaron to Rulon C. Allred on the morning of the 1st day of October 1955, the Lord declared:

Thus saith the Lord unto my servant Rulon C. Allred: I have called my servant Joel F. LeBaron out of the land of Mexico, even as I called my servant Moses that through him I might deliver my people from bondage, for the prayers of my saints have ascended unto my ears and I have heard them and in this manner do I answer them, even through him whom I have appointed unto this power to hold the fulness of the Melchizedek Priesthood even as it was held by my servants Melchizedek and Moses, to be my mouthpiece to my people even as my servants of old who were ordained unto this power. (Ensign Vol. 4, No. 9, p.7)
The Lord tells us in this revelation that Joel F. LeBaron was appointed and ordained to the fulness of the Melchizedek Priesthood as were Melchizedek and Moses. The scriptures tell us that Moses was ordained under the hand of his father-in-law, Jethro.

And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro; (DC 84:6)

[6ne] Melchizedek was also ordained under the hand of his predecessor.

Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; (DC 84:14)

This authority which stands at the head of the church and kingdom of God on earth descends in regular succession. Each man who holds this authority and power appoints and Ordains his immediate successor. The Prophet Joseph Smith stated:

How have we come at the Priesthood in the last days? It came down, down, in regular succession. (TPJS p.158)

The self-perpetuating nature of this priesthood has created a chain of authority and power from Adam down to the present time. The Prophet Joseph Smith stated:

There has been a chain of authority and power from Adam down to the present time. (TPJS p. 191)

[8] The Prophet Joel F. LeBaron, the contemporary link in this chain of priesthood authority, received his ordination under the hand of his father, Alma Dayer LeBaron, in 1951. In his book, Priesthood Expounded, Ervil M. LeBaron, a witness to this ordination, relates:

Shortly before the death of Alma Dayer LeBaron Sr., he sent for his son Joel F. LeBaron who was at that time working in the mountains in the region of the old Babicora Hacienda. After a very pleasant and heart-warming visit, as Joel was about to depart, his father called him to his bedside and gave him a very strict and solemn charge. He there put all of his earthly affairs in Joel's hands and put him under a covenant and promise to carry on the work he had commenced, and to build on the foundation that he had laid, and said unto him:

"When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and even as the mantle of my grandfather fell upon me; and you will have to round up your shoulders and bear it, because there is no one else qualified. I have tired to qualify your older brothers, but have only met with rebellion and opposition."

After having said these things, together with many other things, he laid his hands upon Joel's head and blessed him and appointed him to hold after he was gone, everything which he had received from Benjamin F. Johnson. He told Joel that great things would be required at his hands, and said that the Lord would uphold him and strengthen him and
give him wisdom to solve the many problems that would come before him in carrying out his life's work. He also gave him the promise at that time that he would not fail.

After this he called in our mother to be a witness of that which he had done. I Ervil M. LeBaron, was present and witnessed all of these proceedings. This happened on or about the first day of February 1951, at our father's home near Galeana, in the state of Chihuahua, Mexico. Our father passed from this mortal existence on the 19th day of the same month, and from that day forth Joel F. LeBaron has held the sceptre in Israel. (Priesthood Expounded p.55; Sec. 19:37-40)

Alma Dayer LeBaron received this authority under the hands of his maternal grandfather, Benjamin F. Johnson. This took place in 1905, shortly before the death of Benjamin F. Johnson. Alma Dayer LeBaron was 19 years of age and Benjamin F. Johnson was 87.

Two years previous to this ordination, at 85 years of age, Benjamin F. Johnson at the request of President Joseph F. Smith had written his now famous letter to George F. Gibbs, the L.D.S. Church historian. In it, he mentioned a testimony which he was to bear when hoary with age—a testimony upon which depended the redemption of the Lamanite peoples in Mexico, and Central and South America and the establishing of the kingdom of God. The following is from that letter.

[7ne] He (Joseph Smith) taught us that the saints would fill the great West, and through Mexico, and Central and South America we would do a great work for the redemption of the remnant of Jacob. And he taught us relating to the Kingdom of God, as it would become organized upon the earth through "all nations learning war no more", and all adopting the God-given constitution of the United States as a Palladium of Liberty and Equal Rights.

But this, of itself, would require a long chapter, which must wait until the fulfillment of a prediction by the Prophet, relating to a testimony that I should bear, after I had become hoary with age, of things which he that day taught to the circle of friends then around him, of whom I am the only one living. (Ensign, Vol. 1. no.10-11, p.9)

At 85 years of age, Benjamin F. Johnson had not yet born that testimony upon which waited the "long chapter" required to reveal the great events of the winding up scene. It is obvious that he yet intended to bear this testimony in fulfillment of the prediction made by the Prophet Joseph Smith. Two years later, he fulfilled that prediction and bore his momentous testimony to his young grandson, Alma Dayer LeBaron. Ervil M. LeBaron describes this occasion in the following words:

Shortly before the death of Benjamin F. Johnson, he called his grandson, Alma Dayer LeBaron Sr., who was also a grandson of the Prophet Joseph Smith by adoption and sealing, to his bedside. He gave him many instructions and said to him: "When I die, my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, when he ascended to heaven in a chariot of fire."
He told his grandson Dayer to stay on the front ranks of the Saints in their march to the South and to never go back over the old trail, but to raise his family in Mexico. He gave him a charge to use his influence to get all true Saints who would hearken, and especially his own posterity, to move to Mexico and stay there; for, said he, "The time is near at hand when the judgments of God will rest heavily upon the people of the United states; plagues will be poured out to the overflowing upon the whole land and the entire nation will be swept with the besom of destruction."

He also said:

"The next great work pertaining to the building up of the kingdom of God in the last days will transpire in the South, and the Lord has a great and important work for you and your sons in that land." (Priesthood Expounded p.54-55; Sec. 19:24-29)

He then laid his hands upon his young grandson's head and blessed him and appointed him to hold after he was gone everything which he had received from the Prophet Joseph Smith.

The Lord had revealed to the Prophet Joseph Smith that the highest authority in the priesthood, which he held, was to be placed upon the man who stood at the head of his posterity after him.

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. (DC 124:57-58)

Joseph Smith III claimed to be his father's successor in the highest priesthood authority. He claimed that his father had given several indications to this effect, but when questioned under oath in the Temple Lot Suit, he admitted:

"No, sir, I did not state that I was ordained by my father; I did not make the statement. I was not ordained by my father as his successor--according to my understanding of the word ordain, I was not."[10]—Plaintiff's Abstract, page 79 par. 162. (Succession in the Presidency of the Church by Joseph Fielding Smith, p. 56)

Upon whom then, was the Prophet Joseph to place the blessing and anointing which constituted him the chief prophet in Israel? The Lord had promised that it would be placed[8me] upon the head of his posterity after him. It was by command of the Lord that the Prophet Joseph Smith adopted and had sealed to himself as a son, young Benjamin F. Johnson, set him at the head of his posterity, and ordained him to be his successor in the highest office in the priesthood. Thus we see that God always fulfills His promises to His faithful servants.

Who am I, saith the Lord, that have promised and have not fulfilled? (DC 58:31)
With these things in mind, let us look at the issues raised by Henry Richards. He first brings up two points in an attempt to refute the eternal order of succession in priesthood authority through which Joel F. LeBaron received this highest office. The first is a passage from the Doctrine and Covenants which was quoted as follows:

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (DC 42:11)

This instruction was given to some elders gathered at Kirtland Ohio, who had just been called to go forth two by two to preach the gospel and baptize as many as would listen, thus building up the church. This is very plain in the verses preceding the one quoted above. It is certainly true that before a missionary should venture forth into the world representing the church, he should be properly ordained by those holding authority and the church should be made aware of this fact. Nothing is said in the verse quoted above, however, about how the heads of the church, themselves, who hold the theocratic powers of priesthood, are to be ordained.

The following words of Brigham Young were recorded in the History of the Church by the Prophet Joseph Smith:

The first principle of our cause and work is to understand that there is a prophet in the church and that he is at the head of the church of Jesus Christ on earth.

Who called Joseph Smith to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a prophet, he would have been accountable to the people; but inasmuch as he was called by God, and the people, he is accountable to God only and the angel who committed the gospel to him, and not to any man on earth. (History of the Church Vol.5:521)

[11] These words make it clear that "the head of the Church of Jesus Christ on earth" is not called by the people, nor appointed by the people nor accountable to the people. This chief prophet is accountable only to God and to his predecessor who commits the dispensation of the Gospel to him.

It should be clear that a man may be God's "Prophet, Seer and Revelator", "the head of the church of Jesus Christ on earth" and not be president of the Church. These are two different and distinct authorities. The office of church president which is subject to the voice of the congregation is a lesser authority than the office of Prophet which is the head of the church of Jesus Christ on earth and which is accountable only to his predecessors in the Priesthood and to God.

The Prophet Joseph Smith held both offices. As president of the Church he was subject to the people, but as the Prophet of God, "the head of the Church of Jesus Christ on earth", he was independent of their voice. President Brigham Young explained:
Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood, independent of their voice. (Journal of Discourses 1:133)

Many of the brethren in the early days were apparently unaware of any office higher in authority than the Presidency of the Church, especially if it had been received by an ordination which was not "known to the church." William Marks in making his defense of Sidney Rigdon's claim to the guardianship of the church, argued that there was no office which could equal Sidney Rigdon's former position in the 1st Presidency, since he was unaware of any ordinations to this effect. Brigham Young replied:

Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word. (Times and Seasons Vol.5:666)

Heber C. Kimball was also aware of ordinations which the people knew nothing about. After the martyrdom, he made it plain that the Prophet Joseph Smith's successor as "head of the Church of Jesus Christ on earth" would not be made public. The ordination was not "made known to the church" for very specific reasons. It was feared that the enemy would try to kill the Prophet's successor as they had killed the Prophet. Heber C. Kimball stated:

Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's, (sic) are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the sheperds (sic) of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren, who have got authority but we dont (sic) want to mention their names, for the enemy will try to kill them. (Times and Seasons Vol. 5:664)

Another reason for the Lord hiding these ordinations should be evident from the repeated failures of the Mormon people to keep the law of God. They were not worthy of having the highest priesthood authority openly stand at their head. The Prophet Joseph Smith was taken from them because they were not worthy of him. President Brigham Young lamented:

You did not know who you had among you. Joseph so loved this people that he gave his life for them; Hyrum loved his brother and this people unto death. Joseph and Hyrum have given their lives for the church but very few knew Joseph's character; he loved you
unto death—you did not know it until after his death: he has now sealed his testimony with his blood.

If the Twelve had been here we would not have seen him given up; He should not have been given up. He was in your midst, but you did not know him; He has been taken away, for the people are not worthy of him...Joseph has finished his work, and all the devils in hell and all the mobbers on earth could not take his life until he had accomplished his work. God said, I will put a veil over his eyes and lead him up to the slaughter like a sheep to be killed, for the people are not worthy of him, though God loves this people. (Historical Record, p. 796)

If the Saints were not worthy of his successor in the highest prophetic office. History has shown that they persisted in their course of disobedience after the martyrdom. They were left under their leadership of lesser authorities. A somewhat similar situation occurred in the days of Moses. The children of Israel hardened[10ne]their hearts and could not endure the presence of the Lord. They were no longer worthy of Moses and the Holy Priesthood which he held. Therefore the Lord took Moses and the Holy Priesthood out of their midst and left the children of Israel under the guidance of lesser authorities.

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also; (DC 84:24:25)

Since it is true that all lesser authorities must be known to the church, it should be obvious that Heber C. Kimball as quoted above had reference to the two Grand Heads of Priesthood, themselves, whose ordinations are not subject to the voice of the congregation. Nevertheless[13]Henry Richards uses DC 42:11 in an attempt to discredit Benjamin F. Johnson and Alma Dayer LeBaron as the heads of the church. Henry Richards states:

In 1951, Alma Dayer LeBaron had not been "regularly ordained" and it was not "known to the church" that he had authority. (A Reply to "The Church of the Firstborn of the Fulness of Times," p.1)

On the first premise, Henry Richards is very much mistaken. Alma Dayer LeBaron was "regularly ordained: as related above. He received the office of First Grand Head of Priesthood from the last man who held it, in keeping with the order of heaven precisely as the scriptures teach.
On the second premise, the office of First Grand Head of Priesthood can be perpetuated independent of the knowledge and vote of the church, as was the case with Moses, Christ and Joseph Smith. A detailed examination of these two subjects is found later in the text of Chapter Two.

Benjamin F. Johnson and Alma Dayer LeBaron had been instructed to keep that office hidden from the world in general, and to perpetuate it as instructed by revelation. This instruction from on high, they followed precisely. When either of these men labored in a lesser capacity in the church, or baptized persons into the church, they did it through an office they exercised openly. As an example of this, Benjamin F. Johnson accepted a mission call on October 10, 1852, to go to the Sandwich Islands. At this time he went forth as a missionary, preaching the Gospel, and building up the kingdom by baptizing those who would believe his words. This he did after being set apart for this mission by President J.M. Grant, in accordance with DC 42:11. The purpose of his mission he explained as follows.

Our mission was to carry to the world the revelation on plural marriage, to advocate and defend it. We were told to go without purse or scrip, and on arrival in California to sell our teams and send the money home. (My Life's Review, p. 141)

The whole manner in which he was called on his mission, his instructions concerning his missionary work, and the manner in which he went on his mission, were in strict accordance with the word of God in the Doctrine and Covenants. The same is true of the highest office in the priesthood, which he had received and perpetuated. There is no conflict between the word of God and the work which His servants do in righteousness.

Henry Richards introduces defamation of character into his treatise on the first page of the first chapter by accusing Alma Dayer LeBaron of having "transgressed the law of chastity." This charge is absolutely false. It is a serious matter to accuse men of crime and wickedness falsely.

[14][11ne]If a false witness rise up against any man to testify against him that which is wrong;

Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;

And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. (Deuteronomy 19:16-19)

It is many times more serious to introduce defamation of character into the study and investigation of the Gospel where it prevents freedom of discussion and debate, prejudices the minds of men against the teachings of God's anointed prophets and hedges up the way of their salvation. The Lord emphatically warned against this evil:
Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, that they might bring them into bondage and death—

Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house. (DC 121:16-19)

Although he did not reveal publicly the priesthood authority which had been conferred upon him by Benjamin F. Johnson, Alma Dayer LeBaron never ceased to call the Mormon people to repentance. He refused to submit to the innovations in practice and principle which gradually brought about a new church—a church quite different from the church organized by the Prophet Joseph Smith. The following is recorded in a manual for the Melchizedek Priesthood of the Church of Jesus Christ of Latter-day Saints.

"It may safely be said that the continuity of a society is broken when a radical change in the principles it embodies is introduced. In the case of a church, such a change in its hierarchical constitution and in its professed faith suffices to make it a different church from what it was before.

...When therefore the truths previously held to be of faith are rejected, and the principle of government regarded as sacred is repudiated there is a breach of continuity, and a new church is formed”

This statement was directed against the Protestants by a Catholic. His reasoning is correct and it applies with equal force to Catholicism. It would be difficult to conceive of more radical changes that the changes that were made. Certainly the doctrines were changed, the constitution was changed, the principle of government regarded as sacred was repudiated.

A new church was formed, a human church. There was an apostasy. (The Divine Church, James L. Barker, L.D.S. Priesthood Manual for 1954 p.189)

[15] This is the course of apostasy—the church leaves the priesthood, turns from the commandments of God and institutes new ordinances. President Brigham Young also described the falling away of the primitive church:

Why have they wandered so far from the path of truth and rectitude? Because they left the Priesthood and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so,
the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances. (JD 12:69)

In excommunicating Alma Dayer LeBaron, the church did not jeopardize his salvation, but rather it cut itself off from the head. The revelation and Divine guidance which characterized the early history of the true Church continued with Alma Dayer LeBaron and ceased among the general authorities of the L.D.S. Church which had gone from the priesthood.

Benjamin F. Johnson had instructed his grandson to move to Mexico and raise his family there. He said:

The time is near at hand when the judgments of God will rest heavily upon the people of the United States; plagues will be poured out to the overflowing upon the whole land and the entire nation will be swept with the besom of destruction."(Priesthood Expounded p. 54, Sec. 19:28)

He also prophesied that:

"The next great work pertaining to the building up of the kingdom of God in the last days will transpire in the South, and the Lord has a great and important work for you and your sons in that land." (ibid. p.55, Sec. 19:29)

One night in the face of many perplexing events, Alma Dayer LeBaron called upon the Lord to send his grandfather to him to instruct him; after he had retired, his deceased grandfather spoke to him and said:

"Dayer, Dayer, my son, awake!"

With these words, Alma Dayer LeBaron felt his grandfather grasp his shoulder as with an iron grip and hoist him up in bed. He then beheld his grandfather in glory, seated upon a throne, clothed in the robes of the Holy Priesthood, a sceptre in his hand and a crown upon his head with seven jewels upon it. The voice of the Savior then spoke to him out of heaven as the voice of many waters:

"This is your destiny also if you will abide my law."

The Lord then proceeded to instruct him.

Among other things, his life's mission in the South, which was the mission entrusted to him by Benjamin F. Johnson when still alive in mortality, was reconfirmed. It was this continued revelation that gave Alma Dayer LeBaron, the Prophet of God, sufficient strength to go into the deserts of Northern Mexico and raise his family there, even in the face of great opposition.

In connection with his life's mission in the South, the Lord revealed numerous things to Alma Dayer LeBaron. On one occasion he stood in vision on the border between Mexico and
the United States facing the South. The Lord displayed before him in panoramic vision a hundred years future of Mexico. He beheld Mexico continue with increasing prosperity and comparative peace into the Millennium, while to his back midst lightnings, thunderings and the roar of guns, the United States was swept with the "besom of destruction," in keeping with the prophecy of his grandfather, Benjamin F. Johnson.

Just before his death in 1951, he stated that he had seen 40 years of this vision fulfilled to the very letter. Similar revelations of the mind and will of God had continued with Alma Dayer LeBaron throughout his life.

The next point brought up by Henry Richards is Article 6 of the Articles of Incorporation of the Church of the Firstborn of the Fulness of Times. Article 6 states:

[13ne] The succession of the presiding officer shall be to a worthy son, or near kin until a worthy heir shall qualify according to the patriarchal law, and the common consent of the church. (Article VI, Articles of Incorporation, Corporate Sole of the Church of the Firstborn of the Fulness of Times)

Henry Richards asked Joel F. LeBaron why this article did not describe the succession of the highest office of the organization of God upon the earth. Joel F. LeBaron replied:

Because I was referring to this third office (President of the church, figure e) not the first. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.3)

This reply is both logical and scripturally sound. When Joel F. LeBaron made reference to the third office, he had reference to the office of President in the First Quorum of Presidency. This president is the highest "presiding officer" pertaining solely to the church or religious-educational branch of God's government on the earth, and subject to the common consent of the church.

Joel F. LeBaron holds the office of First Grand Head of Priesthood and also the third office, President in the First Quorum of Presidency.[17] In the event he should die, the third office could be temporarily filled by his successor in the office of First Grand Head of Priesthood because this office has authority to officiate in all the offices in the church. This is in keeping with the word of the Lord.

The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. (DC 107:8)

Since the Lord promised that this office of First Grand Head of Priesthood would descend upon the head of the posterity of the Prophet Joseph Smith (See DC 124:57-58) and that it would remain in this lineage until the restitution of all things spoken of by the mouths of all the Holy Prophets (See DC 86:8-10) the heir to Joel F. LeBaron would have to be "a worthy son, or a near kin."
The reason that no one acted publicly in the office of President of the Church immediately after the martyrdom is because the only two men who could have done so, Benjamin F. Johnson and Uncle John Smith, were "hid from the world." Had Benjamin F. Johnson done so, the temporary president would have been "a worthy son." If Uncle John Smith had temporarily acted in the office of church president, it would have been "a near kin". The Prophet Joseph Smith had intended that his brother, Hyrum, succeed him.

There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived, he would not have stood between Joseph and the twelve, but he would have stood for Joseph. Did Joseph ordain a man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph and when we had gone up, the twelve would have sat down at Joseph's right hand, and Hyrum on the left hand. The bible says; God hath set in the church first Apostles, then come prophets afterwards, because the keys and power of the Apostleship are greater than that of the prophets. (Millennial Star 5:118)

Hyrum Smith would have been "a near kin". When Patriarch Hyrum Smith suffered martyrdom with his brother, another course had to be followed. The fact that neither the heir to the Prophet Joseph Smith in the office of First Grand Head of Priesthood, nor the heir to Patriarch Hyrum Smith publicly acted in the office of church president before the ordination of Brigham Young, does not prove they did not act in the office of church president at all. Someone had to do so. Two new members of the quorum of Twelve Apostles were chosen and ordained during this interim. This is the duty of the president of the church. President Joseph F. Smith—the last properly ordained president of the LDS Church—stated that the correct order of the priesthood was not followed "in relation to the presentation of the authorities of the Holy Priesthood as they were established in the church."

The correct order was strictly followed behind the scenes, but the public was not informed. President Joseph F. Smith testified:

We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that he has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841, which stands as the law of the church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the church, and from which I feel that we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of Promise whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that
has ever been given through any of the prophets or presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any changes at present. (Conference Report, November 10, 1901, p.71)

The successor of Joel F. LeBaron in the office of President of the First Quorum of Presidency, would act only "until" he himself or a new president should "qualify" according to the law or authority of the patriarchal office and the "common consent of the church." "Patriarchal law" in this case is that either the Patriarch, himself, or his file-leader, the First Grand Head of Priesthood, must appoint the President of the Church and his counselors by revelation and ordain them to their offices by the laying on of hands. The First Grand Head comprehends the authority of all other officers in the Priesthood including the authority of the Patriarch. Therefore, in the absence of the Patriarch, the First Grand Head may administer all those things which come under Patriarchal law. He may appoint and ordain the President of the Church. He may also act temporarily in the office of President of the Church, himself. Joel F. LeBaron acted in the office of church president when he incorporated the Church of the Firstborn of the Fulness of Times on September 21, 1955. The absence of the Patriarch Margarito Bautista, at that time, in no way interfered with the authority of Joel F. LeBaron to step forward and fulfill the commands of the Lord Jesus Christ unto him.

Henry Richards asked Ervil M. LeBaron what article 6 meant. Ervil M. LeBaron replied as follows.

It means it comes under the order and authority of the patriarchal office. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.3)

This is wholly in keeping with the official doctrines of the Church of the Firstborn of the Fulness of Times as explained above. Since the third office, or the President of the First Quorum of Presidency, comes under the order and authority of the second office, or Patriarchal Priesthood, it is subject to the law administered by the Patriarch, or in other words "patriarchal law." Again it should be understood as explained above that in the absence of inactivity of the Patriarch, the First Grand Head of priesthood may administer the patriarchal law. The authority of the First Grand Head of Priesthood comprehends or includes the office and authority of the Patriarch. This refutes Henry Richards statement that the Church of the Firstborn of the Fulness of Times made no claim to patriarchal authority prior to 1961.

Doesn't it seem strange, Steve, that the Articles of Incorporation would be written this way, yet the LeBaron movement made no claim at all to the Patriarchal office or authority prior to 1961? (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.5)

Rather than write a lengthy text to explain all the facets of priesthood government to the Secretary of State of the State of Utah, Joel F. LeBaron submitted the requisite information to comply with the state law and receive a charter. It could have been written in a number of ways. Suffice it to say the wording of the Articles of Incorporation is brief and accurate. It accomplished its purpose. Joel F. LeBaron explained this to Henry Richards.
That was just a legal document that we had to put in certain things to pass the state law. That's all it was put there for. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.6)

It would be interesting to see the original articles of Incorporation of the Church of Jesus Christ of Latter-day Saints (at the time 1830, known as the Church of Christ) as they explained the succession of the Presiding Officer of the Church. Some people might become very disturbed if the articles did not explain the succession of the President of the Church according to the manner presently followed in the Church of Jesus Christ of Latter-day Saints. The likelihood of this being the case is remote, however, as the First Quorum of Presidency of the church had not yet been organized at that time and was not organized until March 18, 1833.

The statement made by Joel F. LeBaron that article 6 "has absolutely nothing to do with this organization of the church" only means[20]that it was written to gain legal recognition of the church. The actual organization of the church--the ordination of officers and the establishment of quorums--came later. For Henry Richards to construe this statement to mean that Joel F. LeBaron repudiated the legitimacy of article 6 is neither reasonable nor logical in the light of the other statements by both Joel F. LeBaron and Ervil M. LeBaron quoted by Mr. Richards wherein article 6 is clarified and substantiated. Article 6 outlines the succession of the presiding office. That is all that was necessary.

In his first chapter, Henry Richards also takes issue with the date of organization of the Church of the Firstborn of the Fulness of Times. He directs his arguments against the following statement which he quotes from Stephen M. Silver's original answer to him.

Our church was not organized September 21, 1955, as you represent. The Articles of Incorporation were registered on that date with the Utah State Government. This prepared the way for an organization with legal recognition. Joel F. LeBaron, the prophet of God, commenced the organization of our church on April 3, 1956. (Priesthood and Presidency, p.5)

Events such as obtaining the state charter, printing literature, etc., which took place prior to April 3, 1956 do not detract from that date as being the day of the official organization of the Church of the Firstborn of the Fulness of Times. The fact that the priesthood which constitutes the kingdom of God was in existence prior to that time is not disputed. The Prophet Joseph Smith said that the kingdom has been set up on the earth from the days of Adam down to the present time. It has always been[16ne]in existence on the earth and yet few Latter-day Saints would contend that it was "organized" during the Dark Ages. The Prophet Joseph Smith said:

Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. (TPJS p.271)
The fact that there were baptisms and priesthood ordinations before the organization of the Church of Jesus Christ of Latter-day Saints (as it is presently called) on April 6, 1830 is a matter of history. All the events which preceded the official organization on April 6th did not detract from the significance of this special date as revealed to Joseph Smith.

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April— (DC 20:1)

The fact that some baptisms were performed, (such as Joseph Smith and Oliver Cowdery, May 15, 1829) some priesthood ordinations received (the visit of John the Baptist and of Peter, James and John) and literature prepared (such as the Book of Mormon) before April 6, 1830, the date specified by the command of God, should not detract the least from the significance of that date as the day of the official organization. Again, the fact that the kingdom of God was in existence upon the earth as shown from the words of Joseph Smith, quoted above, does not affect it. David Whitmer, one of the three witnesses of the Book of Mormon and one of the six elders who organized the Church of Christ, as it was originally called, on April 6, 1830 gives the following historical account:

In this month I was baptized, confirmed, and ordained an Elder in the Church of Christ by Bro. Joseph Smith. Previous to this, Joseph Smith and Oliver Cowdery had baptized, confirmed and ordained each other to the office of an elder in the Church of Christ. I was the third person baptized into the Church. In August, 1829, we began to preach the gospel of Christ. The following six elders had then been ordained: Joseph Smith, Oliver Cowdery, Peter Whitmer, Samuel H. Smith, Hyrum Smith and myself. The Book of Mormon was still in the hands of the printer, but my brother, Christian Whitmer, had copied from the manuscript the teachings and doctrine of Christ, being the things which we were commanded to preach. We preached, baptized and confirmed members into the Church of Christ, from August, 1829, until April 6th 1830, being eight months in which time we had proceeded rightly: the offices in the church being Elders, Priests and Teachers.

Now, when April 6th 1830, had come, we had then established three branches of the "Church of Christ," in which three branches were about seventy members; one branch was at Fayette, N.Y., one at Manchester, N.Y., and one at Colesville, Pa. (An Address to all Believers in Christ, David Whitmer, Richmond, Missouri 1887, pp.32-33)

Henry Richards stated the following about the organization of the Church of the Firstborn of the Fulness of Times before a group assembled at Brigham Young University.

Now, let me give you just a little background about how the Church of the Firstborn of the Fulness of Times was organized. There were three brothers, Joel LeBaron, Ervil LeBaron, and Floren LeBaron who got together in Salt Lake City and wrote up a set of Articles of Incorporation, and on the 21st day of September 1955, they ordained each other to Priesthood offices and then went up to the State Capitol building in Salt Lake City and
filed their Articles of Incorporation with the secretary of State's office. After filing the Articles of Incorporation these same men went out to Wasatch springs in North Salt Lake, rented a private swimming pool or small bath (hot bath pool), and there they baptized each other members of the Church of the Firstborn of the Fulness of Times. After this, after baptizing each other, they went out to Sandy, Utah to the home of Ross LeBaron, or Wesley LeBaron, he goes by both names, and there they confirmed each other members of the Church of the Firstborn of the Fulness of Times. (Tape TO0771, Department of Audio-Visual Communication, Brigham Young University, Church of the Firstborn, Henry Richards, 1 December 1963)

According to the version given by Henry Richards on this occasion, Joel F. LeBaron, Ervil M. LeBaron, and Floren M. LeBaron were the organizers and first men of the Church of the Firstborn of the Fulness of Times. Inasmuch as Henry Richards claimed to have already met and been on familiar terms with the men of whom he spoke, and the fact that the tape-recorded copy of this address is being offered for sale to the public, it has to be assumed that he had clearly in mind that which he was trying to explain. However, in his book, A REPLY TO "The Church of the Firstborn of the Fulness of Times", Henry Richards gives a different version. He presents some minutes which he states were dictated by Ross Wesley LeBaron (who wasn't even present at the organization according to his earlier version) and which he states give the exact proceedings of the organization of the Church of the Firstborn of the Fulness of Times (even though two of the three persons about whom the minutes were written explain otherwise). The testimony of two persons (especially when there were only three present) is generally accepted as an evidence of truth. Their testimony would be even more conclusive, if the third person were found to be contradicting himself in his explanation of what transpired. Henry Richards explained the following in his talk at Brigham Young University.

Wesley, who claims he had the highest authority was out because there was nothing in the Articles of Incorporation that said he had anything to do with it. And so he immediately turned around and he made a new set of Articles of Incorporation and backdated them prior to the 21st day of September 1955, and then later went up and had those recorded at the secretary of state's office, however, the recording date will show that his Articles of Incorporation were recorded after that of the Church of the Firstborn of the Fulness of Times. (Tape TO0771, Department of Audio-visual communication, Brigham Young University, Church of the Firstborn, Henry Richards, 1 December 1963)

In this statement Henry Richards explains that Wesley LeBaron tried to deceive the world by backdating his Articles of Incorporation prior to the date that Joel F. LeBaron recorded his Articles of Incorporation. He then explains that Wesley LeBaron was exposed in this effort because the actual recording date appears on his Articles of Incorporation. In spite of this information that Wesley LeBaron had openly changed his story concerning the organization of the Church of the Firstborn of the Fulness of Times, Henry Richards states that he is "inclined to believe" Wesley LeBaron's story concerning this organization in preference to the testimony (which has not changed) of the other two who were present.

[23] The Lord, in a revelation given in the month of April 1829, at Harmony, Pennsylvania, said the following:
--in the mouth of two or three witnesses shall every word be established. (DC 6:28)

It is difficult to understand how Henry Richards feels he can justify giving credence to the story of a single individual which he, himself, claimed to be a deceiver, when such a story is in direct opposition to the united, un-changing testimony of all of the other individuals involved. [18ne] Henry Richards did, however, quote an account of what actually did happen at the time the Articles of Incorporation were filed, from the published words of Floren M. LeBaron.

At the critical moment, Wesley (Ross W.) became determined to have the Articles of Incorporation of the Church in his name. To this Joel and I of course would not agree. "All right," said Wesley, "you have the Articles of Incorporation as you want them, and I will have the minutes as I want them." The important thing Joel was trying to bring about was the Incorporation of the Church, that the public might know that this work was coming to the front. He must have this in his name, yet he wanted Wesley to help and stand with us. So he answered, "Let it be your way, with this understanding: that they will be in Floren's charge and that no one will read them unless agreed upon by the three of us." To this, Wesley gave his promise. It being agreed upon that Wesley could have some "minutes" as he wanted them I wrote some "minutes" at his dictation. Joel consented for me to do so, to avoid clashing with Wesley, although there was nothing done that day that could rightly be construed to mean what Wesley had me put in his minutes. At that time, I was very green as to the priesthood doctrines and principles associated with the so-called minutes being made; yet I penned them for Wesley. Joel flatly refused to sign them. Yes, Wesley has them in his possession. He stole them from me. (A REPLY TO "The Church of the Firstborn of the Fullness of Times," p.15)

When Floren M. LeBaron wrote the letter to John G. Butchereit, from which Mr. Richards quotes, he discussed the subject of the alleged priesthood ordinations mentioned in the spurious minutes dictated by Ross Wesley. This fact is obvious from the context of the entire letter. It was to the matter of alleged priesthood ordinations that Floren M. LeBaron made reference, when he said that "there was nothing done that day that could rightly be construed to mean what Wesley had me put in his minutes." Like many of Mr. Richards' quotes from tape-recordings, this statement is used out of context. The following quotation from the same letter will give the context in which the statement was originally made:

Joel tried very hard to get Wesley to open his eyes, give up his false claims, and work with us in this move. Wesley promised that he would never again attempt to preside over Joel, because of the blessing Joel had received under the hands of his father. However, this promise was soon broken. (Rolling Stone, no. 10, p.3)

[24] Ross Wesley LeBaron, an older brother, had sought the ordination to his father's "mantle" for many years. Because Alma Dayer LeBaron had said very little to his sons about the priesthood sceptre which he had received from his grandfather, Benjamin F. Johnson, they had very little knowledge of its keys and powers. Ross Wesley had originated his own doctrines about its nature and constitution. He had concluded that it consisted of patriarchal authority and
devised an elaborate patriarchal system which bears no resemblance to the order of the house of God as revealed in the scriptures and in the published works of the Church of the Firstborn of the Fulness of Times.

In 1950, a year before his death, Alma Dayer LeBaron, visited his son, Ross Wesley LeBaron, at the latter's home in Salt Lake City, Utah. Alma Dayer LeBaron was traveling with his young son, Verlan M. LeBaron who was a witness to all that transpired on that visit. During the entire evening Ross Wesley LeBaron continually told his father that he should confer upon him the mantle of priesthood that had come down from the Prophet Joseph Smith. Ross Wesley told his father that he was old, that he would soon die and that he didn't have the strength to carry on the work. He asked:

"Why don't you authorize me to teach the patriarchal work in your stead?"

Ross Wesley LeBaron put himself in the position of a revelator. Even though he acknowledged that his father held the highest priesthood office on the earth, he attempted to tell his father what authority to confer and upon whom to confer it. Both of the older brothers, Benjamin Teasdale LeBaron and Ross Wesley LeBaron had attempted to dictate to their father, to be his revelator at the same time they recognized his authority. This Joel F. LeBaron never did. Joel did not covet any priesthood nor make any such request of his father.

The next morning, Ross Wesley LeBaron continued his insistent requests. At last, wearied by the continuous pressure placed on him by his son, Ross Wesley, Alma Dayer LeBaron said to him:

"You go ahead and teach the patriarchal work as the Lord directs you, but do not use my name in connection with it in any way whatsoever."

With this firm statement they separated. Ross Wesley LeBaron never saw his father again.

When Alma Dayer LeBaron ordained his son, Joel F. LeBaron, to succeed him as the First Grand Head of Priesthood in 1951, he referred to this and other similar events in the following words:

...I have tried to qualify your older brothers, but have only met[25] with rebellion and opposition. (Priesthood Expounded, p. 55; Sec. 19:33)

This is strongly reminiscent of Lehi's dealings with Laman and Lemuel, and also of Jacob or Israel's problems with his older boys because of their jealousy of young Joseph, and numerous other similar stories.

There was disunity from the beginning. Ross Wesley LeBaron coveted the blessing which his younger brother, Joel F. LeBaron, had received under the hands of his father.
Joel had gone to Salt Lake City by direct command of the Lord Jesus Christ\(^2\) to fulfill the mission his father had placed upon him and to organize the people.

He did not at that time know all the details of his work and mission. He visited with many of his friends. After a few days, he went to visit his brother Wesley who invited him to work with him in his machine shop. Joel accepted. He longed for his brother’s salvation. He was intent to give Ross Wesley every possible opportunity to step forth and help establish the work of God.

Shortly before the incorporation of the Church of the Firstborn of the Fulness of Times another interesting event occurred. As Joel F., Ross Wesley and Verlan M. LeBaron drove down State Street, Joel F. LeBaron proceeded to explain to Ross Wesley that he had received the mantle from his father. Ross Wesley’s countenance fell. His face registered bitter disappointment. Joel calmly and meekly conversed with Wesley until the latter was convinced of Joel’s testimony. Ross Wesley said to his brother, Joel: “Joel, I will never try to preside over you again.”

Verlan M. LeBaron, who witnessed this conversation, later told Joel that he did not believe that Ross Wesley would keep this promise because of the keen anguish he portrayed.

The events of the next few days unfolded the unhappy truth that Ross Wesley could not contain his unquenchable ambition to be the head. He did quarrel with Joel and Floren. He did ultimately cast them from his home. Why? Because Joel refused to compromise! Joel did everything within reason and propriety to give Ross Wesley an opportunity to be part of the glorious work of the winding up scene.\(^{20}\) He did not compromise. He did not covenant to falsify any minutes; he took steps in an attempt to make it impossible for Ross Wesley to use his spurious minutes to deceive the world. Why did Ross Wesley proceed to incorporate his own church and falsify the date? Because Joel refused to compromise! Joel had the Articles of Incorporation of the Church of the Firstborn of the Fulness of Times in his name! Joel would not submit to Ross Wesley’s repeated attempts to preside over him! Joel refused to sign Ross Wesley’s fraudulent\(^{26}\) minutes! Joel refused to embrace Ross Wesley’s fabricated doctrines! Why did Ross Wesley quarrel with Joel and Floren? Why did Ross Wesley cast Joel and Floren from his home? Because Joel refused to compromise!

The Prophet Joseph Smith did everything in his power to save his brother, William, almost to the undoing of the church, but he did not compromise! Joel was doing no more nor less.

The climax to this argument over the minutes came in April of 1962. Ross Wesley LeBaron visited the general conference of the Church of the Firstborn of the Fulness of Times at church headquarters in Galeana, Chihuahua, Mexico. In keeping with the policy of the church to extend the opportunity for a public hearing to leaders and members of other sects and denominations, Ross Wesley LeBaron was called upon to address the conference. There in the presence of a multitude of witnesses, he gave Joel F. LeBaron the spurious minutes.

\(^2\) Footnote: See DPJL, page 489,
\[\text{[See Appendix for “mantle” statement by Ross LeBaron on December 18, 1986]}\]
Joel F. LeBaron has consistently taught that Maragarito Bautista held the office of Presiding Patriarch. It was for this reason that Joel F. LeBaron accepted baptism under the authority of Margarito Bautista prior to his call to step forth and organize the Mormon people. The Lord Jesus Christ, himself, in fulfilling all righteousness was baptized by John the Baptist. Joel F. LeBaron received his last anointing and sealing under the hands of Margarito Bautista who was the last man living who could have given such a blessing. Patriarch Margarito Bautista stated in writing that as early as 1910 he knew about the priesthood mantle which Alma Dayer LeBaron had received. He prophesied that even though the LeBaron brothers were considered the blackest sheep in all Mormondom, if they were faithful, they would rise to the very top.

The fact that the aged Margarito Bautista died without joining the Church of the Firstborn of the Fulness of Times is of no more consequence that the fact that John the Baptist did not join the church which Jesus Christ established. Even after Christ had organized the quorum of 12, John the Baptist sent word to him from his prison cell;

**Now when John had heard in the prison the works of Christ, he sent two of his disciples,**

> And said unto Him, art thou He that should come, or do we look for another? (Matthew 11:2-3)

The fact that John the Baptist had not joined the Church of Christ in the meridian of time did not cause the Savior to denounce him. On the contrary, the Savior gave him the highest recommendation:

> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. (Matthew 11:11)

Nevertheless, Joel F. LeBaron did appoint and ordain a successor to Margarito Bautista on April 3, 1956. By command of the Lord, he ordained Ervil M. LeBaron[^3] to succeed Margarito Bautista. It is interesting to note that on his death bed Margarito Bautista refused to ordain a successor, although his people pleaded with him to do so.

[^3]: Ervil was never ordained, just appointed. Read *The LeBaron Story* pg. 184

Joel told me (Linda) when we had published the book, *The Government of the Church of God*, that there was an error in it. I asked him what it was. He said he had never ordained Ervil as Patriarch, only appointed him.
The next morning Floren drove Joel to Farmington Canyon. Joel considered that it was a suitable place to provide the privacy and solitude he desired. He asked Floren if he wanted to accompany him, but Floren declined to go. He told Floren not to worry about him, that he would be in the hands of the Lord. He also told him that he would call him to come for him when he had received the needed information.

The next day Floren received the expected phone call. He asked Joel: "Do you know anything?"

Joel replied: "I most certainly do!"

Floren went to Bountiful where he met Joel. They then drove back to Sandy, Utah. When they were in private Floren asked Joel,

"Now what's this all about?"

Joel replied, "There are certain things which have been made known to me."

Even though Floren wanted to know what had been revealed to Joel, at this point he became very concerned as to the manner in which Joel had received this knowledge, and asked him,

"How were they revealed to you?"

Joel answered very emphatically, "Just as plain as you and I are talking here."

Verlan M. LeBaron later asked his brother:

"Joel, did you put the messengers you visited with to the test spoken of in the Doctrine and Covenants wherein you offer the handshake?"

Joel replied: "I put them to the acid test and I was not deceived."

[28] As a result of his visit to Farmington Canyon, Joel exclaimed to Floren: "I now know the exact pattern to be used in setting in order the house of God."
CHAPTER 2
PRIESTHOOD AUTHORITY
AFTER THE ORDER OF OFFICE OF MELCHIZEDEK

The outline of various points of doctrine presented by Henry Richards will be discussed one at a time, in the same order as they were presented in his book, A REPLY TO "The Church of the Firstborn of the Fulness of Times."

1. The highest priesthood office in the church is called "President of the High Priesthood of the Church" or "Melchizedek Priesthood." (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 21)

Henry Richards states that he is willing to "agree" that the highest priesthood office in the church may be called "President of the High Priesthood of the Church" as is recorded in the Doctrine and Covenants, 107:65. He says, however, that he does not "recall" where this office is referred to as "Melchizedek Priesthood."

But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood. (DC 107:6)

The "Melchizedek Priesthood" is the first of the two "grand heads" spoken of in this verse. It should be remembered that there is a difference between the head and the body. They are not synonymous terms. The head of the priesthood presides over the body of the priesthood. The "Melchizedek Priesthood" is the First Grand Head of Priesthood.

In the same revelation the Lord designates the Melchizedek Priesthood as both an authority and an office by stating that "all OTHER authorities or offices" are appendages to it. The combination of these appendages--the OTHER authorities and offices--constitute the body of priesthood over which the Grand Head presides.

All other authorities of offices in the church are appendages to this priesthood. (107:5)

The Grand Head holds the right of presidency. He is the chief presiding officer. In every age of the world the First Grand Head of priesthood has power and authority over every office in the church and kingdom. The power and authority to preside over all the offices in the church concentrates and centers in that one man who holds the office of the Melchizedek Priesthood.

The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. (DC 107:8)
In the text of this verse, footnote "d" in this verse describing the "Melchizedek Priesthood" refers us to verses 64 and 65 which Henry Richards is willing to "agree" does refer to "the highest priesthood office."

Then comes the High Priesthood, which is the greatest of all.

[24ne] Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood and he shall be called President of the High Priesthood of the Church; (DC 107:64-65)

In addition to the office of the Melchizedek Priesthood, there is a general authority of the Melchizedek Priesthood. When Elders, Seventies and High Priests receive this general priesthood, they become authorized agents of the grand head who holds the office of the Melchizedek Priesthood. Reception of the general authority of the Melchizedek Priesthood connects the recipients to the grand head of priesthood. As agents of the grand head, they administer the gospel under his direction. President John Taylor explained the difference between the general authority of the Melchizedek Priesthood and the office designated by the Lord in DC 107:1-8. Immediately after quoting this passage, President Taylor stated:

Now here is a principle developed that I wish to call your attention to, and that is, that it is the especial prerogative of the Melchizedek Priesthood, and has been "in all ages of the world, to administer in spiritual things," and to have the right of presidency in those things.

But then, here is another distinction that I wish to call your attention to, at the same time, which is found in the next verse:

"9. The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the Church, '—spiritual or temporal.'"

But there is a difference between the general authority of the Melchizedek Priesthood and the one that is designated, which presides over them all: and that which presides over the whole has the right to administer in all things. (JD 22:195)

The power and authority of the First Grand Head is to hold the keys of all the spiritual blessings.

[31] The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—(DC 107:18)

If a man does not hold the keys of all the spiritual blessings of the church, he does not hold the power and authority of the Melchizedek Priesthood described in the preceding verse. He may hold the general authority of the Melchizedek Priesthood, as do elders and high priests, but only one man holds the office called the Melchizedek Priesthood which comprehends the keys of this priesthood conferred upon him. Three men cannot; twelve men cannot; seventy men cannot.
They are conferred upon only one man on the earth at a time, and that one man becomes the grand head of priesthood.

...(and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred)...(DC 132:7)

This one man office which stands at the head of the church and kingdom of God on earth is patterned after the office of authority which the Lord Jesus Christ holds over the church in the eternal worlds as described in chapter 1. For this reason it was originally called "the Holy Priesthood, after the Order of the Son of God."

Before his day it was called the Holy Priesthood, after the Order of the Son of God. (DC 107:3)

The church in ancient days called this office of First Grand Head by another term to avoid too frequent repetition of the name of Deity.

[25ne] But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. (DC 107:4)

They called it the Melchizedek Priesthood because Melchizedek had done such honor to this office. Alma relates the following facts.

But Melchizedek having exercised mighty faith and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people... (Alma 13:18)

Notice that Melchizedek received the "office of the high priesthood according to the holy order of God." This descriptive title is the name of an office, the office received by Melchizedek. After his glorious ministry, the church called this office, the Melchizedek Priesthood.

The word priesthood means the "hood," "mantle" or "office" of a priest denoting the power of the office. The Lord refers to the highest office as "the office of the High Priesthood". The president who holds this office presides over the whole church as did Moses.

And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to 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. (DC 107:91-92)

When a man is ordained a priest after the order of the Son of God, he becomes the grand head and presides over the church and kingdom of God on earth as the Son of God presides in
heaven. When Melchizedek received this particular priest's office, or priesthood, he was made "like unto" the Son of God who presides in heaven.

For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. (Hebrews 7:3, Inspired Version)

2. This office holds higher priesthood authority than either the president of the church or the presiding patriarch of the church. (A REPLY TO ‘The Church of the Firstborn of the Fulness of Times”, p.21)

In his discussion of this point, Henry Richards conceded that the office of president of the church and what he chooses to call the office of "President of the High Priesthood of the Church" are two separate and distinct offices. He states:

That this office holds higher priesthood authority than the presiding patriarch, I will agree; however, the office of president of the church has always been held in conjunction with the office of "President of the High Priesthood of the Church" by the same individual. (A REPLY TO ‘The Church of the Firstborn of the Fulness of Times”, pp. 21-22)

To what office does Henry Richards refer, when he uses the term "President of the High Priesthood of the Church"? In his discussion of point number one, he makes the following acknowledgement:

I will agree that the highest priesthood office in the church is called, "President of the High Priesthood of the Church" as is recorded in the Doctrine and Covenants, 107:65. (A REPLY TO ‘The Church of the Firstborn of the Fulness of Times”, p.21)

Henry Richards, thus, admits that "the highest priesthood office is a separate and distinct office from that of president of the church. In other words, the president of the church is not the same as the "highest priesthood office." It is an obvious corollary that the "highest priesthood office" holds higher priesthood authority than the president of the church or it would not be the "highest" priesthood office.

Henry Richards also agrees that the "highest priesthood office" holds higher priesthood authority than the Presiding Patriarch. He says:

That this office holds higher priesthood authority than the presiding patriarch, I will agree;... (A REPLY TO “The Church of the Firstborn of the Fulness of Times,” p.21)

Thus, in acknowledging that the "highest priesthood office" holds higher priesthood authority than either the President of the church or the Presiding Patriarch of the church, Henry Richards concedes the truthfulness of the teaching of the Church of the Firstborn of the Fulness of Times on this subject. His only apparent point of contention is that the highest priesthood
office and the office of president of the church have "always been held in conjunction" with each other "by the same individual." He maintains that "Joseph Smith, Jr., Brigham Young, John Taylor, and all the other presidents down to and including David O. McKay" have held both offices—the office of president of the church and the highest priesthood office.

Joseph Smith, Jr. did officiate in both offices. He held the office of president of the church by the "voice of the people." He received the highest priesthood office "independent of their voice." President Brigham Young explained, however, that this arrangement was not mandatory. The fact that a man held the highest priesthood office did not prove that he was president of the church. A man could be "Prophet, Seer and Revelator" to the human family and "it may not have anything to do with his being President of the Church."

Perhaps it may make some of you stumble, were I to ask you a question—Does a man’s being a Prophet in this Church prove that he shall be the President of it? I answer no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood, independent of their voice. (JD 1:133)

The fact that Brigham Young received the office of president of the church does not prove he held the highest priesthood office. He did not claim to be a "Prophet, Seer, and Revelator" as Joseph Smith had been. He explained that he filled the office of president of the church by the choice of the people.

A person was mentioned today who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator as Joseph Smith was? He professed to be an apostle of Jesus Christ, called and sent of God to save Israel...who ordained me to be First President of this church on earth? I answered, it is the choice of this people, and that is sufficient. If the Lord designates a plan, how His cause and Kingdom can be best advanced, whose business is it, if it is the mind of the people to follow it? (Millennial Star 16:442)

Brigham Young emphatically stated that the people could not "fill the office of a Prophet, Seer and Revelator" yet according to his own testimony, he received the office of president of the church by the voice of the people. It is evident from the two preceding quotations that the people did their part to fill the office of president of the church; but they can do nothing to fill the highest priesthood office.[27ne]The highest priesthood office is purely theocratic. Brigham Young declared that God must fill the office of His chief Prophet, Seer and Revelator.

You cannot fill the office of a Prophet, Seer and Revelator: God must do this. (Historical Record p. 792)
I again repeat, no man can stand at our head, except God reveals it from the heavens. (Historical Record p. 793)

Let us not forget Brigham Young's statement that God's Prophet Seer and Revelator does not necessarily hold the office of president of the church.

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. (JD 1:133)

Brigham Young's remarks should be a sufficient answer to the assertion that both offices are always held in conjunction with each other by the same individual. The head of the church of Jesus Christ upon the earth must be called and appointed by God. This prophet is, thereby, accountable only to God and his predecessor in the priesthood by whom he is ordained. Brigham Young said:

The first principle of our cause and work is to understand that there is a Prophet in the church, and that he is the head of the Church of Jesus Christ on earth.

Who called Joseph to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but insomuch as he was called by God, and not the people, he is accountable to God only and the Angel who committed the Gospel to him, and not to any man on earth. (DHC 5:521)

As shown in the above quotations, Brigham Young received the office of president of the church by the voice of the people. Brigham Young did not claim to succeed the prophet Joseph Smith as the "head of the [35] church of Jesus Christ" on earth. Nevertheless, as president of the church, he was a prophet, seer and revelator. The Patriarch, the First Presidency, the Twelve and the Presidents of Seventy are all prophets, seers and revelators, but not the chief prophet, seer and revelator described by Brigham Young in his above-quoted remarks. President Young felt that this title—prophet, seer and revelator—indicated that he possessed more authority than that which should rightly be attributed to him.

(After putting the motion for himself to be sustained as "Prophet, Seer, and Revelator," the President remarked:)

I will say that I never dictated the latter part of that sentence. I make this remark, because those words in that connection always made me feel as though I am called more than I am deserving of. I am Brigham Young, an Apostle of Joseph Smith and also of Jesus Christ. If I have been profitable to this people, I am glad of it. The brethren call me so; and if it be so, I am glad. (JD 5:296)
President Brigham Young well understood that the highest priesthood office had been conferred upon the man who stood at the head of Joseph Smith's posterity. He knew as well as Heber C. Kimball that the name of this individual was not to be mentioned "for the enemy will try to kill him." He knew that the day would come in which the seed of the Prophet Joseph Smith would appear before the Mormon people full of the power of God and that it would behoove the Saints to receive the new leadership. Brigham Young did not claim to be Joseph Smith's successor in any other office than President of the Church.

Joseph said to me, "God will take care of my children when I am taken." They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say--"Amen! we are ready to receive you."

The brethren testify that brother Brigham is brother Joseph's legal successor. You never hear me say so. (JD 8:69)

President George Q. Cannon also understood that some one of Joseph Smith's posterity would rise up, bearing "the everlasting Priesthood which Joseph himself held." He said this would come to pass in fulfillment of the promises made by the Lord to the Prophet Joseph Smith that the highest priesthood office would be placed upon the man who stood at the head of his posterity after him. President George Q. Cannon said:

Just as sure as God lives, just as sure as God has made promises, so sure will some one of Joseph Smith's posterity rise up and be numbered with this Church, and bear the everlasting Priesthood that Joseph himself held. It may be delayed in the wise providence of our God. There are many things that we cannot understand, cannot see the reason why they should be so; but these promises are unalterable; God made them to Joseph during his lifetime; and they will be fulfilled just as sure as God made them. (JD 25:367)

President Heber C. Kimball also prophesied:

At present the Prophet Joseph's boys lay apparently in a state of slumber, everything seems to be perfectly calm with them, but by and bye God will wake them up, and they will roar like the thunders of Mount Sinai. (JD 4:6)

Henry Richards cites the following statement of Wilford Woodruff:

This (President of the Church) is the highest office ever conferred upon any man in the flesh. (Wilford Woodruff, p. 564) (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.22)

It seems strange that Mr. Richards would admit that the office of president of the church and the highest priesthood office are separate and distinct offices and then proceed to imply that President Woodruff taught that the office of president of the church is unconditionally the highest priesthood office conferred upon any man in the flesh. I say conditionally," because President Woodruff did write in his journal on April 7, 1889 that the office he had received that day—the office of president of the church—"is the highest office ever conferred upon any man in
the flesh." But are there any conditions? Yes! Wilford Woodruff wrote in his diary of authority conferred by the vote and voice of the congregation.

Henry Richards does not reproduce the two very important sentences from Wilford Woodruff's diary, which immediately precede the statement quoted in his book. These two sentences make it clear that President Woodruff wrote of an office conferred by the vote of the church.

This 7th day of April, 1889 is one of the most important days in my life, for I was made President of the Church of Jesus Christ of Latter-day Saints by the unanimous vote of ten thousand of them. The vote was taken by quorums and then by the entire congregation as in the case of President John Taylor. This is the highest office ever conferred upon a man in the flesh." (Wilford Woodruff, Matthias F. Cowley p.564)

The office of president of the church is the highest office conferred upon any man in the flesh by the choice of the church members as mentioned by Brigham Young in his previously quoted statements. However as Brigham Young also stated, the office of God's prophet, seer and revelator which is unconditionally the highest priesthood office, cannot be given by the vote of the congregation. God alone can confer this authority. The people have no voice in it.

[29ne] The two grand heads, or the two highest offices, were hidden from the world (as is discussed below under Item 10) and Wilford Woodruff was certainly bound by the Lord to a strict confidence. That this is true can be borne out by the statement made by President Joseph F. Smith on November 10, 1901, as follows:

[37] We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that he has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841 which stands as the law of the church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the church, and from which I feel we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the prophets or presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any changes at present. (Conference Report, November 10, 1901, p.71)
It is certainly more reasonable to suppose that Wilford Woodruff acted in keeping with the plan of God to protect the two men holding the two higher offices and thus preserve in fact (though hidden from the world) the complete priesthood organization, than to assume that for no apparent reason President Joseph F. Smith intentionally tried to confuse the saints gathered for the special conference called to reorganize the First Quorum of Presidency. In the preceding quotation, President Smith quotes verse 124 of Section 124 of the Doctrine and Covenants. This verse establishes Patriarch Hyrum Smith as the FIRST officer under the Prophet Joseph Smith. The Prophet Joseph Smith held the office of Melchizedek Priesthood or First Grand Head mentioned in verse 123 of the revelation. If President Joseph F. Smith had been permitted to continue his brief explanation further he could have demonstrated that the First Quorum of Presidency, as mentioned in verses 125 and 126 of Doctrine and Covenants 124 were under the Patriarch or second grand head. The Prophet Joseph Smith was a member of this quorum as stated in verse 125. He held two separate and distinct offices. In the office of First Grand Head (verse 123), the Lord speaks to the Prophet Joseph Smith as His chief Prophet, Seer and Revelator. By virtue of this authority Joseph presided over Patriarch Hyrum Smith (verse 124). As president of the church (verse 125), The Lord speaks of Joseph Smith in the third person. In this capacity, Joseph officiated under the direction of Patriarch Hyrum Smith. The Lord revealed this section to Joseph Smith and was speaking directly to him when He explained that the officers belonging to His Priesthood were given to him (Joseph Smith) and that he held the keys which constitute the Priesthood which is after the order of Melchizedek, which has been previously shown to be the highest office or first "Grand Head."

Verily I say unto you, I now give unto you the offices belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son.

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

I give you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet.

I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church. (DC 124:123-126)

3. This office was not known to the Church of Jesus Christ of Latter-day Saints until the LeBaron brothers made it known. (A REPLY TO “The Church of the Firstborn of the Fulness of Times,” p.22)

Just the fact that Henry Richards feels it necessary to discuss this point bears out the fact that the Mormon people in general did not, and presently do not understand the office of Melchizedek Priesthood, if an understanding of the highest office had prevailed generally among the members of the Church of Jesus Christ of Latter-day Saints such a discussion would have
been completely unnecessary. It would also have been unnecessary for Henry Richards to have made such intricate explanations concerning this highest office (as well as the second office) as the one shown below which he gave at Brigham Young University.

The Church of the Firstborn of the Fulness of Times, they believe in the same general priesthood line of authority that we do, in other words, they believe in a President of the Church with two counselors, or a quorum of three. Then they believe in a quorum of twelve, right directly under the quorum of three. And then they believe in a quorum of seventy directly under the quorum of twelve. Now not the first council of seventy but the quorum, the first quorum of seventy, and they hold power equal to that of the twelve apostles when they're unanimous in their decisions. But they believe in two other offices in the priesthood line of authority that most of you here tonight are not aware of. They, if this for instance were, say this right here, this speaker, were the president of the church, they believe that right above the president of the church is the presiding patriarch to the church, and he holds priesthood authority higher than the president of the church. And then they believe in another office just above the presiding patriarch, which is called the president of the high priesthood of the church. But they believe that this office, the president of the high priesthood of the church is the presiding office, and it is over the presiding patriarch and also over the president of the church. (Tape TOO771, Department of Audio-Visual communication, Brigham Young University, Church of the Firstborn, Henry Richards, 1 December 1963)

Henry Richards in his book under the discussion of this point quotes B.H. Roberts.

[39] On January the 25th, 1832, a conference of High Priests, Elders and members of the church was held in Amherst, Lorain County, Ohio, and here Joseph, the Prophet was sustained as President of the High Priesthood of the church, and ordained to that office; which also carries with it the office of President of the whole church;...(Comprehensive History of the Church, vol. 1 p.271)

Henry Richards fails to recognize that the title "President of the High Priesthood" may apply to many presiding offices. Although it may apply to the highest priesthood office, it may also apply to lesser presiding offices. In the History of the Church, the Prophet Joseph Smith writes that his father, Joseph Smith, Sr., was ordained "President of the High Priesthood" on the 18th of December, 1833.

He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood (in Kirtland) under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833;...(HC 4:190)

Joseph Smith, Jr. was ordained President of the High Priesthood" at the Amherst Conference, January 25, 1832 as the above-given[31ne]quote from the Comprehensive History of the Church illustrates. In March of 1833 Sidney Rigdon and Frederick G. Williams were ordained "Presidents of the High Priesthood" by the Prophet Joseph Smith.
"Doctor" Hurlburt was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., Those of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my counsellors;....(HC 1:334)

All of the above mentioned "Presidents of the High Priesthood" held and exercised their priesthood authority at the same time. Were they all claiming the same office in the priesthood organization? Absolutely not! Yet they were all "Presidents of the High Priesthood." When a man is ordained a "President of the High Priesthood" it does not mean that he has received the highest priesthood office. In the quotation which Henry Richards cites from the Comprehensive History of the Church by B.H. Roberts, it is stated that Joseph Smith, Jr. was ordained president of the church. B.H. Roberts was in no way revealing the highest office at this time for he was not even discussing it. In fact, he was discussing an office which was in existence in the Church of Jesus Christ of Latter-day Saints on January the 25th, 1832, while the highest office was not to be restored for yet another four years. (For a further discussion of this point, see Item 8 in this chapter.)

[40] After citing the following passage Henry Richards asks two questions.

And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—(DC 107:91)

The first question Henry Richards asks is, "If Benjamin F. Johnson held this office, as you claim, why did he not preside over the whole church?" Benjamin F. Johnson did preside over the whole church. The highest priesthood authority automatically presides. This does not necessarily mean that he conducts its affairs publicly and openly. There is a difference between "presiding" and "conducting." The presiding officer may direct the affairs of the church from behind the scene, while he appoints some lesser authority to officiate or conduct these affairs before the congregation. This procedure is followed in many LDS meetings. (See also Item 9, this chapter.)

The second question Henry Richards asks is a corollary to the first question about Benjamin F. Johnson presiding over the whole church. "Did the Lord mean what he said or did he change his mind?" The Lord certainly does mean what He says and He does not change His mind. Benjamin F. Johnson did preside over the whole church, by virtue of the office he held.

President Brigham explained that a disposition among the brethren to seek after power influenced the Prophet Joseph Smith to leave the people in the dark on many subjects of importance. He said:

There is too much covetousness in the church, and too much disposition amongst the brethren to seek after power and has been from the beginning, but this feeling is
diminishing and the brethren begin to know better. In consequence of such feelings, Joseph (Smith) left the people in the dark on many subjects of importance and they still remain in the dark. We have got to rid such principles from our hearts. (HC 7:545)

Indeed the Latter-day Saints would still be in the dark concerning the highest presiding office in the priesthood, if the Lord had not revealed it through the Prophet Joel F. LeBaron.

4. This office can only be held by one man at a time on the earth. (A REPLY TO 'The Church of the Firstborn of the Fulness of Times p.23)

If any office in the priesthood is to be held by only one man on the earth at a time, it would be the highest office. Any lesser office would not only be held by the person acting in it, but would be comprehended in the authority of all higher offices. Although Henry Richards feels that [41]there is no office which is held by only one man at a time, the Lord revealed the existence of such an office to the Prophet Joseph Smith. He said the following:

"...and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred"...(DC 132:7)

The highest priesthood office which Joseph Smith received was conferred upon only one person upon the demise of the prophet. To claim otherwise would be to oppose the word of the Lord. To claim that the office with the keys and power thereof which can only be conferred on one man on the earth at a time were held by the twelve after the martyrdom is in direct contradiction to the word of God. The Lord used the word "never". The keys and power of this priesthood are "never" conferred on more than one man on earth at a time.

Henry Richards further misrepresents the doctrine of the Church of the Firstborn of the Fulness of Times as follows:

"I would ask you if, according to your teaching, three men on the earth did not hold it at least during the early part of the month of June 1844. I would remind you that according to your teachings, Benjamin F. Johnson and John the Beloved held them in a dormant condition as long as the Prophet Joseph was alive and until he died. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.23)

This is not the doctrine of the Church of the Firstborn of the Fulness of Times. In the perpetuation of this office, the present holder anoints his successor with the stipulation that "the power," "the sceptre of power" or "the mantle" will not fall upon the successor until the death of the present holder or until some determined date at which time the previous holder retires from the keys and power of this office. The Church of the Firstborn of the Fulness of Times does not teach, as Henry Richards represents, that John the Revelator and Benjamin F. Johnson held the highest priesthood office dormant during the lifetime of the Prophet Joseph Smith. When John the Revelator anointed the Prophet Joseph Smith, the sceptre of power passed from his hand to the hand of the Prophet Joseph. He no longer held the sceptre (dormant or otherwise). In the case of Benjamin F. Johnson, he did not hold the scepter of power (dormant or otherwise) until the
death of the Prophet Joseph. The keys and power of this priesthood were not held by Benjamin F. Johnson until the instant of the prophet's death. The anointing he received bore that stipulation. There cannot be two men holding this authority at the same time. The very first treatise on priesthood government published by the LeBaron brothers,[42] Priesthood Expounded, from which Henry Richards often quotes, gives an excellent illustration of the perpetuation of this office. Alma Dayer LeBaron said to his son Joel:

"When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and even as the mantle of my grandfather fell upon me; and you will have to round up your shoulders and bear it, because there is no one else qualified. I have tried to qualify your older brothers, but have only met with rebellion and opposition." (Priesthood Expounded p.55; Sec.19:33)

The misrepresentation of the doctrine of the Church of the Firstborn of the Fulness of Times on this vital issue makes it appear that more than one man at a time actually can hold this office - through perhaps in a dormant condition. Henry Richards extends this false premise to the possibility of 12 men at a time holding this office - though perhaps in a dormant condition. He does this to try to support the claims of the LDS Church to the highest priesthood authority through the Quorum of the Twelve after the martyrdom of the Prophet Joseph Smith. Nevertheless twelve men cannot hold these keys and power dormant or otherwise according to the revelation of God.

...(and I have appointed unto my servant Joseph to hold this power in the last days and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred)...(DC 132:7)

Henry Richards quotes the following passage from Succession in the Presidency.

I have had sealed upon my head every key every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth.

I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head. (Succession in the Presidency, p. 97) (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.24)

In this passage the Prophet Joseph Smith describes the perpetuation of the keys, powers and principles of "life and salvation." These are the keys of salvation whereby the servants of God may administer in all those ordinances, endowments, anointings and sealings that are necessary to receive eternal life in the celestial degree of glory. These keys may be held by many offices in the church at the same time. The Prophet Joseph Smith gave these keys to the Twelve in the spring of 1844.

In his long letter to George F. Gibbs, Benjamin F. Johnson describes this event. However, he also relates that long before he bestowed these keys, powers and principles of life and salvation upon the Twelve, he had conferred them upon Patriarch Hyrum Smith.
And now returning to the council and the last charge. Let us[43] remember that by revelation he had organized the Holy Priesthood, and that by command of the Lord (D.&C. 124:124) had taken from the First Presidency his brother Hyrum to hold as Patriarch, the sealing power, the first and highest honor due to priesthood; that he had returned the keys of endowments, to the last anointing and sealing, together with the keys for the salvation for the dead, with the eternity of the marriage covenant and the power of endless lives. All these keys he held, and under these then existing conditions he stood before that association of his select friends, including all of the Twelve, and with great feeling and animation he graphically reviewed his life of persecution, labor and sacrifice for the church and the kingdom of God, both of which he declared were now organized upon the earth, the burden of which had become too great for him longer to carry, that he was weary and tired with the weight he had so long borne, and he then said, with great vehemence: "And in the name of the Lord, I now shake from my shoulders the responsibility of bearing off the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys, powers and privileges pertaining thereto, upon the shoulders of you the Twelve Apostles, in connection with this council; and if you will accept this, to do it, God shall bless you mightily and shall open your way; and if you do it not you will be damned. I am henceforth free from this responsibility and I now shake my garments clear and free from the blood of this generation and of all men"; and shaking his skirt with great vehemence he raised himself from the floor, while the spirit that accompanied his words thrilled every heart as with a feeling that boded bereavement and sorrow. (Ensign vol. 1 no. 10-11, p.11)

[34ne] Although these keys of salvation may be held by many men, they must be organized under the authority of the holy priesthood. This organization concentrates and centers in one man. Even though many men hold the keys of salvation they cannot hold the same authority to preside in the church. The Seventy are not equal to the Twelve in presiding authority although both quorums may hold the same keys, powers and principles of life and salvation. Likewise the Twelve, First quorum of Presidency, Patriarch and First Grand Head are not equal in presiding authority although they may hold the same keys of salvation. The keys of salvation and the keys of organization are separate and distinct authorities. Only the highest priesthood office holds the keys of organization in their fulness. All other offices are lesser priesthood offices.

It is plain from the passage in Doctrine and Covenants, 132:7, that the prophet could not confer the highest priesthood office upon any greater number of men than one. It is plain, therefore, that this highest office was not conferred upon any group of men. Joseph F. Smith makes this very clear in the following statement.

There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent; it would be irrational and unreasonable; contrary to God's will. There is one head, and he is God, the head of all. Next to Him stands the man He puts in nomination to stand at the head on the earth, with his associates; and all the other organizations and heads, from him to the last, are subordinate to the first, otherwise there would be discord, disunion and disorganization. (Gospel Doctrine, p. 145)

[44] The office Moses held has authority over all three departments of God's government-the spiritual, the economic and the civil. To say that there can be more than one equal head over the
government of God is a doctrine of confusion. Christ stands at the head on an eternal basis. The Man who holds the right of the firstborn, and thus represents Christ on the earth, stands over all three departments of government on the earth. To say that membership in the quorum of twelve confers authority over all three departments of God's government (including economic and civil power) is another doctrine of confusion. Membership in the quorum of twelve does not give men the right of the firstborn. It does not give them the right to stand as God to the people, for this can be held by only one man at a time. The apostleship does not confer "the sceptre of power" by which one man represents Christ, or the Firstborn, on the earth and stands as "God to the people."

In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (TPJS 322)

The statements which Henry Richards cites from Mediation and Atonement chapter 10, describe a power held by many of the servants of God. The passages have nothing to do with the highest office, which is held by only one person at a time. The three Hebrew children (together) were delivered from the fiery furnace; Ammon and his brethren (together) wrought a great miracle in the conversion of the Lamanites; the disciples of Jesus who tarried amongst the Nephites (together) showed forth the power spoken of in the following scripture:

Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.

Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

[35ne] And they did cast them into furnaces of fire, and they came forth receiving no harm.

And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm. (4 Nephi 30:33)

The Church of the Firstborn of the Fulness of Times understands the teachings of John Taylor to be in perfect harmony with the word of God recorded in the Doctrine and Covenants 132:7 which states that the keys and power of the highest priesthood office can never be conferred upon more than one man on earth at a time.

This attempt by Henry Richards to discredit the Church of the [45]Firstborn of the Fulness of Times merely serves to weaken his position rather than defend it. The statement of John Taylor does bring out a very important point. It is shown that Elijah and Elisha held the general authority of the Melchizedek Priesthood. It shows also that Daniel and the three Hebrew children exercised that same priesthood.
By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire; by it (the same power) the waters of the red sea were divided by Moses, and the children of Israel passed through dry shod; by it (the same power) Elijah and Elisha smote the waters of Jordan and crossed on dry land; by (the same power) Daniel escaped the ferocity of the lions, and the three Hebrew children were delivered from the fiery furnace. (The Mediation and Atonement by John Taylor, A REPLY TO "The Church of the Firstborn of the Fullness of Times," p.25)

This is evidence that the general Melchizedek Priesthood continued from the time of Moses until Christ. This, together with the understanding of the highest priesthood office, makes the following passage of scripture easily understood:

Therefore, he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, 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, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. (DC 84:25-27)

This passage speaks of a Holy Priesthood which was taken out of the midst of the children of Israel and a lesser priesthood which continued. The gospel which continued with the lesser priesthood is the gospel of repentance and baptism, and the gospel of the remission of sins. Is this not the same gospel which the LDS Church professes today? Are these not the first principles taught by LDS Missionaries to the world? John Taylor explains that the general Melchizedek Priesthood continued after the departure of Moses. Therefore, the "Holy Priesthood" which was taken out of the midst of the children of Israel in the person of Moses is not the same as the general Melchizedek Priesthood which according to John Taylor, continued with the children of Israel. The "Holy Priesthood" which Moses withdrew from Israel was the chief presiding authority. With his departure, the children of Israel came under the leadership of the second highest office—the priesthood of Aaron. The elders, seventies, high priests and even Joshua, the president of the church, all holding the general authority of the Melchizedek Priesthood, officiated under the direction of Eleazar the son of Aaron. John Taylor stated:

[46] In his day Moses was the law-giver and leader of the children of Israel. When he died some of Moses' honor was conferred upon Joshua, not[36ne]all; and Joshua then was to be under the priestly direction of Eleazar, the son of Aaron, who was to ask counsel for him after the judgment of Urim. Thus the lesser Priesthood began to bear rule in the person of Eleazar, the son of Aaron, although in operation it did not bear rule in Aaron's time. And while the keys and powers of the Melchizedek priesthood were withdrawn in the person of Moses, the Aaronic Priesthood was maintained in all its powers in the person of Eleazar. Joshua indeed led the people, but had not the gifts and powers of the priesthood which Moses had, holding indeed the Melchizedek Priesthood, but possessing only some of Moses' honor. (Items on Priesthood, p.9)
Henry Richards quotes a passage from Priesthood Expounded which very clearly explains the above.

What then was taken out of Israel when Moses departed? When Moses was translated, the priesthood office which he received from Jethro which brought him to speak with God, the Father, face to face, is all that was taken away. (Priesthood Expounded, p.16; Sec. 5:1,2)

Moses received the mind and will of the Lord through speaking with God, the Father face to face. This is the highest form of revelation and pertains exclusively to the highest priesthood office.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again unto the camp: but his servant Joshua the son of Nun, a young man, departed not out of the Tabernacle. (Exodus 33:11)

After the departure of Moses, the children of Israel did not have a prophet who could obtain revelation for them through speaking with God face to face.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, (Deuteronomy 34:10)

They were left under the direction of the second highest priesthood office--the priesthood of Aaron--which exercised the second highest form of revelation--the ministering of angels.

Therefore, he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; (DC 84:25-26)

All of the prophets after Moses departed held the Melchizedek Priesthood, but they were not able to obtain the word of the Lord for the people through speaking with God, the Father, face to face. The Prophet Joseph Smith stated;

"Answer to the question. Was the Priesthood of Melchizedek taken away when Moses died? All Priesthood is Melchizedek, but there are different[47]portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself." (TPJS pp 180-181)

It is obvious that the Melchizedek priesthood held by Joshua, Eleazar and all the other prophets from Moses to Christ is a different and distinct authority from the Melchizedek Priesthood which Moses took out of Israel. Moses withdrew the highest priesthood office which is called the Melchizedek Priesthood which holds the keys of revelation through speaking with God face to face. Eleazar, Joshua and the elders of Israel held the general authority of the
Melchizedek Priesthood which in and of itself does not comprehend the keys of revelation. Joseph Smith, in the above-quoted statement, said that the priests after the order of Aaron—the chief prophets in Israel for 1400 years—were ordained to their prophetic office by God Himself. How could God Himself, perform this ordination, if the prophets did not have the priesthood keys necessary to speak with God face to face? God ordained these prophets by giving a revelation to the living prophet instructing him to anoint a successor. These prophets did have the keys to receive revelation through the ministry of angels. The Lord thus instructed Elijah;

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

And Jezo the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmelechah shalt thou anoint to be prophet in thine room. (I Kings 19:15-16)

God lays His hand upon His servants on the earth through the medium of His authorized priesthood.

Thus saith the Lord God, the Mighty One of Israel: behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;

And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: (DC 36:1-2)

The fact that only the highest priesthood office holds the keys to revelation for the whole human family through speaking with God face to face, does not mean that righteous individuals cannot know God. The Prophet Joseph Smith said that the father and the son might take up their abode with a man who had made his calling and election sure.

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take[48] up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn. (TPJS pp 150-151)

This is an individual blessing and has nothing to do with the keys of revelation for the whole human family. Joseph Smith said that Isaiah, Ezekiel and many ancient saints arrived at this state. It might also be added that Joseph Smith talked with the Father and the Son as a
fourteen-year-old boy before he held any priesthood at all. These personal blessings and manifestations do not authorize men to become revelators for the human family. Only one man on earth at a time can receive revelation for the whole human family through speaking with God face to face. Moses held this priesthood office. Although he had taken over seventy men to speak with God in connection with their personal blessings, when Moses departed none of them had sufficient authority to receive revelation for the children of Israel through speaking with God face to face.

Then went up Moses, and Aaron, Nadab, and Abihu, and Seventy of the Elders of Israel:

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. (Exodus 24:9-11)

And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face, (Deuteronomy 34:10)

Henry Richards implies that the brother of Jared spoke with God the Father face to face in the same way Moses and Noah did.

Steve, what about the brother of Jared? he talked with God face to face. Noah, was alive, and the only man on earth, according to your teachings, who held this power when the Brother of Jared left and came to America. I thought according to your belief, only one man here on the earth at a time could hold this "Priesthood Office...Which brought him to speak with God, the Father, face to face." Who held it in the old country where Melchizedek and Abraham lived at the time the brother of Jared held it and was speaking with Jesus Christ, "The Father and the Son"? (Ether 3.) (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 27)

The brother of Jared spoke with Jesus Christ, "the Father and the Son." He did not speak with God, the Father, face to face. The Savior ascribed to Himself the title of "the Father and the Son." God, the Father, the first and chief member of the holy trinity was not even present. The brother of Jared did not speak with Him, face to face. The Lord Jesus Christ said to the brother of Jared:

Behold, I am he who was prepared from the foundation of[49]the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. (Ether 3:14)

The fact that the brother of Jared pierced the veil by faith and saw the Lord Jesus Christ does not indicate what priesthood office he held. The brother of Jared did not hold the highest priesthood office.
5. This office has continued in an unbroken chain from the days of Adam to the present time, according to your teachings.

6. All who have held it since the days of Adam have been properly appointed thereunto by their predecessor.

7. This line of priesthood authority is the same one explained in Section 84 of the Doctrine and Covenants, according to the way you teach. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 27)

In beginning his discussion of these points Henry Richards shows an over-protective attitude toward those persons reading his letter. His readers are seeking complete answers to these very important and timely claims presented by the Church of the Firstborn of the Fulness of Times. The claims and the various scriptures or references used to support these claims should be thoroughly examined and clarified. Henry Richards ignores them.

He quotes the following from Priesthood Expounded:

The highest priesthood office has continued in an unbroken chain from the days of Adam to the present time. All who have held it since the days of Adam, have been properly appointed thereunto by the predecessor. (Priesthood Expounded p.22; Sec.8:1,2)

Henry Richards then mentions that Joseph Smith was quoted in Priesthood Expounded to support the above claim of the Church of the Firstborn of the Fulness of Times. Although Henry Richards fails to consider the statements of Joseph Smith, they should be brought out in the discussion and thoroughly examined.

There has been a chain of authority and power from Adam down to the present time. (TPJS p 191)

...I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. (TPJS p 271)

According to the first statement by Joseph Smith, the claim of the Church of the Firstborn of the Fulness of Times which is numbered 5 by Henry Richards is correct. The second statement by Joseph Smith gives added evidence to the same truth. Henry Richards continues with a further quotation from the body of Priesthood Expounded.

The chain of authority here mentioned by the Prophet could not have reference to the chain of patriarchal authority which was instituted in the days of Adam and came down by lineage as explained in section 107 of the Doctrine and Covenants, because that line of authority has not always remained upon the earth....

Let us trace the line of authority of this greater priesthood and see the manner in which this office has come down from the beginning to the present time.
We find that Enoch was the man who held that office after the departure of Adam, which is shown by the following: (Priesthood Expounded, pp. 22-23; Sec. 1:5, 8, 9)

Henry Richards then makes what he considers to be an important point. He feels that using a passage from Section 107 to prove a point about the highest priesthood office is an invalid approach. He feels it is invalid because the Church of the Firstborn of the Fulness of Times teaches, as shown in the quotation from Priesthood Expounded, that the priesthood lineage given in Section 107 describes the descent of the patriarchal office and not that of the highest office. However, if one verse in this description of the patriarchal line demonstrates that one of the patriarchs also held the highest office, it would be valid to cite this verse in a discussion of the First Grand Head. The quotation from the 107th Section of the Doctrine and Covenants as found on page 23; [Sec. 8:10]of Priesthood Expounded is as follows.

Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.

And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated. (DC 107:48-49)

It is true that the 48th verse of Section 107 which is quoted above has reference to the second highest office, or Patriarchal office. But what about the 49th verse? A verse such as this, explaining that Enoch saw the Lord and was before his face continually is unique in the verses describing the men who held the patriarchal office. Verse 48 had to be quoted in order to show to the readers who verse 49 was about. Verse 49 explains a fact illustrating that Enoch held the highest office, namely that he saw and walked with the Lord and was before His face continually, a very different experience from the brother of Jared, and it was very timely in the discussion as presented in Priesthood Expounded. On page 21 [Sec. 7:2-8] the page before the above statements, another quotation from Joseph Smith was presented which illustrated that the bearer of the highest office has the keys to speak directly to the Lord. This is why the above verses were quoted. If Henry Richards' reasoning were correct, there would have been no reason for verse 49 to have been quoted.

The Church of the Firstborn of the Fulness of Times has often[51]explained in print that the chain of authority which has been on the earth from Adam to the Present Time, has to do with the office of First Grand Head. The highest priesthood office descended in the following manner.

[40ne]Adam
Abel
Enoch
Lamech
Noah
Melchizedek
Abraham
Esaias
Gad
Jeremy
Elihu
Caleb
Jethro
Moses
Jesus Christ
John the Revelator
Joseph Smith
Benjamin F. Johnson
Alma Dayer LeBaron
Joel F. LeBaron

The descent of this highest priesthood office from Adam to Moses is described in Section 84 of the Doctrine and Covenants. The Lord revealed:

And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro;

And Jethro received it under the hand of Caleb;

And Caleb received it under the hand of Elihu;

And Elihu under the hand of Jeremy;

and Jeremy under the hand of Gad;

And Gad under the hand of Esaias;

And Esaias received it under the hand of God.

Esaias also lived in the days of Abraham, and was blessed of him—

Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;

And from Noah till Enoch, through the lineage of their fathers;

And from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. (DC 84:6-17)
Although Lamech is not specifically mentioned in this passage, the Prophet Joseph Smith revealed that Lamech was Enoch's immediate successor in the highest priesthood office. In a discourse on the highest priesthood office or First Grand Head, the Prophet Joseph states that the Patriarch Lamech received this authority from Enoch and gave it to Noah. The prophet explains that "the keys of the priesthood" of which he speaks constitute the power to obtain the voice of Jehovah and to hold "the keys, the covenants, the power and the glory with which He blessed Adam at the beginning."

The next great, grand patriarch (after Enoch) who held the keys of the priesthood was Lamech. "And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed." (See Genesis 5:28-29.) The Priesthood continued from Lamech to Noah: "And God said unto Noah, the end of all flesh is before me, for the earth is filled with violence through them and behold I will destroy them with the earth." (Genesis 6:13)

Thus we behold the keys of this priesthood consisted in obtaining the voice of Jehovah that He talked with him (Noah) in a familiar and friendly manner, that He continued to him the keys, the covenants, the power and the glory, with which He blessed Adam at the beginning; (TPJS p.171)

Henry Richards tries to break this chain of authority between Abraham and Esaias. He points out that verse 12 of Section 84 of the Doctrine and Covenants states Esaias received the Holy Priesthood, or First Grand Head office, "under the hand of God." He infers that this verse means that Esaias did not receive it under the hand of Abraham and that this broke the chain. However, the chain of authority as explained by the church of the Firstborn of the Fulness of Times is correct. The "hand of God" in this case was the "hand of Abraham." The Priesthood of God is His power given to righteous men upon the earth. God does not come on the earth to do those things He has delegated to have done by His priesthood which is already on the earth.

The Church of the Firstborn of the Fulness of Times believes that a man must be properly called of God and ordained by God's designated servants upon the earth before he can legitimately claim priesthood authority. Joseph Smith explained the proper order of receiving the priesthood.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof. (The Articles of Faith, no. 5)

When Edward Partridge was blessed and called of the Lord God, he Lord laid His hand upon him by the hand of His servant Sidney Rigdon.

Thus saith the Lord God, the Mighty One of Israel: Behold I say unto you my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;
And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; (DC 36:1-2)

The Lord ordained and confirmed Joseph Smith and Oliver Cowdery to be apostles by the hands of Peter, James and John.

And also with Peter, and James, and John, whom I have sent unto you by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them; (DC 27:12)

From the above it can be clearly understood that the following[53]verses meant that Esaias received the Holy Priesthood from Abraham, as he was the bearer of God's Priesthood on the earth at that time.

And Esaias received it under the hand of God.

Esaias also lived in the days of Abraham, and was blessed of him—(DC 84:12-13)

This priesthood is always passed on by specific direction from God. God indicates who the successor to the office is to be. Inasmuch as there were great promises made to Abraham to be fulfilled through his son Isaac, who was indeed a righteous and God-like man, it was to be expected that this first grand office of priesthood would be passed on to Isaac. The Lord was only emphasizing that it was indeed by His direction that this priesthood office was conferred upon Esaias and not upon Isaac.

Verse 13 means exactly what it says, that Abraham blessed Esaias. It also clarifies verse 12 by explaining who was the servant of God in the days of Esaias who could ordain him to the office of the Holy Priesthood. In verse 13 it says nothing about ordinances, nor can I see that this was either stated or inferred in Priesthood Expounded. It is not necessary to have any such interpretation of the word "blessed" in order to arrive at the conclusions presented by the Church of the Firstborn of the Fulness of Times. There is no need to confuse "to ordain" and "to bless" in harmonizing the [42ne]scriptures with the teachings of the Prophet Joel F. LeBaron.

This confusion does arise, however, when Henry Richards attempts to demonstrate that Joseph Smith Sr. received the office of Patriarch on December 18, 1833. The history as recorded by the men who were there does not say any such thing. In fact, according to Joseph Smith's own record, it was a blessing to receive this office at some future time which Joseph Smith Jr. gave his father that day, and not an ordination. Henry Richards himself quotes from the blessing which was given on that day in his original Answer to an Open Letter on page 37.

Steve, ask Joel what the Prophet Joseph Smith meant when he gave his father, Joseph Smith, Sr., A blessing on the 18th of December, 1833, and said: "He shall be called a prince of his posterity, holding the keys of the patriarchal priesthood over the kingdom of God.
on earth, even the Church of the Latter-day Saints, and he shall sit in the general assembly of Patriarchs even in council with the ancient of days, etc." (Answer to an open letter, p.37)

It is plain from the above portion of the patriarchal blessing[54] given by Joseph Smith Jr. to his father that his father was to receive the keys of the patriarchal priesthood at some future time. His father, Joseph Smith Sr., did not hold the office of Presiding Patriarch at that time anymore than he was then sitting in the General Assembly of Patriarchs or the council of the Ancient of Days. This promise was reaffirmed on January 21, 1836, when again he received blessings stating that he was "to be our Patriarch," inferring this was yet to occur. If he held this office at this time the blessings would have been given to Joseph Smith Sr. "as our Patriarch."

Henry Richards seems to have missed the whole point of the question raised by Stephen M. Silver concerning these blessings given to Joseph Smith Sr. on January 21, 1836. The quotation should never have been used by anyone trying to prove that Joseph Smith Sr. had received the Patriarchal Office, or second grand head, on December 18, 1833, as the quotation flatly refutes that. Therefore, Stephen M. Silver had to assume that Henry Richards was trying to prove an ordination of Joseph Smith Sr. to the Patriarchal office prior to April 3, 1836. The unfortunate thing about understanding exactly what Henry Richards was trying to prove is that this particular passage was brought out by him, although it did not support his platform. It should not have to be explained in the least by the Church of the Firstborn of the Fulness of Times, but really, first should be correctly quoted, explained, and fit into a logical pattern by Henry Richards which would support his platform. The fact that Henry Richards did not bother to quote the quotation in his revised book is an indication of the impossibility on his part of accomplishing the foregoing.

Henry Richards states that he had made an unintentional misquote in his original answer.

I admit, I did unintentionally misquote. In the paragraph referred to on page 38 of my original answer to you Steve, the quotation marks were placed at the beginning of the paragraph instead of in the body of the same paragraph where a quote within the implied quote was placed. If the quotation mark was removed and placed where the quote within the implied quote starts, it would then be correct. The contents of the paragraph in question, however, are right. There was no misrepresentation made. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.29)

According to the actual quotation from the History of the Church it was Joseph Smith alone who anointed his father. All of the Presidency, then blessed him, each in his turn.

We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. [43ne]then anointed his head with the consecrated oil, and sealed many blessings upon him. The presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest and received their anointing and blessing under the hands of Father Smith.[55]And in my turn, my Father
anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter
days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob.
(History of the Church, vol. II p.379-380)

In the original presentation of this quotation Henry Richards showed it as follows:

"The Presidency of the Church anointed his (Joseph Smith Sr.) head and sealed
many blessings upon him, all three blessing him to be 'our Patriarch....to anoint our heads,
and attend to all duties that pertain to that office.'" (Answer to an open letter, p.38)

It will take more than moving a couple of quotation marks to change the words "The
Presidency" into "I" referring to Joseph Smith alone. The whole meaning of this passage has
been distorted by the "unintentional" alteration.

A closer examination of the events which transpired that day discloses that the
"Presidency" referred to by the Prophet Joseph Smith included David Whitmer, Joseph Smith,
Sr., Oliver Cowdery and Hyrum Smith, as well as the members of the First Quorum of
Presidency who were Joseph Smith Jr., himself, Sidney Rigdon and Frederick G. Williams.

Henry Richards challenges the Church of the Firstborn of the Fulness of Times to show
where any of the above names are shown to constitute this "Presidency."

Steve, will you, Ervil, Joel, or any other member of your organization show me
where any one of the five "names" you used above and represent as being what the "actual
quotation" says, appears on the pages of Church History where my "flagrant
misquotation" is taken from. (A REPLY TO "The Church of the Firstborn of the Fulness
of Times," pp.29-30)

It seems strange that Henry Richards would contend every name given by Stephen M.
Silver, even that of Joseph Smith the Prophet. The following reference from Church History
cited by Henry Richards demonstrates that the Prophet Joseph Smith was a member of that
Presidency.

The Presidency then took the seat in their turn, according to their age, beginning
at the oldest, and received their anointing and blessing under the hands of father Smith. And
in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to
lead Israel in the latter days even as Moses led him in days of old; also the blessings of
Abraham, Isaac and Jacob. (History of the Church Vol. II p.379-380)

The following quotation from the same account in the History of the Church gives the
names of two of the others mentioned above.

We then invited the high councilors of Kirtland and Zion into our room, and
President Hyrum Smith anointed the head of the President of the Councilors in Kirtland,
and President David Whitmer the head of the President of the councilors of Zion. (History
of the Church, Vol. II p.382)
To show that Hyrum Smith and David Whitmer were members of what Joseph Smith called the Presidency, the following quotation from the History of the Church concerning events which transpired the same month is given.

President Sidney Rigdon requested some of the Presidency to lay their hands upon him, and rebuke a severe affliction in the face, which troubles him most at night. Elders Hyrum Smith and David Whitmer, by request, laid[44ne]hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ. The whole assembly responded, Amen. (History of the Church, Vol. II p. 367)

At this point it should be mentioned that Henry Richards' doctrine is not in harmony with his own general authorities. Even Joseph Fielding Smith teaches that Joseph Smith, Sr. and Oliver Cowdery were members of this Presidency along with Sidney Rigdon and Frederick G. Williams. In a heading to the section which covers these very events of January 21, 1836 in the Teachings of the Prophet Joseph Smith, he (Joseph Fielding Smith) writes:

On the twenty-first day of January, 1836, the First Presidency, and a number of the presiding brethren in the Church, assembled in the Kirtland temple where they engaged in the ordinances of the endowment, as far as it had at that time been revealed. After this was done the Prophet states that "All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time." "All of the Presidency" included Oliver Cowdery and Father Joseph Smith as well as the two counselors, Sidney Rigdon and Frederick G. Williams. (TPJS p. 106)

After his own apology and attempted explanation Henry Richards asks the following question:

Now tell me please, Steve, who is making the flagrant misquotation? (A REPLY TO The Church of the Firstborn of the Fulness of Times, p. 30)

It should be apparent to the reader that Stephen M. Silver will not be able to use the same excuse as Henry Richards, that of having the quotation marks in the wrong place, nor will he need to as there are no quotation marks. The "flagrant misquotation" which Henry Richards mentions is not a quotation at all, nor was it represented to be one. They are Stephen M. Silver's own words.

In answer to all of the references presented by Henry Richards showing that men have received blessings after they have been ordained to various offices in the priesthood, the following would be understood. There is a difference between receiving a general blessing and receiving a blessing stating that at some future time a certain priesthood office will be given to the person. Stephen M. Silver did not state that a man[57]who had been ordained to an office could not receive greater blessings, nor did he state that a man was ordained when he was blessed. He simply stated that a man was ordained when he was blessed. He simply stated that a man who was being blessed to receive an office at some future time surely did not hold that office at the time he received the blessing.
In his last paragraph discussing these points, Henry Richards questions whether or not Abel held this highest office. The order of this highest office is shown in verses 6 through 17 in section 84 of the Doctrine and Covenants, as explained above. Verse 16 shows how it was passed from Adam down to Enoch, tracing backwards.

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—(DC 84:16)

This verse clearly shows that Abel did hold this office, even though Henry Richards thinks it is "strange." It clearly illustrates that Adam did give it to him; that both Abel and Enoch did receive the highest priesthood office; and that these three men held it each in their own right and at different times.

In the same discourse quoted above to establish Lamech's position in the chain of priesthood from Adam to Moses, the Prophet Joseph Smith also tells us that Abel[45ne]was Adam's immediate successor in the highest priesthood office. The Prophet relates that Abel stood at the head of a dispensation.

Why he (Abel) magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; (TPJS p.169)

As to why William P. Tucker left Abel out of his "chart," it probably would have to be admitted that he unintentionally left it out, however the "chart" is by no means complete, nor was it intended to be. Henry Richards himself quoted Ensign, Volume 2, Number 12, page 6, where William P. Tucker explained that Adam passed this authority on to Abel first, and that it was later passed to Enoch. There certainly should be no question in anyone's mind as to what the teachings of the Church of the Firstborn of the Fulness of Times are on this point.

After tracing the descent of the highest priesthood office from Adam to Moses, the mode of its perpetuation should be clear. Each prophet who held this authority ordained his successor.

When Moses was taken out of the midst of the children of Israel, he took the highest priesthood office with him because of the transgression of the people. The Lord revealed:

[58] But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also; (DC 84:24-25)

Moses did not ordain a successor before his departure.
And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. (Deuteronomy 34:10)

Moses continued to hold the First Grand Head of priesthood as a translated being. Flavius Josephus, the famous Jewish historian, describes Moses' translation as follows:

Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Where upon they thought they ought to grant him that favor, to let him depart, according as he himself desired; so they restrained themselves, though weeping still toward one another. All those who accompanied him were the senate, and Eleazer the High Priest, and Joshua their commander. Now as soon as they had come to the mountain called "Abarim" (such is a very high mountain, situate over against Jerico, and one that affords, to such as are upon it, a prospect of the greatest part of the excellent land of Canaan,) He dismissed the Senate, and as he was going to embrace Eleazer and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that because of his extraordinary virtue, he went to God. (Antiquities of the Jews, Chapter VIII, p. 147)

The Book of Mormon alludes to Moses' translation in the following language:

Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial. (Alma 45:19)

[46ne] The next prophet to hold the highest priesthood office was the Lord Jesus Christ. He revealed the priesthood of Moses before His baptism by John the Baptist. The Prophet Joseph Smith said:

John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose," and Christ came according to the words of John, and He was greater than John, because He held the keys of the Melchizedek Priesthood and kingdom of God, and had before revealed the priesthood of Moses, yet Christ was baptized by John to fulfill all righteousness;....(TPJS 273-274)

[59] The fact that Christ had need to receive priesthood ordinations like those of other servants of God, is illustrated in the following words of the Prophet Joseph Smith:

If a man gets a fullness of the priesthood of God he has to get it in the same way that
Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. (TPJS 308)

Brigham Young and Willard Richards wrote an article for the Millennial Star which explains the necessity of Christ receiving His priesthood through ordination—notwithstanding He was the Son of God.

Every High Priest must be ordained (Heb. V:1), and if Christ had not received ordination, He would not have had power to ordain others, as He did when He ordained the twelve (Mark iii:14), to take part in the ministry which he had received of his father; also, (John xv:16): "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; (Heb. v:4), for no man taketh this honor unto himself, but he that is called of God, as was Aaron (v:5), so also Christ thou art my son, today have I begotten thee." No being can give that which he does not possess; consequently, no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c., without touching upon the priesthood also; and although some may say that Christ, as God, needed no ordination, having possessed it eternally, yet Christ says, (Matt. xxviii:18), "All power is given unto me in heaven and in earth;" which could not have been if he was in eternal possession; (History of the Church, Vol. IV p. 257).

The Savior received ordination to the highest priesthood office as did all of his predecessors. He was ordained under the hand of Moses. This highest office has descended in regular succession forming an unbroken chain of power and authority. The Prophet Joseph Smith stated:

There has been a chain of authority and power from Adam down to the present time. (TPJS 191)

How have we come at the Priesthood in the last days? It came down, down, in regular succession. (TPJS p. 158)

The descent of the highest Priesthood office will be traced farther in the subsequent sections of this chapter.

8. This office was placed upon the Prophet Joseph, April 3, 1836, by John the Beloved at Kirtland, Ohio, (A REPLY TO “The Church of the Firstborn of the Fulness of Times,” p.33

In section 132 of the Doctrine and Covenants, wherein the Lord states that "there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred," (verse 7) He further describes this highest priesthood capacity. The Lord reveals that it is the authority wherein all things are restored.

[47ne] For I have conferred upon you the keys and power of the priesthood, wherein I restore all things and make known unto you all things in due time.(DC 132:45)
The Prophet Joseph Smith had received the "keys and power of the priesthood, wherein I restore all things," before the date upon which he committed this revelation to writing—July 12, 1843. From whom did he receive it? In a previous revelation dated March 1832, the Lord revealed to the Prophet Joseph Smith, the identity of the angel who was to "come and restore all things." John the Revelator had eaten a "little book" by the direction of an angel as recorded in the 10th chapter of his revelation. The eating of this book signifies that John the Beloved held "the keys and power of priesthood wherein I restore all things" and that he was to come as Elias to restore this very authority.

Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things. (DC 77:14)

Christ was the Elias who had the authority to restore all things before John.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou?

And he confessed, and denied not that he was Elias; but confessed saying; I am not the Christ.

And they asked him, saying; how then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, art thou that prophet? And he answered, no.

Then said they unto him, who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as saith the prophet Esaias.

And they who were sent were of the Pharisees.

And they asked him, and said unto him; why baptized thou them, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet?

John answered them saying; I baptize with water, but there standeth one among you, whom ye know not;

He it is of whom I bear record. He is that Prophet, even Elias who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptized not only with water, but with fire, and with the Holy
John the Revelator received this authority from Christ. The Savior explained to Peter that John the Revelator was translated that he might do a greater work than what he had done before. The Savior said, "I will make him" a ministering angel for the heirs of salvation on the earth.

[61] And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

Yea, he has undertaken a greater work; therefore I will make him as a flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth. (DC 7:4-6)

[48ne] The following statement by the Prophet Joseph Smith should be remembered:

There has been a chain of authority and power from Adam down to the present time. (TPJS p.191)

Each link in this chain of priesthood held the keys and power wherein all things are restored. Each held the office of Elias, the restorer of all things. Adam Moses and other Eliaises were raised up from the earliest ages to restore the glories which are comprehended in the restoration of all things. The Prophet Joseph Smith said:

This is why Adam blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc., "whose builder and maker is God." (Hebrews 11:10.) Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliaises raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fullness of times, when God would gather together all things in one,...(TPJS p.159)

When the Savior looked down from the cross and beheld His mother, Mary, and John, His beloved disciple, He indicated that John was to take His place in the earth.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture
might be fulfilled, saith, I thirst. (John 19:26-28)

John the Revelator was translated as Moses had been. He held the highest priesthood office, the authority over all things, for 18 centuries.

It should be clear that John the Revelator, as Elias, appeared and committed to the Prophet Joseph Smith the keys and power of the priesthood wherein all things are restored, sometime between March 1832 (the date of the revelation foretelling the coming of John the Beloved as Elias to restore all things) and July 12, 1843 (the date of the revelation [62] wherein the Lord states that he had conferred the authority over all things on the Prophet Joseph). The precise date upon which John the Revelator came as Elias is recorded in the Doctrine and Covenants. On April 3, 1836, he appeared in the Kirtland Temple and committed to the Prophet Joseph Smith the dispensation of the gospel.

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. (DC 110:12)

Some may argue that it was the dispensation of Abraham which Elias committed and that Elias was a man who lived in the days of Abraham. However, the passage says that Elias committed the dispensation of the gospel of Abraham, not Abraham's dispensation of the gospel. Each man holds the keys of his own dispensation. Neither Elias nor the Prophet Joseph Smith held the Presidency of Abraham's dispensation.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation. (TPJS 169)

As far as the term "gospel of Abraham" is concerned, what difference could possible exist between the gospel of Abraham and the[49ne]gospel of Jesus Christ? How many true gospels are there?

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:8-9)

The Apostle Paul further relates that Abraham learned the gospel from the scriptures, and as the possessor of the keys and powers of the priesthood in his day, blessed all nations.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. (Galatians 3:8)
Abraham records that his priesthood held the power of dispensing "the blessings of the Gospel, which are the blessings of salvation, even of life eternal" to all the families of the earth.

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:11)

Here Abraham relates that his blessing contained a promise that this same priesthood would be held by one of his offspring after him and that this seed, or heir, would in like manner bless the nations with the blessings of the gospel. That seed was Christ.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (Galatians 3:16)

The Savior held the same priesthood office which Abraham held before Him and blessed the nations with the blessings of the same gospel. The Prophet Joseph Smith declared:

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the Bible that the gospel has always been the same; the ordinances to fulfill its requirements, the same, and the officers to officiate the same; and the signs and fruits resulting from the promises, the same:...(TPJS p. 264)

The Prophet Joseph Smith received the same priesthood office under the hand of Elias and extended to the kindred of the earth the blessings of the same gospel with which Abraham blessed the people in his day.

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. (DC 124:57-58)

In this passage, the Lord reveals that Joseph received a similar blessing to that of Abraham. The keys and power of the priesthood wherein all things are restored were to come down upon the head of Joseph Smith's posterity after him. At some future time the Prophet Joseph Smith was to have a seed or an heir who would rise up with the same priesthood office held by the Prophet and dispense the gospel to the nations. This generation now living must receive the blessings of the gospel through the office of Joseph Smith received from Elias on April 3, 1836 in the Kirtland Temple and which is now held by his seed. If the Mormon people seek to receive the blessings of heaven independent of the offices previously held by[50ne]the
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. (DC 110:12)

Six different individuals in five distinct instances acted in the restoration. Which of them committed the priesthood sceptre or the authority which presides over the dispensation of the gospel?

- John the Baptist conferred the Priesthood of Aaron.
- Peter, James and John conferred the Apostleship.
- Moses committed the Keys of the Gathering.
- Elijah revealed the necessary knowledge to turn the hearts of the children to their fathers.
- However, it was Elias or John the Revelator who, on April 3, 1836 committed the dispensation of the gospel.

The first point brought up by Henry Richards, in an attempt to demonstrate that the above is not correct, is an argument that all keys and authority conferred that day were given to Joseph Smith and Oliver Cowdery jointly. It is true that both were present throughout the various manifestations, but to go further and say that "every key or authority that was conferred at that time was placed upon two individuals, not one," is adding words to both the body of the section and to the preface. Henry Richards' proposition is completely contrary to the word of God which says "there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." (See DC 132:7). According to both the teachings of the Church of the Firstborn of the Fulness of Times and the LDS Church, the Prophet Joseph Smith held the highest office that was in the church at that time. In either case it would appear foolish to have additional authority conferred by a servant of God sent in visitation unless that authority were greater than that already upon the earth. If Joseph Smith held the highest office in the priesthood before April 3, 1836, there would have been no higher authority to confer. It would seem equally foolish to have that higher authority conferred upon two men. President Joseph F. Smith said the following:

There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent; it would be irrational and unreasonable; contrary to God's will. There is one head, and He is God, the head of all. Next to him stands the man he puts in nomination to stand at the head on the earth, with his associates; and all the other organizations and heads, from him to the last, are subordinate to the first, otherwise there would be discord, disunion and disorganization. (Gospel Doctrine, p. 145)

Elijah the prophet, appeared and revealed the priesthood. He did not confer any priesthood, however, he simply revealed, explained and defined it.
Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children of the promises made to the fathers, and the hearts of the children shall turn to their[65] fathers.

If it were not so, the whole earth would be utterly wasted at his coming. (DC 3:1-3)

Elijah revealed ordinances for the living and the dead and the covenant by which the hearts of the children may be turned to the fathers. He did not confer any presiding office.

[51ne] The next argument brought up by Henry Richards is to insist that Elias did not confer any priesthood authority during this visitation in the Kirtland Temple. This he strongly states in spite of the following statement in the preface to Section 110.

Visitation by Elias and his conferment of authority--(Preface to section 110, Doctrine and Covenants)

In disputing this point, Henry Richards argues that one cannot believe some words of James E. Talmage (who according to Henry Richards wrote this preface) without accepting all of the words written by Joseph Fielding Smith in a "preface in the Teachings of the Prophet Joseph Smith." Why Henry Richards considers it invalid to accept a statement by one man in one book on one subject without accepting the statement by another man in a different book and on a different subject, is hard for me to understand. Nevertheless, let us consider this reasoning from two points of view. Let us first consider the point of view of the LDS Church. To affirm the LDS position both the statements of James E. Talmage and Joseph Fielding Smith should be accepted. To reject either one, or both, would weaken this position. Let us secondly consider the position of the Church of the Firstborn of the Fulness of Times. To affirm their position neither statement need be accepted. However, the acceptance of this particular statement of James E. Talmage should certainly strengthen their position in the minds of the LDS people. A member and defender of the LDS Church should be the last person to refute what James E. Talmage said. On the other hand, it is possible for the Church of the Firstborn of the Fulness of Times to feel that some of the words of James E. Talmage are correct. Henry Richards himself admitted in his talk at Brigham Young University that the book Priesthood Expounded has a lot of truth in it, but he is not a member of the Church of the Firstborn of the Fulness of Times.

I remember well the last night that Ervil and Joel ever came into our home. As they came in I said to Ervil, as they sat down I said, "Ervil, I've read your book, or read your pamphlet, Priesthood Expounded". This is the official pamphlet of the Church of the Firstborn of the Fulness of Times. "I've read your pamphlet over several times, and you've got a lot of good things in there." They have got a lot of truth in there, there's no question about it. (Tape T00771, Department of Audio-visual communication, Brigham Young University, Church of the Firstborn Henry Richards, 1 December 1963)

[66] Henry Richards should be pleased that the members of the Church of the Firstborn of the
Fulness of Times feel that an LDS church publication as recent as 1921 written by a leader of their church should be quoted as truth. Instead, he states that James E. Talmage is wrong, and that nothing in the body of the section even infers that Elias conferred priesthood authority.

In the second place, there is nothing that even infers priesthood authority being conferred by Elias. (A REPLY TO ‘The Church of the Firstborn of the Fulness of Times”, p.34)

Elias committed the dispensation of the gospel and stated that all succeeding generations were to be blessed through that commitment. If Henry Richards contends that this is not priesthood authority then he should explain what it is. The Prophet Joseph Smith said that holding the presidency over a dispensation of the gospel constitutes the very nature of the Priesthood.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency of them all, even Adam; and Adam receiving his presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation. (TPJS 169)

It is difficult to understand why Henry Richards takes this position when the object of his book certainly must be to strengthen the faith of those persons reading his book in the teachings of the LDS Church. The argument of Henry Richards in this particular instance very strongly does just the opposite. In fact he makes the following statement.

At any rate, the LeBaron Brothers and the so-called "Church of the Firstborn of the Fulness of times" are absolutely wrong in writing what they did on page 20 [Sec. 6:40] of Priesthood Expounded. (A REPLY TO ‘The Church of the Firstborn of the Fulness of Times”, p.35)

If Henry Richards' statement is true then James E. Talmage was absolutely wrong" in what he wrote, and the portion of the preface to the 110th section of the Doctrine and Covenants under discussion is also "absolutely wrong."

The last point which Henry Richards considers under this particular item deals with several sentences from pages 379 and 380 of Volume II of the History of the Church. For some reason these sentences have been very difficult for him to transcribe correctly from their original printed version onto his own printed pages. In his original Answer to an Open Letter these sentences appeared in at least three variations. Here he managed to reproduce them exactly as they were in one of these three variations, but not very close to the way they actually appear in History of the Church. He shows them as follows.

[67] Thursday, January 21, 1836, the Presidency blessed Father Joseph Smith, Sr. to be patriarch. He then blessed Joseph Smith, Jr., and sealed upon him the blessings of Moses etc. (History of the Church, Volume 2, pp. 379-80.) (A REPLY TO “The Church of the Firstborn of the Fulness of Times,” p.35)
The actual sentences, as they appear in the quoted references, are as follows.

We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. (History of the Church, Vol. II pp. 379-380)

It should be noted that Joseph Smith anointed his father alone. It should be noted that the members of the Presidency blessed Father Joseph Smith Sr., each in his own turn, not as a quorum. It should also be noted that Father Joseph Smith Sr. gave blessings to each of the members of the Presidency, in which respect Joseph Smith Jr. received his. Father Smith had been ordained patriarch and president of the high priesthood in Kirtland Stake. These are important points to be leaving out, in view of what Henry Richards is trying to prove. He is actually twisting this particular passage completely around to say just the opposite from what it actually says. However, this would not have been possible had he not misquoted to the degree he did.

Henry Richards asks what the blessings of Moses are which were sealed upon Joseph Smith Jr. by his father. It should be understood that when a patriarch seals blessings upon a person, the fulfillment of those blessings is not necessarily immediately achieved. The individual must go forward faithfully, from grace to grace, obtaining the fulfillment of these blessings. Father Joseph Smith sealed "the blessings of Moses to lead Israel in the latter days," upon his son, Joseph, in a patriarchal blessing on January 21, 1836. Over two months later, this blessing became reality. On April 3rd, 1836, Moses appeared in the Kirtland temple. The Prophet Joseph Smith records the event as follows:

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. (DC 110:11)

As with most of the questions Henry Richards raises, he gives no indication of either the LDS teaching on the subject or his own opinion.

9. This office was given to Benjamin F. Johnson some time before Joseph Smith entered Carthage Jail according to your teachings. (A REPLY TO 'The Church of the Firstborn of the Fulness of Times.' p.36)
This is not the doctrine of the Church of the Firstborn of the Fulness of Times. It should be obvious from the discussion under number 4, that the Church of the Firstborn of the Fulness of Times teaches that the office or "mantle" of the Prophet Joseph Smith did not fall upon Benjamin F. Johnson until the martyrdom. Prior to this time the Prophet had anointed Benjamin F. Johnson to this end. When Benjamin F. Johnson anointed Alma Dayer LeBaron, and when the latter anointed Joel F. LeBaron, they used similar wording.

Shortly before the death of Benjamin F. Johnson, he called his grandson, Alma Dayer LeBaron Sr., who was also a grandson of the Prophet Joseph by adoption and sealing, to his bedside. He gave him many instructions and said to him: "When I die, my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, when he ascended to heaven in a chariot of fire."

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Shortly before the death of Alma Dayer LeBaron Sr., he sent for his son Joel F. LeBaron, who was at that time working in the mountains in the region of the old Babicora Hacienda. After a very pleasant and heart-warming visit, as Joel was about to depart, his father called him to his bedside and gave him a very strict and solemn charge. He there put all of his earthly affairs in Joel's hands and put him under a covenant and promise to carry on the work he had commenced, and to build on the foundation that he had laid, and said unto him:

"When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and even as the mantle of my grandfather fell upon me; and you will have to round up your shoulders and bear it, because there is no one else qualified. I have tried to qualify your older brothers, but have only met with rebellion and opposition."

After having said these things, together with many other things, he laid his hands upon Joel's head and blessed him and appointed him to hold after he was gone, everything which he had received from Benjamin F. Johnson. (Priesthood Expounded, pp. 54-55; Sec. 19:24, 30-34)

In the following verse it is explained that Joseph Smith held the keys of the priesthood which is after the order of Melchizedek, which is after the order of the "Only Begotten Son," or First Grand Head.

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. (DC 124:123)

This verse also states that the Lord was giving to Joseph Smith the officers belonging to, or functioning under, this highest priesthood office. The first office named to be given to Joseph Smith was that of Patriarch and was held by his brother Hyrum.

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up to
the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (DC 124:124)

Following the explanation of these two offices, the Lord explains that Joseph Smith, himself was to hold the next highest office, that of presiding elder, or president of the church.

I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. (DC 124:125)

A further listing of the officers of the church is presented including the counselors in the presidency, the Twelve Traveling Council, the high council, and presidencies of the various quorums.

It is plain from the above that Joseph Smith Jr. held two offices, the office which was held by Melchizedek and the office of President of the Church. The question before us is not who eventually received the second office Joseph Smith Jr. held as mentioned above, that of President of the Church, but rather who received the first office spoken of above-the office which was held by Melchizedek. There is an abundance of references to verify that Brigham Young refutes the idea that he was the successor to Joseph Smith in the office of First Grand Head of priesthood.

The brethren testify that brother Brigham is brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a groat who rises up. I do not think anything about being Joseph's successor. That is nothing that concerns me. I never asked yet, or had a feeling as to what kind of a great man, O Lord, are you going to make me? But, Father what do you require of me, and what can I do to promote your kingdom on the earth, and save myself and brethren? I do not trouble myself as to whose successor I am. (Journal of Discourses 8:69)

On another date Brigham Young explained that he did not claim to be a "Prophet, Seer, and Revelator," as Joseph Smith was, as shown by the following:

A person was mentioned to-day (sic) who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? (Journal of Discourses 6:319)

[70] Joel F. LeBaron is the only man on the face of the earth today who even makes a reasonable claim to hold this highest priesthood office. He received it through a line of authority including Benjamin F. Johnson. Those persons who claim otherwise do it only upon the argument that the scriptures explaining this highest office do not mean what they say.

Henry Richards states that Benjamin F. Johnson could not have received this office because there is nothing written in church history which says that he did. This would only be the case if the true and full church history comprised nothing more than that which is published to the world by the LDS Church. By the same token no mention would be made in church history of Joseph Smith and the restoration of the priesthood powers if we were to accept only that
history published to the world by the Catholic Church. The fact remains however, that the scriptures give evidence of an office of High Priesthood, or First Grand Head, and Joel F. LeBaron is the only one claiming and explaining it. Therefore, the church history as he teaches it seems to be the most accurate and complete yet given to the children of God and Benjamin F. Johnson plays an important role therein.

Henry Richards states that Benjamin F. Johnson did not write anything stating he had received such an office or even inferring he had received it. However, he opens his discussion of this item with a quotation of Benjamin F. Johnson as reported in the Desert News, which says the following:

I speak of things of which I know. I was the business partner of Joseph Smith, from my mission until the time of his martyrdom, was as familiar with him as with my brother or my father. Do I know that Brigham Young was the true successor of Joseph Smith? I knew it before the Prophet was martyred, for Joseph and made it known. (Deseret News, August 26, 1905, (A REPLY TO “The Church of the Firstborn of the Fulness of Times,” p.36)

Here is a testimony given by Benjamin F. Johnson himself that he knew prior to the martyrdom of Joseph Smith that Brigham Young was to succeed him as president of the church. Benjamin F. Johnson gave testimony to the world that Joseph Smith had made known to him (as least) who was to assume the presidency of the church, even though it took the church many long months to finally decide for itself, and accept Brigham Young as its president. During all of this time Benjamin F. Johnson knew the outcome because it had been made known unto him. This is certainly a unique testimony to offer to the world. This is certainly an indication to the world of the fact that he, Benjamin F. Johnson, was entrusted with the secrets of God.

Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets. (Amos 3:7)

The remainder of the quotation of Benjamin F. Johnson as reported in the Deseret News and shown by Henry Richards is as follows:

I was present when the prophet gave his charge to the twelve apostles, when in council, after solemn prayer, he rose up with the light of heaven shining in his countenance, related his experiences with reference to the beginning of this work, the responsibilities placed upon him, the persecutions and hardships through which he had passed. He declared that God had revealed all the truth necessary to save mankind, had given unto him the keys of the kingdom, and he had carried the weight and load thus far, and then, speaking directly to the twelve, he said: "I now roll off the burden of this responsibility upon you; I give unto you all the keys and powers bestowed upon me, and I say unto you, that unless you round up your shoulders and bear off this kingdom you will be damned." (Deseret News, Aug. 26, 1905) (A REPLY TO “The Church of the Firstborn of the Fulness of Times,” p.36)

Benjamin F. Johnson at an earlier date had penned a letter to Elder George F. Gibbs in
which he explained the exact happenings of this meeting in council and what Joseph Smith said as he directed his words to the Twelve Apostles. The following is from this letter.

And now returning to the council and the last charge. Let us remember that by revelation he had organized the Holy Priesthood, and that by command of the Lord (D.&C. 124:124) had taken from the First Presidency his brother Hyrum to hold as Patriarch, the sealing power, the first and highest honor due to priesthood; that he had returned the keys of endowments, to the last anointing and sealing, together with the keys for the salvation for the dead, with the eternity of the marriage covenant and the power of endless lives. All these keys he held, and under these then existing conditions he stood before that association of his select friends, including all of the Twelve, and with great feeling and animation he graphically reviewed his life of persecution, labor and sacrifice for the church and the kingdom of God, both of which he declared were now organized upon the earth, the burden of which had become too great for him longer to carry that he was weary and tired with the weight he had so long borne, and he then said, with great vehemence: "And in the name of the Lord, I now shake from my shoulders the responsibility of bearing off the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys, powers and privileges pertaining thereto, upon the shoulders of you[56ne]the Twelve Apostles, in connection with this council; and if you will accept this, to do it, God shall bless you mightily and shall open your way; and if you do it not you will be damned." (Letter from Benjamin F. Johnson to George F. Gibbs, Ensign, Vol. 1 no. 10-11, p.11)

The reason the exact words of Benjamin F. Johnson are referred to as they appear in his letter, rather than just taking the words as they appear in the Deseret News is that an important clarification is made as to the exact provisions of the charge given by Joseph Smith to the Twelve Apostles. In the version as reported in the Deseret News, Joseph Smith told the Twelve Apostles to "bear off this kingdom" inferring that from[72]that time forward Joseph Smith had no part in the kingdom organization of any responsibility therein. This is not, however, what Joseph Smith said or meant according to the version given in the letter to George F. Gibbs. According to this version, Joseph Smith said that he shook from his shoulders "the responsibility of bearing off the Kingdom of God to all the world" and he placed "that responsibility, with all the keys, powers and privileges pertaining thereto, upon the shoulders of you the Twelve Apostles." This is certainly different from stating that the Twelve Apostles should bear off the kingdom, (which would include the regulation of the affairs of the established stakes of Zion as well as church affairs abroad in all nations.) Not only does this seem more acceptable in view of the fact that the reference is more reliable, coming directly from Benjamin F. Johnson's hand, but it also seems more acceptable in that the charge is precisely in line with the actual duties and responsibilities of the quorum of the Twelve Apostles which is to be a traveling council into all nations of the earth and a special witness of the name of Christ.

The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling. (DC 107:23)

The Prophet Joseph Smith had earlier clarified the restrictions placed upon the activities of the Twelve in the established stakes of Zion.
President Joseph Smith stated that the Twelve will have no right to go into Zion, or any of the stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. (TPJS, p.74)

The distinction between a commission to "bear off the kingdom" and a commission to "bear off the kingdom to all the world" is vital to the understanding of priesthood government. It is not the mission of the Twelve to bear the kingdom, that is, to preside over all the branches of government and administer all its affairs both at home and abroad. It is their mission to go abroad to bear the kingdom to all the world, which means to go into all the world and preach the gospel unto every creature who has not received it. Joseph Smith did not shake from his shoulders and place upon the Twelve the authority and responsibility of presiding over the whole church and kingdom of God upon the earth as is shown by the fact that he continued to exercise the administering and presiding powers of the priesthood until the martyrdom. In the quotation cited above from Benjamin F. Johnson's letter to George F. Gibbs, it is very clear that the Twelve were to act in connection with a special priesthood council organized [73] by the Prophet Joseph Smith, of which he Benjamin F. Johnson, was the last living member. Joseph Smith placed the responsibility of bearing off the kingdom to all the world upon the Twelve "in connection with this council." If the Twelve acted in connection with that council and Benjamin F. Johnson was its last living member in 1903, did not the Twelve act in connection with[57ne] Benjamin F. Johnson? In a third description, Benjamin F. Johnson again states that Joseph Smith placed the burden of the kingdom of God upon this private priesthood council which included the Twelve.

At one of the meetings in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing of this kingdom. Turning to those around him, including the twelve, he said, "And in the name of the Lord Jesus Christ I now place it upon my brethren of this council, and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time. (My Life's Review, p.99)

It should also be noted that in his letter to George F. Gibbs, Benjamin F. Johnson states that Joseph Smith placed upon the Twelve Apostles "all the keys, powers and privileges pertaining" to their mission of "bearing off the kingdom of God to all the world." The Twelve did not receive the highest priesthood office which can "never" be conferred on more than one man on the earth at a time. They received those keys which pertained to their office and calling in the priesthood organization.

Benjamin F. Johnson continued his letter by reaffirming the truthfulness of what he had written concerning the happenings in that council and then he explained something further which clearly has to do with the point being discussed under this item.

And now, my dear brother, after 60 years have passed, at 85 years in age, I bear to you and to all the world a solemn testimony of the truth and veracity of what I have written...
above, for although so many years have intervened, they are still in my mind, as fresh as
when they occurred; no doubt as a part fulfillment of a prediction by the Prophet relating
to "testimonies I should bear of his teachings, after I had become hoary with age".

There were, my dear brother, other teachings to that council, of which I am not at
full liberty to write, but if I had your ear, I would remember that the Prophet once said to
me: "Benjamin, in regard to those things I have taught you privately, that are not yet for the
public, I give you right when you are so led, to commit them to others, for you will not be led
wrong in discerning those worthy of your confidence." (Letter from Benjamin F. Johnson to
George F. Gibbs, Ensign, Vol. I no. 10-11, pp.11-12)

Here, again, is a testimony from Benjamin F. Johnson that the Prophet had taken him into
his confidence, telling him things which were[74]"not yet for the public." The Prophet even told
him he would have the spirit of discernment in order that he could reveal these things to certain
individuals worthy of his confidence. According to the book of Amos in the Old Testament, in a
passage quoted often by the LDS Church missionaries, the secrets of the Lord God are revealed
to his servants the prophets.

Surely the Lord God will do nothing, but he revealeth His secret unto His servants
the prophets. (Amos 3:7)

Henry Richards asks why Benjamin F. Johnson did not pass this highest office on to
someone else long before 1905 and he gives examples of how sick he, Benjamin F. Johnson, was
in 1870 and 1888. The Lord reveals to the man holding this office His will concerning its
perpetuation. Benjamin F. Johnson, would not pass this office on until the Lord had instructed
him to do so. Even if he had doubts as to how much longer he was to live, he would have had the
faith not to doubt that he would live long enough to pass this office on according to the will of
the Lord.

Henry Richards makes the following statement concerning the fact that Benjamin
F.[58ne]Johnson was actually the successor to the Prophet Joseph Smith:

To my knowledge, nowhere in church history is there anything written
substantiating the LeBarons' claim that Benjamin F. Johnson was the Prophet Joseph's
successor as pertaining to priesthood authority in the church. I can find nothing written
including Benjamin F. Johnson's own book, My Life's Review, which in the least way
indicates that he was either appointed, called, set apart, blessed, ordained or in any way
given the priesthood authority and key which Joseph Smith held. (A REPLY TO "The
Church of the Firstborn of the Fulness of Times," p. 38)

Henry Richards states that the LDS church history books do not substantiate the passing
of this office from Joseph Smith to Benjamin F. Johnson. But, neither do they give the date and
place of ordination for the passing of the Apostleship from Peter, James and John to Joseph
Smith. In both cases there is sufficient evidence that such ordinations did occur. The fact that he
bore his testimony on occasion that Brigham Young was the President of the Church, or that the
Twelve Apostles were to bear the Kingdom of God off to all the world, or that he was afflicted
with various sicknesses during his lifetime does in no way indicate that he did not hold the office which was held by Melchizedek. These things show nothing more than that he was a righteous member of God's church and was subject to the same afflictions as any other man, regardless of the office he held.

Henry Richards asks what the Lord meant in the following verse when He was speaking to Oliver Cowdery concerning Joseph Smith:

For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead. (DC 28:7)

There is no doubt that the Lord would appoint the Prophet Joseph Smith's successor in holding "the keys of the mysteries, and the revelations which are sealed." However, this would be done in strict accord with the laws of divine organization. That is, the successor would be appointed through God's representative here on the earth, in this case, by Joseph Smith himself. This is borne out in the following verses of scripture.

O hearken, ye elders of my church, and give ear to the word 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 teachings of any that shall come before you as revelations or commandments;

And this I give unto you that ye may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed. (DC 43:1-7)

It should be evident from these verses that Joseph Smith was to appoint his successor in the office the Lord referred to in this revelation—the Second Grand Head or office of Presiding Patriarch which will be discussed in chapter 3.

The same pattern applies to the perpetuation of the highest office. If Brigham Young had
succeeded the Prophet Joseph Smith in the highest priesthood office, he would have received his ordination from the Prophet prior to the martyrdom. There would not have been any greater presiding priesthood for him to step forth and receive in February of 1848. (Over 3 1/2 years after the martyrdom).

In February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa—were in prayer and council, communing together—the voice of God came from on high, and spoke to the council. Every latent feeling was aroused, and every heart melted. What did it say to us? "Let my servant Brigham step forth and receive the full power of the presiding priesthood in my church and kingdom." This was the voice of the Almighty unto us at Council Bluffs. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present, on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. (The Deseret News, October 24, 1860.) (A REPLY TO ‘The Church of the Firstborn of the Fulness of Times." pp.39-40)

[76] When Brigham Young stepped forth and received "the full power of the presiding priesthood" he received authority that he did not previously hold. From whom did Brigham Young receive this authority over 3-1/2 years after the martyrdom? There were no new angelic restorations. All presiding authority was restored through Joseph Smith for the last time. Brigham Young was president of the quorum of Twelve Apostles. If the Twelve held "the full power of the presiding priesthood" spoken of, then there was nothing for Brigham Young to step forth and receive that he did not already hold. He was stepping into a very high office, that of presiding officer, or president of the church. However, this was not the highest office in God's kingdom. The highest presiding authority was the office Melchizedek and Moses held, or First Grand Head. This highest office had been on the earth since the martyrdom. No new angelic restoration was required. Brigham Young was ordained president of the church through higher authority which had continued on the earth after the martyrdom. Brigham Young was not made President of the Church by the quorum of Twelve or any lesser authority. Lesser authority cannot institute higher authority. John Taylor reasoned:

Can a teacher ordain a priest? Can a Priest ordain an Elder? Can an Elder ordain a high priest, or any of the former ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better—who does know better—has been ordaining men to office that he does not hold himself... (Times and Seasons, Vol. 5:661)

Orson Hyde's testimony is in full accord with the teachings of the Church of the Firstborn of the Fulness of Times. It refutes the teaching of the LDS Church that Brigham Young and the Twelve received the full power of presiding priesthood the spring before the martyrdom. Nevertheless Henry Richards became indignant that Ervil LeBaron should suggest that the Desert News account might not contain the exact words of the Lord. He states that Orson Hyde had memorized the entire Bible in English, Hebrew and German. There is no doubt that Orson Hyde had a remarkable memory, yet in October of 1854, about six years before his testimony was given to the Deseret News, he confessed that he had not retained his familiarity with the
I have once memorized the Bible, and when any one quoted one verse, I could quote the next. I have memorized it in English, German, and Hebrew, still I do not profess to be very familiar with it now, yet the sentiments and spirit of it are in my heart, and will be as long as I live, and still remain when I am gone to another sphere. (Journal of Discourses 2:81-82)

Henry Richards wonders why the Church of the Firstborn of the Fulness of Times accepts the testimonies of Benjamin F. Johnson concerning events which transpired many years earlier, and yet questions the statements of a man who had memorized the Bible in three languages. There are several reasons. Orson Hyde did not claim that his memory was lasting. On the contrary he admitted losing his familiarity with the Bible. Benjamin F. Johnson, on the other hand, stated that the events of which he testified were still in his mind "as fresh as when they occurred." Benjamin F. Johnson also reveals that his remarkable memory of events was partly due to a prediction made by the Prophet Joseph Smith that he would bear testimony of the Prophet's teachings after he "had become hoary with age." Another consideration is the unequalled accuracy and consistency of Benjamin F. Johnson's journals. Some of them even record events by the hour. There were over 20 volumes written. When Benjamin F. Johnson wrote his autobiography, he carefully went over his journals and selected events of significance. This is the reason he called it, My Life's Review. He reviewed his life as it was recorded in his many journals. This manuscript was noted among LDS church leaders as a most accurate historical writing, as evidenced by the fact that he is so often quoted by Mormon scholars.

The next point to be discussed under this heading is whether or not Benjamin F. Johnson was "like unto Moses." Henry Richards quotes the following from the Ensign.

And again, the duty of the president of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—(Ensign Vol. I, no. 4, p.7)

Henry Richards strongly feels that Benjamin F. Johnson did not preside over the church and that he was not like unto Moses. This objection is considered under point 3 in this chapter. He asks the question, "Was the Lord maybe changeable, or did He mean what He said in Doctrine and Covenants 20:65?" It is strange that Henry Richards would ask such a question when he has repeatedly said in public meetings:

God in one sense of the word is a changeable God. God does change his mind, occasionally. Now that'll shock some of you. (Tape in author's possession, Church of the Firstborn of the Fulness of Times, Henry Richards, 10 September 1964, Grant Stake Priesthood meeting in Salt Lake City, Utah)

The Lord changes from time to time. (Tape T00771, Department of Audio-Visual Communication, Brigham Young University, Church of the Firstborn, Henry Richards, 1 December 1963)

In order to leave no doubt on the subject, the doctrine of the Church of the Firstborn of
the Fulness of Times is:

I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. (Alma 7:20)

For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round. (DC 3:2)

Henry Richards quotes the following passage from the Doctrine and Covenants:

No person is to be ordained to any office in this church, where there is a regularly organized [61ne] branch of the same, without the vote of that church. (DC 20:65)

Next he asks whether there was a "regularly organized church" at the various times that Benjamin F. Johnson, Father John Smith, Alma Dayer LeBaron, and Joel F. LeBaron were ordained according to the teachings of the Church of the Firstborn of the Fulness of Times. By this he infers that the "regularly organized church" did not vote to accept such ordinations, therefore they were nonexistent.

The verse quoted by Henry Richards describes the procedure for ordaining officers in a regularly organized branch of the church. No person is to hold office in a local congregation without the vote of that particular church. In the Doctrine and Covenants, the Lord often uses the word "church" to refer to local congregations. In the section from which Henry Richards quotes, the Lord states:

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint; (DC 20:61)

The general conferences of the whole church in all the world are held semi-annually, not quarterly. Stakes hold quarterly conferences.

The Lord further states:

The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences. (DC 20:63)

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church. (DC 20:84)
And let them build up churches, inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant Sidney Rigdon a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him;

And an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop, of him[79]self or the agents as seemeth him good or as he shall direct, to purchase lands for an inheritance for the children of God. (DC 58:48-51)

There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice. (DC 101:75)

It is my will that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion. (DC 103:29)

The passage cited by Henry Richards in no way reveals the manner in which the highest priesthood office on the earth is perpetuated. The verse does not as much as discuss the subject.

Henry Richards puts quotation marks around the words, regularly organized church. These words convey the impression that the verse applies to all church officers on all levels, even including the highest priesthood office. In the verse he quotes the words, "regularly organized branch" are used, not regularly organized church as Henry Richards chooses to present them. History demonstrates that many prophets have been raised up to the church without the vote of the people. Benjamin F.[62me] Johnson, Father John Smith, Alma Dayer LeBaron and Joel F. LeBaron received the keys of the priesthood independent of the voice of the people as did the Prophet Joseph Smith. (See the discussion of Doctrine and Covenants 42:11 in chapter 1, page 10.)

Brigham Young said:

The keys of the priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the church, it was by the voice of the people; through he held the keys of the Priesthood, independent of their voice. (Journal of Discourses 1:133)

The First principle of our cause and work is to understand that there is a prophet in the church, and that he is at the head of the church of Jesus Christ on earth.
Who called Joseph Smith to be a prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a prophet he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the gospel to him, and not to any man on earth. (History of the Church 5:521)

The passage which Henry Richards claims to apply to all offices of God's priesthood on this earth must be understood in light of these things. It would be a sad thing indeed to assume that the regular organized church in the days of Noah was right in rejecting him and that his priesthood office was invalid because his family alone accepted him. It would be a sad thing indeed to assume that John the Baptist was wrong in his work because the regularly organized church would not accept him and that those righteous children of God who turned their backs on the regularly organized church were improperly baptized. It would be a sad thing indeed to assume that Jesus the Christ was wrong in criticizing the regular organized church and calling the House of Israel to repentance and baptism and finally being cursed, tried, and crucified by the high priesthood of the then regularly organized church. The office which is under consideration at this time is not an office which is subject to the vote and voice of the church, as is the First Quorum of Presidency and all lesser offices. It is the highest office, the office which God places on the earth to represent Himself. It is the office which Joseph Smith spoke of as being the "perfect law of theocracy" which "stands as God to give laws to the people."

Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (TPJS 322)

Joseph Smith himself explained he was as God unto the people, on April 8, 1844.

God made Aaron to be the mouthpiece for the children of Israel, and He will make me be God to you in His stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. (TPJS p. 363)

The statement "and if you don't like it, you must lump it" shows that he held an office and calling which could be perpetuated independent of the stipulation mentioned in Doctrine and Covenants, 20:65, cited by Henry Richards. This was the office which descended in regular succession to Benjamin F. Johnson, to Alma Dayer LeBaron, and to Joel F. LeBaron. This is what theocracy means, theos (Greek for God) and kratos (Greek for government), together meaning government by God.

A perfect law of theocracy is government by one individual, (subject only to the Lord) not a quorum. When more than one person is involved such as in a quorum, common consent is necessary in order to obtain unanimous or majority decisions. In such circumstances, [63re] the law of theocracy ceases to be perfect. It becomes a mixture of government by the presidency and the quorum of the twelve cannot hold that priesthood which is a perfect law of theocracy. Majority rule procedures are exercised in the functions of these bodies.
And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—

A majority may form a quorum when circumstances render it impossible to otherwise—

Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. (DC 107:27-29)

Does the LDS Church claim that priesthood which is a perfect law of theocracy? If so, through what line do they claim it?

The Church must accept God's organization or be cut off from His authority and power. Brigham Young asked:

Does this Church want it as God organized it? or do you want to clip the power of the priesthood and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them? (History of the Church Vol. 7:235)

It is not necessary to change words, it is only necessary to omit some words or ideas to distort and completely change the meaning of quoted statements. Thus a misrepresentation can be effected through a quotation seeming to be correct, but in reality is composed of only a sprinkling of the ideas making up the original pattern of thought. An example of this type of distortion is the next point to be discussed. It concerns a statement attributed to Wilford Woodruff as reported by Susan Young Gates in the Young Woman's Journal, August 1894, Volume 5, no.11, and reproduced in the 1941 edition of the book, Temples of the Most High.

We are having many men come to us with pretended revelations, Josephites and Strangites and other men; one man came to me and said he had had revelations to lead this church; I am willing to leave all these things in the hands of God. Where has the power of God been since the death of Joseph? With this people. They say, these apostates, that Brigham Young organized the endowments and originated the principle of plural marriage. They're liars, every one of them, and the truth is not in them in so far as this matter is concerned. There's sister Bathsheba Smith; she and I both had our endowments under the hands of the Prophet Joseph Smith. I had my second anointings and sealings under his hands. There is not a single principle in this church that he did not lay the foundation for; he called the Twelve together the last time he spoke to us, and his face shone like amber. And upon our shoulders he rolled the burden of the kingdom, and he gave us all the keys and powers and gifts to carry on this great and mighty work. (Temples of the Most High, 1941 edition, p. 235)

In this quotation from Temples of the Most High there are one hundred and ninety-two
words. Henry Richards in placing this quotation in his book on page 41 uses only thirty-eight of the words and adds four of his own which would not have been necessary had he used all of the original words. His representation is as follows;

...many men come to us with pretended revelations,...where has the power of God been since the death of Joseph?...He (Joseph Smith) gave us (the twelve) all the keys and powers and gifts to carry on this great and mighty work. (Temples of Most High, p. 235.) (A REPLY TO "The Church[82] of the Firstborn of the Fulness of Times," p.41)

[64ne] The first portion of this statement, "Many men have come to us with pretended revelations," would not be a point of contention between the members of the LDS Church and the members of the Church of the Firstborn of the Fulness of Times if the words, "Josephites and Strangites and other men" had been included. The members of both churches are taught that Wilford Woodruff and the apostles of that day (and not the Josephites or Strangites) were true representatives of the Lord on the earth. The next phrase as shown by Henry Richards is the question, "Where has the power of God been since the death of Joseph?" It is interesting that Henry Richards does not feel that the answer given by Wilford Woodruff is proper, but prefers to show the answer as a phrase out of the fifth sentence to follow in the actual statement. Again if Henry Richards had given the actual answer, there would have been no point for contention as both churches believe that the power of God at that time was "with this people." The leaders of the Church of the Firstborn of the Fulness of Times have always taught that the power of God at that time was "with this people." The leaders of the Church of the Firstborn of the Fulness of Times have always taught that the Apostles had the power or priesthood of God. It is not the will of the Lord that His children should be stirred up to contention, especially through such means. The Lord has established His gospel by His prophets that there may not be contention, that a clear understanding of these points of doctrine should be understood.

And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. (DC 10:63)

The next passage Henry Richards quotes is from the Historical Record.

I again repeat, no man can stand at our head, except God reveals it from the heavens. (Historical Record p. 793)

This again should be a point of common belief, not a point of contention. The quoting of this passage does not prove that Benjamin F. Johnson was not chosen to be the First Grand Head by revelation from God. Henry Richards asks the question, "Steve, did God reveal from the heavens that Benjamin F. Johnson was at the head?" If God did not reveal that Benjamin F. Johnson was to be the First Grand Head, then Henry Richards or someone would be able to explain who it is that holds this office according to the word of God as revealed from heaven. Instead the very[83]existence of such an office is denied.
Several references from B.H. Robert's Succession in the Presidency of the Church of Jesus Christ of Latter-day Saints, are presented by Henry Richards. Elder Roberts wrote this book, as its name implies, as a discussion of the office of the President of the Church. The continual reference to this office by Henry Richards in an effort to disprove the existence of the highest office, or First Grand Head, is not only futile but useless inasmuch as the existence of the office of President of the Church is accepted by the Church of the Firstborn of the Fulness of Times.

B.H. Roberts' statements cover a wide range of subjects, all of which are treated in detail in the text of this book. (Rather than add to the bulk of this book, by treating the subjects again at this time, the writer will refer the reader to the following portions of this book which cover these subject). The presiding powers of the First Quorum of Presidency and the Quorum of Twelve Apostles is discussed under points 1, 2 and 9 of chapter 4, and throughout[65ne] chapter 5. The falling away of the LDS Church is examined on pages 5-7 of chapter 1 and under points 3, 9 and 32 of chapter 6. Daniel's prophecy is treated under point 8 of chapter 6.

Henry Richards next quotes excerpts from a discourse given by President Wilford Woodruff February 23, 1892 in the Assembly Hall. Unlike B.H. Roberts, President Woodruff was an eyewitness to the events which he describes. He makes reference to the last speech which the Prophet Joseph Smith gave the brethren. The Prophet centered his remarks around the keys powers and principles of "life and salvation". These are the sealing keys of the Holy Apostleship, by which individuals receive their last anointings and sealings or, in other words, have their calling and election made sure as described throughout chapter 4. President Woodruff stated:

I remember the last speech that he (Joseph Smith the prophet) ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fulness of this great work of God; and in his remarks to us he said: "I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth." And these principles and this priesthood and power belong to this great and last dispensation which the God of Heaven has set His hand to establish in the earth. "Now," said he, addressing the Twelve, "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." And continuing he said: "I have lived up to the present time, I have been in the midst of this people and in the great work and labor of redemption. I have desired to live to see this temple (the Nauvoo Temple) built. But I shall never live to see it completed, but you will." After addressing us in this manner he said:[84] "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it, you will be damned." (A REPLY TO 'The Church of the Firstborn of the Fulness of Times" p. 44)

The remaining excerpts amplify this point. He states the Twelve presided over the exercise of the sealing keys in the church until the First Quorum of Presidency was reorganized; that these keys were still with them at that time (1892) and that anyone who left the church at that time would lose the power of God. President Woodruff appears to have been concerned over
individuals claiming "authority to lead the church" and individuals who were leaving the church. His desire was to establish the fact that the Twelve and First Quorum of Presidency had all the keys and powers necessary "to lead the people into the celestial gate." He was not permitted to reveal the authority of the two grand heads of priesthood that presided over him. It is well to recall the words of Heber C. Kimball:

Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's (sic) are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepeds (sic) of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren, who have got authority, but we dont (sic) want to mention their names, for the enemy will try to kill them. (Times and Seasons 5:664)

One of the largest portions of Henry Richards' book (twelve pages to be exact) is devoted to a discussion of the Nauvoo House as it relates to the fulfillment of an anointing and blessing given to Joseph Smith Jr., and spoken of in Doctrine and Covenants 124:57-58. Inasmuch as these two verses are the ones which are in question as to their meaning, and also inasmuch as they are not shown at any time by Henry Richards in his entire book, I feel these verses should be shown for reference in our study.

[66ne] 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. (DC 124:57:58)

Even though these verses are not quoted and no attempt is made to explain their meaning as understood by the LDS Church or Henry Richards, himself, he feels justified in making the following statement to introduce his arguments:

The quotes out of this section have been misused and twisted, as anyone with an open mind can plainly see from the following. (A REPLY TO 'The Church of the Firstborn of the Fulness of Times" p.45)

The Lord in explaining the boarding house, which He commanded[85] to be built for the boarding of strangers, stated that there was to be place therein for Joseph Smith Jr. and his house from generation to generation.

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. (DC 124:56)

In verse 57 the Lord explains the reason that place was to be preserved therein for the house of Joseph Smith Jr. from generation to generation. It was because of an anointing put
upon his head.

For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. (DC 124:57)

The word "anointing" has a footnote, called 2d, which refers to the following verse, number 58, and also to verse 12 of section 110. Both of these verses are shown below in order to compare the similarity in phrasing the promise given to Joseph Smith Jr. concerning his seed.

And 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. (DC 124:58)

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. (DC 110:12)

The Elias mentioned in Doctrine and Covenants 110:12, was John the Beloved, as explained earlier in this same chapter. At this time Joseph Smith received the highest office, the keys and power of priesthood wherein all things are restored, or the office of First Grand Head. Through the exercise of this authority by Joseph Smith and his seed after him the kindred of the earth were to be blessed. No generation since Joseph Smith has received the blessings of the Gospel independent of the offices then held by Joseph Smith and Oliver Cowdery. An even more significant manner in which this blessing was to be fulfilled is apparent when it is noticed that in both of these verses Abraham is mentioned and the parallel is drawn between the blessing which he received and the blessing under discussion. Paul, the Apostle, explained that the blessing given to Abraham referred to one person only and that person was Jesus the Christ.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one And to thy seed, which is Christ. (Galatians 3:16)

The one seed of Joseph Smith which was to be like unto the one seed of Abraham, or Jesus the Christ, is explained to be the Deliverer who would save all Israel. Again the Apostle Paul explained;

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written. There shall come out of sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins. (Romans 11:25-27)

The Prophet Joseph Smith taught that Romans 11:25-27) was soon to be fulfilled and that
the fulness of the Gentiles would be brought in as the gathering of the Jews began.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnant of his people, which have been 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 with them to bring in the fulness of the Gentiles, and establish that covenant with them, Which was promised when their sins should be taken away. See Isaiah xi: Romans xi:25, 26 and 27, and also Jeremiah xxxi:31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made. (TPJS p.14)

This one seed, this Deliverer, this person who is to come forth at this time and be the means whereby this covenant shall be established is proclaimed by the Church of the Firstborn of the Fulness of Times to be Joel F. LeBaron. Joel F. LeBaron was appointed to this office by his father, Alma Dayer LeBaron, who received it from Benjamin F. Johnson, who in turn had received it from the Prophet Joseph Smith. As a token of this, the deed to the Nauvoo House (the deed held by Joseph Smith, not a deed in Benjamin F. Johnson's name--this has never been claimed by the Church of the Firstborn of the Fulness of Times) was given to Benjamin F. Johnson by the Prophet Joseph Smith. The deed was then passed on to Alma Dayer LeBaron. This deed was a token to Joel F. LeBaron that the blessing he received from his father was indeed that which was spoken of in verses 57 and 58 of Section 124 of the Doctrine and Covenants.

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, forever 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; (DC 124:57-60).

The following explanation of these verses was given in Priesthood Expounded by Ervil M. LeBaron.

That the point at issue might be more fully comprehended and that the reader will understand what priestood office has come down upon the promised seed from he days of Adam - which promised "seed" has always had reference to the special servants whom the Lord would raise up, and which priesthood office has always consisted the cornerstone of Zion (Christ being the chief corner-stone), we quote in full the verses to which we allude.
For the benefit of those who have supposed that the boarding house was the central point at issue in the above cited verses, we ask the following questions;

1st.-What was of greater importance, the anointing and blessing or the mansion?

2nd.-In view of the prophecies to the effect that Zion would be established in the tops of the mountains, are we to believe that the Lord intended that the posterity of the Prophet should reside in the mansion at Nauvoo for ever and ever?

3rd.-Which was of greater importance, for the head of the Prophet's posterity to reside in the mansion, or for the kindred of the earth to be blessed through the seed of the Prophet?

4th.-What was referred to as the corner-stone of Zion, the mansion or the man having received the anointing?

5th.-What was to be the principal source through whom the weary traveler was to receive counsel, the man referred to as the corner-stone or those referred to as watchmen?

6th.-What was of greater importance, for the seed of the A Prophet to inherit the house built at Nauvoo or for the anointing and blessing the Prophet had received under the hand of Elias, to be put upon the head of the Prophet's posterity? (Priesthood Expounded, pp. 19-20; Sec. 6:25, 32-38)

The explanation given by the Church of the Firstborn of the Fulness of Times is concise and direct, easily understood, and founded upon scriptures. Any attempt to challenge its authenticity and truthfulness should be as much. The various scriptures should be expounded and explained with the true understanding revealed. To do less would be to admit the soundness of the logic and reasoning as presented by the Church of the Firstborn of the Fulness of Times in their above outlined explanation. Although Henry Richards does not present what he feels to be the true explanation of these verses he does present four reasons why he feels the explanation given by the Church of the Firstborn of the Fulness of Times is not correct. A discussion of these four reasons follows:

FIRST REASON

1. The Nauvoo House was never finished. (A REPLY TO "The Church of the Firstborn of the Fulness of Times." p. 46)

It is difficult to ascertain what Henry Richards attempts to prove by this point. It might be thought that he is attempting to prove that there was no deed to pass on, since the house was never finished. If this is why Henry Richards listed it, it is quite surprising that he writes the following just three pages later in his book.
Steve, would you please give the page and paragraph in my letter where I said, "There was no deed to the Nauvoo House"? I have never made any such statement. (A REPLY TO 'The Church of the Firstborn of the Fulness of Times." p.49)

The scriptures and the Articles of Incorporation of the Nauvoo House Association state that a deed guaranteeing a suite of rooms was to go to the "seed" of the Prophet Joseph Smith. The Prophet Joseph Smith gave a Nauvoo House deed to Benjamin F. Johnson who directed that it be given to his grandson, Alma Dayer LeBaron.

[69ne] SECOND REASON

2. The Lord commanded this house to be built for the "boarding of strangers," and four of the brethren, namely, George Miller, Lyman Wight, John Snider, and Peter Haws were commanded to organize themselves and form

"...a constitution whereby they may receive stock for the building of that house."
(D&C 124:63)

The Lord said they shall not be permitted to receive over $15,000.00 stock from any one man (see D&C 124:72). (A REPLY TO "The Church of the Firstborn of the Fulness of Times" p. 46)

The Lord instructed these four brethren to organize this constitution and they did just that. The act to incorporate the Nauvoo House Association was signed into law on February 23, 1841, by Thomas Carlin, governor of the state of Illinois, after being previously passed by the state legislature. This act is recorded on pages 301-3 in Volume IV of the History of the Church. There are eleven sections in the act. The first four sections show that the above mentioned brethren did incorporate and were granted the right to obtain stock as the Lord commanded. The next three sections give instructions to the stockholders and appointed trustees concerning the management of the corporation and the house. The next section, number eight, is very interesting when considering this second point of Henry Richards. According to this section, the "Nauvoo House Association" was granted a duration of only twenty years.

Sec. 8. This association shall continue twenty years from the passage of this act, and the house herein provided for shall be kept for the accommodation of strangers, travelers, and all other persons who may resort therein for rest and refreshment. (History of the Church, Vol. IV p. 302)

Thus as of February 23, 1861, the corporation no longer existed and the stock which had been issued became stock in a defunct organization according to its own charter. Who then rightfully owned the Nauvoo House?

Continuing down through the remaining three sections we find that the ninth prohibits the usage of alcoholic beverages in the Nauvoo House. The tenth section states that Joseph Smith and his heirs would be given a suite of rooms which would be conveyed in due form of law (such a process[89]would be termed "by deed") because Joseph Smith furnished the ground for the
Sec. 10. And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold, by perpetual succession, a suite of rooms in the said house, to be set apart and conveyed in due from of law to him and his heirs by the said trustees, as soon as the same are completed. (History of the Church Vol. IV, p. 302)

This section was included to fulfill the command of the Lord given in verses 56 and 57 of section 124 of the Doctrine and Covenants.

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. (DC 124:56-57)

It is important to notice that the Prophet Joseph Smith and the head of his posterity after him were to have a suite of rooms in the Nauvoo House by "perpetual succession." This had nothing to do with any stock they held or did not hold. Every other man could maintain the status of a stockholder if he did not sell or convey his stock away as long as he was faithful. No person other than Joseph Smith received a "deed" to a suite of rooms or to any particular place in that house.

Even though the Lord required that no man be permitted to hold more than $15,000.00 stock in the Nauvoo House, this does not preclude the fact that Joseph Smith and his heirs, including Benjamin F. Johnson, would have received a suite of rooms upon their completion by due form of law or, in other words, by deed. Benjamin F. Johnson passed down to Alma Dayer LeBaron the Nauvoo House deed as a token of the mantle he had given him.

If the building was never completed and the organization became defunct, would not the Prophet retain his proprietorship? Those who held stock in a defunct organization could not claim ownership of anything. The charter committed the Prophet Joseph Smith to exchange his "deed" to the land for a "deed" to a suite of rooms, when the latter were finished. Did Joseph Smith pass to Benjamin F. Johnson a deed to a suite of rooms in an unfinished building or did he pass to Benjamin F. Johnson his title of ownership to the land and any improvements made toward the erection of the Nauvoo House? Suffice it to say that Benjamin F. Johnson did pass to Alma Dayer LeBaron the Prophet's deed to the Nauvoo House property as token that he stood at the head of Joseph Smith's posterity and had received the keys and power of the priesthood wherein all things are restored. Henry Richards certainly owes Sister LeBaron an apology for inferring that she is a liar.

The last section of this act of incorporation, Section 11, provided for a president of the Board of Trustees of the "Nauvoo House Association."
THIRD REASON

3. The Lord also said:
   "...if any pay stock into their hands it shall be for stock in that house, for himself, and
   for his generation after him, from generation to generation, so long as he and his heirs shall
   hold that stock, and do not sell or convey the stock away out of their hands by their own
   free will and act,..." (D&C 124:69)

   Many were to have "place in that house." (A REPLY TO 'The Church of the
   Firstborn of the Fulness of Times,' p. 46)

   The revelation does not state that many were to have place in the Nauvoo House. It states
   that many were to hold stock in the association which built it. Joseph Smith and his heirs only
   were to "have place in that house." Those persons (and their generations after them) who
   obtained stock and remained faithful to the fulness of the gospel as revealed by Joseph Smith
   would continue to hold that stock. In fact, only those persons who were and who remained
   faithful were so permitted. B.H. Roberts understood well the fact that Joseph Smith and his
   family had a right of permanent residence while those holding stock did so upon a condition
   when he wrote the following:

   Besides setting the Priesthood in order, the Lord in this revelation required that a
   house should be built in His name; "A house worthy of all acceptation; that the weary
   traveler may find health and safety while he contemplates the word of the Lord." President
   Smith and his family were to have right of permanent residence in it; and it was to be
   known as the "Nauvoo House," and built in the name of the Lord. The holding of
   individual stock was to range from Fifty dollars to fifteen thousand dollars; that is to say,
   none could hold less than fifty dollars, and no one was to hold more than fifteen thousand
   dollars of the stock; it was to be a house of the people. And it was specially provided that
   only[71ne] those who believed in the Book of Mormon and the revelations of God were
   65-66)

   The Lord revealed:

   And again, verily say unto you, let no man pay stock to the quorum of the Nauvoo
   House unless he shall be a believer in the Book of Mormon, and the revelations I have given
   unto you, said the Lord your God;

   For that which is more or less than this cometh of evil, and shall be attended with
   cursings and not blessings, saith the Lord your God. Even so. Amen. (DC 124:119-120)

   "The revelations" which the Lord gave through the Prophet Joseph Smith contain many
   principles which the LDS Church does not presently accept.

   The fact that the one presently holding the highest office held[91]by Joseph Smith has
now called all persons to a new baptism would mean that they would have to accept the present work of the Lord as performed by His prophet before any of their claims to right in the Nauvoo House would be valid. It is of interest to note that Henry Richards did not quote the sixty-ninth verse from section 124 of the *Doctrine and Covenants* in its fullness. The phrase omitted clearly points out that the stock shall be valid in the hands of future generations "if you will do my will, saith the Lord your God." The complete verse is as follows:

And if any pay stock into heir hands it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands by their own free will and act, if you do my will, saith the Lord your God. (DC 124:69)

The Lord requires more than the holding of a scrap of paper in the hands of his children as a condition of their being considered worthy of his blessings. The very omission of this last phrase by Henry Richards is self-indicting. The whole point is moot, however, since the stock became worthless with the ending of the Nauvoo House Association. Only Joseph Smith the Prophet and his heirs retained any proprietorship.

**FOURTH REASON**

4. I have in my possession a Nauvoo House stock certificate dated February 11, 1841, which has not been cancelled, conveyed, or assigned to any other person, and so far as the Lord is concerned still belongs to the heirs of the man to whom this share of capital stock was issued. (*A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.46*)

This reason is actually no more than just an individual case of both reasons two and three above. The explanations given there would apply equally to his particular case. Henry Richards has a stock certificate in a corporation that became defunct over 100 years ago.

Let me again state that Henry Richards makes no attempt to interpret the verses of scripture under discussion, nor does he offer any interpretation by the LDS Church. If he is certain that the interpretation given by the Church of the Firstborn of the Fulness of Times is wrong, then what does he believe these verses mean?

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. (DC 124:57-58)

The next item discussed is a side issue of the Nauvoo House question, that of the Nauvoo Mansion. Before presenting any kind of reasoning or facts concerning the Nauvoo Mansion, it should clearly be pointed out that the Nauvoo Mansion has nothing at all to do with the question being studied. It is not mentioned in the scriptures which refer to the descent of the
priesthood of Melchizedek upon the head of Joseph Smith's posterity. The only reason it is discussed is to clarify the Nauvoo Mansion history as it relates to Benjamin F. Johnson, a history which was not done complete justice in the version presented by Henry Richards.

According to his version, the Nauvoo Mansion was deeded to Emma Smith and four children on the twelfth of July 1843, to be theirs from thenceforth, and that following the death of Joseph Smith, Benjamin F. Johnson paid rent for the privilege of living in the Nauvoo Mansion, and had he missed a payment he would have been forced to leave the Nauvoo Mansion.

A very important fact, one which was overlooked in the discussion by Henry Richards, is that Benjamin F. Johnson was very much involved in the business affairs of the Prophet Joseph Smith. He was so involved in these affairs that the Prophet gave him the power of attorney, which he held until the martyrdom.

All was settled at once, and all papers between them were placed in my hands, which then included the Church property in Kirtland, and the Prophet said then that he wished me to remain in Ramus, as it was then called, and act as trustee or agent for the church property at that place, consisting of the then surveyed town plat and all the lands around the town site. He then make and executed to me a power of attorney to use his name in buying, selling, and deeding property, which power I held an acted upon fully until the day of his martyrdom. (My Life's Review, p. 92)

As a means of presenting evidence that Benjamin F. Johnson paid rent to live in the Nauvoo Mansion, the following two segments of sentences from My Life's Review are given by Henry Richards.

I was now called by the council to rent and keep open the Nauvoo Mansion,...(My Life's Review, p. 104)

From a broad and prosperous business and good circumstances I was now only a renter...(ibid, p. 105)

These two statements, in the form presented, could lead one to believe that Benjamin F. Johnson truly did pay rent for the privilege of living in the Nauvoo Mansion. It is true as stated, he was a renter. In order to point out the difference between a renter as a person obtaining a room for a sum (rentee) and a renter as a person who receives a sum for letting a room (rentor), and in order to determine in which of these two categories to place Benjamin F. Johnson, the following passage from My Life's Review is shown, wherein the above statements are given in their entirety.

[93] I was now called by the Council to rent and keep open the Nauvoo Mansion, late home of the Prophet, and commenced arrangements to leave Macedonia, feeling I should never return there for a home.

I was still indebted in St. Louis for goods to the amount of $250 for which I was now
being pressed, and to settle which, I gave a deed for my new brick building, with all needed material for completion that had cost me even thousands, together with seven city lots lying together on which it stood—all for that paltry sum, and then turned everything available in to pay rent and furnishings for the Mansion, to keep the Prophet's hotel to the credit of his name and his people.

[73ne] From a broad and prosperous business and good circumstances, I was now only a renter, with everything available invested in the furnishing and supplying of a public house, while trouble was again beginning to rise. The Temple was drawing near to completion. The devil was mad, and his servants had already begun driving the Saints in from the adjacent sections. I was now appointed one of the Captains of Fifty to organize a company to prepare cooperatively for a journey to the west, by constructing wagons, procuring teams, tents and general outfit. Public travel was now cut off and all business profits with it; yet our expenses were nearly the same, as the place must be kept open to receive county and state officials; as also people who came to inquire into the causes of our troubles.

Among these were Judge Stephen A. Douglas, James Arlington Bennett of New York, and others, together with military officers sent by the Governor from time to time. So, instead of being profitable we were at great expense with small returns. (My Life's Review, pp. 104-105)

Benjamin F. Johnson was indeed a renter. He rented the Nauvoo Mansion to county and state officials and to all others who came to inquire into the causes of the troubles of the saints. This is quite different from the type of renter that Henry Richards would have one believe he was—in fact just the opposite. The money he paid into the Nauvoo Mansion was a business investment for the furnishing and supplying of it, which was necessary to keep it open and a credit to the Prophet's name.

A more complete inquire into the relationship between Emma Smith and the Nauvoo Mansion is also required to obtain a more accurate understanding of this particular question. Emma Smith had been told as early as July 1830, that she must remain faithful and walk in the paths of virtue before any inheritance in Zion would be hers.

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom.

A revelation I give unto you concerning my will; and if thou are faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. (DC 25:1-2)

That she did not always remain faithful is shown in a later revelation recorded on July 12, 1843, where she was commanded to forgive Joseph Smith of his trespasses in order that the Lord would forgive her of her trespasses against Him.
And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses. wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice. (DC 132:56)

The Lord, perhaps seeing what was in the Prophet's mind, gave warning to Joseph Smith in the next verse that he should not "put his property out of his hands, lest an enemy come and destroy him."

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father even unto his exaltation and glory. (DC 132:57)

This verse becomes even more important when it is realized that this commandment was given on the very date that the deed to the Nauvoo Mansion was supposedly given to Emma Smith, as Henry Richards attempts to show. It would seem the Lord certainly did not sanction such a transfer of title.

There is still a question remaining as to whether or not such a transfer of title was ever completed. If Joseph Smith had given up the deed on the date stated, July 12, 1843, and Emma and the four children had title from that date on, why did Joseph Smith himself rent the Nauvoo Mansion out to Ebenezer Robinson more than six months later on the 22nd of January, 1844:

Monday, 22.--Rainy; wind easterly; mud very deep. Rented the Nauvoo Mansion and stables to Ebenezer Robinson for one thousand dollars per annum and board for myself and family and horses, reserving to myself three rooms in the house.

Prayer-meeting at President Young's; ten present.

Tuesday, 23.--Ebenezer Robinson took possession of the Nauvoo Mansion, to continue it as a public-house. (History of the Church, Vol. VI, p.185)

Why was the deed not recorded until after the death of the Prophet? Did the Prophet change his mind in order to comply with the will of the Lord? Inasmuch as Emma Smith's name was not on the records until July 8, 1844, she was not recognized as title holder until that date. In fact, it was the council of the church that exercised dominion over the Nauvoo Mansion following the Prophet's death, as they called Benjamin F. Johnson to take charge of it and rent it out.

I was now called by the council to rent and keep open the Nauvoo Mansion, late home of the Prophet, and commenced arrangements to leave Macedonia, feeling I should never return there for a home. (My Life's Review p. 104)

He did exactly that until at least February of 1846.
But one afternoon, I think the 6th of February, 1846, I learned of a posse being sent from Carthage to search the manure piles around the Mansion stables for dead bodies, with a warrant for my arrest and others employed about the premises. Tales of great horror had gone about the country, of murders committed at the Mansion. But I left before the arrival of the posse, and with Mary Ann and Clarinda, went to a friend's house near the river and crossed about midnight in a bitter-cold storm. (My Life's Review p. 108)

Just prior to leaving Nauvoo, he had been called upon to meet with Emma Smith to try and persuade her to go with the saints to the West, but she expressed a spirit which was unfaithful to the work of God and sought only power and position.

I was appointed with Bishop N.K. Whitney to visit Sister Emma for the last time, and if possible persuade her to remain with the Church. Nearly all night we labored with her, and all we could learn was that she was willing to go with the Church on condition she could be the leading Spirit. So we left her, and she did lead all who would follow her so long as she lived. (My Life's Review, p.107)

Benjamin F. Johnson did have place in both the Nauvoo House and the Nauvoo Mansion after the martyrdom. He had place in the Nauvoo Mansion as we have shown above. He had place in the Nauvoo House by virtue of the deed which he received from the Prophet Joseph Smith.

The story which William Tucker told about the deed to the Nauvoo House, along with other personal papers of the Prophet Joseph Smith which were given to Benjamin F. Johnson is correct. I have looked into the story. Benjamin F. Johnson entrusted these papers which he had received from the Prophet along with personal papers of his own to Charles S. Sellers to be given to Alma Dayer LeBaron when he became twenty-four years old. Charles Sellers fulfilled his trust. He buried these papers in a pitch-covered box behind his house. At twenty-four years of age, Alma Dayer LeBaron went to the home of Charles S. Sellers at the latter's request and received the rich treasure of documents. Brother Sellers said to Alma Dayer LeBaron, "Now it is yours and I am free from the charge."

Alma Dayer LeBaron's possession of these documents was known to others. The testimony of his wife is reproduced later in this chapter. His brother, Conway LeBaron, in answering the request of Lyle O. Wright for information about the LeBaron family, stated:

While I was living at Kingman, Arizona, the sheriff brought an old suitcase to my home and said it belonged to Dayer LeBaron. It had been lost and someone had found it and turned it to the sheriff. I sent the suitcase on to Dayer. I never opened it to see the contents. Later I found out it contained papers that my grandfather Benjamin F. Johnson had that the Prophet Joseph had turned over to him. I understand the deed to the Nauvoo Mansion, and many other church properties and business papers were there and Grandfather had given them to Dayer. After losing the suitcase and getting it back, Dayer took them and turned them into the Church Archives for safe keeping. (Origins and

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3 Footnote: See DPJL, p. 531
10. This office was "hid with Christ in God" from the time of the martyrdom until shortly before Benjamin F. Johnson died (November 11, 1905) when he ordained Alma Dayer F. LeBaron, his grandson, to succeed him according to your teachings. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 57)

Again Henry Richards misrepresents the doctrinal position of the Church of the Firstborn of the Fulness of Times. First, this office was not merely "hid with Christ in God," it was "hid from the world with Christ in God" as recorded in Section 86. Secondly, the office Moses held was "hid from the world with Christ in God" until Joel F. LeBaron stepped forth to organize the people. It was not revealed to the world when Benjamin F. Johnson ordained Alma Dayer LeBaron in 1905.

The statement "For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God" found in the 86th section of the Doctrine and Covenants is an important point to be considered in order to have an accurate understanding of whether or not Benjamin F. Johnson held the First Grand Head office following the death of the Prophet Joseph Smith. At no time in his discussion of this point does Henry Richards quote an entire verse from Section 86. He cites phrases and other sentence fragments, omitting many items which are both pertinent to the issue and contrary to his interpretation of the revelation. For this reason we shall examine all the verses in Section 86 pertaining to the last days.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

But the Lord saith unto them pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned. (DC 86:4-7)

These verses give the time setting of the parable's "application to the latter days." These verses apply to a period of time from the days of the Prophet Joseph Smith to the days when the harvest would be fully ripe. The Prophet Joseph Smith tells us that the harvest, itself, is "the end of the world, which means the destruction of the wicked."

As much as to say, your views are not correct, the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled, as we will show hereafter,...(TPJS, p. 98)
The wheat and the tares were to grow together during this time. When the day of the harvest came, or the time of the destruction of the wicked, the wheat or true saints would first be gathered out from among the tares. Then destruction would befall the wicked.

Henry Richards implies by his "fragmentary" quotes that all these transcendental events occurred in the days of the Prophet Joseph and that Section 86 has nothing to do with individuals or servants of God who lived after the time of the Prophet. A careful consideration of the above will point out his error.

There is only one footnote given for these four verses. It is called d and explains "crying unto the Lord day and night" in verse 5. It refers to footnote k in section 38 given to explain "angels are waiting the great command to reap down the earth" in verse 12 of Section 38. There are five other references given: Doctrine and Covenants, 29:9; 63:54; 86:3-7; Matthew 13:39-42; and Revelation 7:1-3. These passages all merit the further study of everyone inasmuch as they point out the urgency of the message given in this section being discussed. In these references the coming destructions are foretold and the wicked are warned of the impending judgments, while the righteous are to be gathered out. The importance of the Lord's instruction to "first gather out the wheat from among the tares" is brought out. This shows to the righteous children of God the continuing necessity of the gathering.

The last four verses in Section 86 explain the means by which this gathering of the wheat from among the tares prior to the end of the world is to come about.

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 have 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.(DC 86:8-11)

In these verses, the Lord describes the perpetuation of "the priesthood" from the days of the Prophet Joseph Smith "until the restoration of all things spoken by the mouths of all the holy prophets since the world began," at which time the wheat would be gathered out from among the tares. The Lord speaks to the men with whom the priesthood was to continue. Henry Richards thinks it unreasonable that God would speak to individuals not yet baptized and ordained. He thinks it strange[98] that God would reveal instruction in 1832 to men who would not hear them until years later.
The Lord spoke similarly to the twelve apostles six years before that quorum was first organized. In June of 1829, when the following revelation was given, not one of the individuals who was to constitute that quorum had yet been converted, baptized or ordained. He thinks it strange that God would reveal instruction in 1832 to men who would not hear them until years later.

The Lord spoke similarly to the twelve apostles six years before that quorum was first organized. In June of 1829, when the following revelation was given, not one of the individuals who was to constitute that quorum had yet been converted, baptized or ordained.

[77ne] And now I speak unto you, the Twelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not.

And, behold, you are they who are ordained of me to ordain priests and teachers; to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; (DC 18:31-32)

The individuals through whom the priesthood was to continue belonged to a certain lineage. Each man belonged to the lineage of his predecessors and was a legal heir according to the flesh. Since the Prophet Joseph Smith was the first man to hold "the priesthood" in the last days, it is obvious in these verses that "the priesthood" would be perpetuated in his lineage or posterity after him. The Prophet Joseph Smith fell a martyr. The identity of those who succeeded him in the First Grand Head office was "hid from the world"; partly to protect their lives. The fact that "the priesthood" came down through a lineage of men who were "hid from the world" shows that it was a purely theocratic authority. It did not depend upon the vote and voice of the congregation for its perpetuation or it could not have been perpetuated in a hidden condition as the Lord had revealed that it would.

The "savior" or "deliverer" who would be raised up out of this lineage holding "the priesthood" is the seed of the Prophet Joseph Smith discussed under Section 8 in this chapter. It could not be a group of people as Henry Richards suggests, for the keys and power of this priesthood are conferred on only one man on earth at a time. (See DC 132:7)

This "savior" or "deliverer" was to come out of Zion or from among the Mormon people at the times of the fulness of the gentiles. The Apostle Paul tells us that he would turn away ungodliness from Jacob and fulfill the covenant which the Lord made with Abraham, Isaac and Jacob.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins. (Romans
This generation in which the times of the Gentiles shall be fulfilled, the time when the deliverer or deed of the Prophet Joseph Smith would appear on the scene, is the generation in which the wheat shall be gathered out and destruction come upon the wicked.

And He answered them, and said, in the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep;

Men's hearts failing them for fear, and for looking after those thing which are coming on the earth. For the powers of heaven shall be shaken.

And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh.

And then shall they see the son of man coming in a cloud, with power and great glory.

And He spake to them a parable, saying, behold the fig tree, and all the trees.

When they now shoot forth, ye see, and know of your own selves, that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled. (Luke 21:25-32, Inspired Version)

There are other scriptures which testify that this generation has commenced. The gathering of the Jews to their homeland and the falling away of the covenant people are the two most pronounced signs that we live in this generation.

The Savior said that the Jews would be scattered in every nation and Jerusalem would be the dominion of Gentiles until the times of the Gentiles be fulfilled.

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the Gentiles be fulfilled.

Now these things He spake unto them, concerning the destruction of Jerusalem. And then his disciples asked Him, saying, Master, tell us concerning thy coming? (Luke 21:23-24, Inspired Version)
The Jews would "remain" in their scattered condition until the times of the Gentiles be fulfilled, then they would begin to gather again. The times of the Gentiles would be fulfilled when the Jews ceased to remain in their scattered condition, or, in other words, when they began to gather.

And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations;

But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. (DC 45:24-25)

The Savior further revealed that the turning away of the hearts of the people from the Lord marked the fulfillment of the times of the Gentiles.

[100] But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

And in that generation shall the times of the Gentiles be fulfilled. (DC 45:29-30)

The deliverer or seed of the Prophet Joseph Smith has appeared on the scene of action in fulfillment of the covenant of the Lord. All those who say that God will not fulfill His covenant, that God will not raise up a deliverer or seed of the Prophet Joseph Smith to come to the rescue of this generation, the generation in which the times of the Gentiles are fulfilled, place themselves in the position described by the following passage from The Book of Mormon.

And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them. (Mormon 8:21-23)

As was explained in the discussion under points 5, 6 and 7 above, the highest office, or First Grand Head office, has come down in an unbroken chain from the time of Adam to the present. It became necessary for both Moses and John the Beloved to be translated in order to preserve this highest office upon the earth. [79me] Joseph Smith explained in a talk given at the October conference of 1840, that the doctrine of translation belongs to this priesthood:

Now the doctrine of translation is a power which belongs to this Priesthood. There
are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. (TPJS, p. 170)

Flavius Josephus wrote as follows:

Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Whereupon they thought they ought to grant him that favour, to let him depart, according as he himself desired; so they restrained themselves, though weeping still toward one another. All those who accompanied him were the senate, and Eleazer the high priest, and Joshua their commander. Now as soon as they had come to the mountain called "Abarim," (which is a very high mountain, situate over against Jericho, and one that affords, to such as are upon it, a prospect of the [101]greatest part of the excellent land of Canaan) he dismissed the senate, and as he was going to embrace Eleazer and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the Holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God. (Antiquities of the Jews, Chapter VIII, p. 147)

It has been necessary, even when this priesthood office was upon the earth and functioning, that it be kept hid from the world. The following passages show that the Savior upheld this position:

And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, by what authority doest Thou these things? and who gave Thee this authority?

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I, likewise, will tell you by what authority I do these things.

The baptism of John, whence was it? from heaven, or of men?

And they reasoned with themselves, saying, if we shall say, from heaven; He will say unto us, why did ye not then believe him: but if we shall say, of men; we fear the people. For all people held John as a prophet. And they answered Jesus and said, we cannot tell.

And He said, neither tell I you by what authority I do these things. (Matthew 21:21-25, Inspired Version)

The Lord had revealed to the brother of Jared that there would be certain things, "greater things," which would be hid up from the foundation of the world until the fulfillment of the words written by John the Beloved in his Revelation.
Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of hear, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

[80ne] And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land. (Ether 4:13-17)

It should be plain from the foregoing statements and scriptural passages that the idea of a priesthood being hidden from the world which would come forth at the last times to be instrumental in the restoration of all things is not a new idea.

[102] Footnote references in Section 86 give additional scriptures on this subject. The footnotes for these last four verses of Section 86 are as follows: e, which refers to DC 107:41 and 113:8 explaining "lineage of your fathers" in verse 8; f, which refers to Colossians 3:3-4 plus the same verses listed above for verse 5 and explains "with Christ in God" in verse 9; g, which refers to DC 27:6, 132:45, Malachi 4:6 and Matthew 17:11, which all explain "until the restoration of all things" in verse 10; and h, which refers to Obadiah 21, Romans 11:25-31 and James 5:20, which all explain "savior unto my people Israel" in verse 11. Again, all of these passages merit further study in their relationship to the message of the section under consideration.

The reference of Matthew 13:39-42 is quoted by Henry Richards (actually he quotes verses 38 and 43 also) and he asks why the footnote f in verse 9 is not referred to by Joel F. LeBaron in his discussions. The verses he quotes are as follows:

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and those which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of
teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:38-43)

He then makes the following statement:

If you want to use the footnotes, as you have often used the footnote in verse 11, then we must conclude that the Lord in verse 9 had reference to the "Angels" and not two men holding the Priesthood as your Church claims. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 61)

This is one of the most fallacious statements which Henry Richards makes. Verse 9, Section 86, very obviously refers to mortal men upon the earth who received "the priesthood" in a direct line from the Prophet Joseph Smith. The Bible often uses the term "angel" to represent the Lord's servants on the earth. In the Book of Revelation, John is commanded to write epistles to the seven churches in Asia. These churches were on the earth. He was, however, commanded to address each epistle to the "angel" or servant over each of these churches.

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seen golden candlesticks; (Revelation 2:1)

[103] (See also Revelation 2:8, 12, 18; and 3:1, 7, 14.)

[81ne] To further bolster his theory that the servants mentioned in Section 86 are celestial, resurrected angels, Henry Richards quotes Colossians 3:3-4, implying that one must die a mortal death to be "hid with Christ in God."

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Colossians 3:3-4)

Paul wrote this Epistle to living mortal beings.

Paul, an Apostle of Jesus Christ by the will of God, and Timotheus our brother,

To the saints and faithful brethren in Christ which are at Colosse: grace be unto you, and peace, from God our Father and the Lord Jesus Christ. (Colossians 1:1-2)

He did not write to persons who had died a mortal death and gone beyond the veil. Paul was speaking of the death of the worldly man of sin and his rebirth into a newness of life in Christ through the ordinances of the Gospel.

Buried with him in baptism, wherein also ye are risen with Him through the faith of
the operation of God, who hath raised Him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses; (Colossians 2:12-13)

In Paul's epistle to the Romans, this same doctrine was repeated.

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin. (Romans 6:1-7)

The crowning feature of these ordinances is the last anointing and sealing by which men are sealed up unto eternal life. These ordinances are performed privately and not revealed to the general public. Henry Richards, himself, quotes the instance wherein Benjamin F. Johnson received this promise from the Prophet Joseph Smith.

Your life is hid with Christ in God, and so are many others.[104]Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the priesthood unto eternal life, having taken the step necessary for that purpose. (History of the Church Vol. 5, 391)

Was not Benjamin F. Johnson very much alive when he received this blessing? Did this ordinance make Benjamin F. Johnson a celestial, resurrected angel? Did the Clossian saints become angels in the celestial sense when they were "hid with Christ in God?" Was the Apostle Paul addressing his Epistle to individuals who had died a physical death? The servants mentioned in Section 86 of the Doctrine and Covenants are mortal men, and they received the priesthood through the lineage of their fathers. They are "lawful heirs, according to the flesh." Henry Richards omits the phrase "according to the flesh" in his quotation of verse 9. These men were "hid from the world with Christ in God." The hidden nature of their ordinances parallels the hidden nature of the ordinances which seal a man up unto eternal life as mentioned above in connection with Benjamin F. Johnson. The last anointing and sealing is not revealed to the world and neither were the ordinances by which the office of the holy priesthood came down
from the days of the Prophet Joseph Smith until now.

One of the other arguments brought up under this section concerns the hidden perpetuation of the patriarchal office or second grand head. Henry Richards contends that Father John Smith could not have been hidden from the Mormon people in his office as "The Presiding Patriarch to the Church" because as early as 1849 the whole church knew and accepted him as such. That Father John Smith was presented as the Presiding Patriarch to the Church is true. However, the fact that he held an office greater than that of the President of the Church was not told to the church members in general. President Joseph F. Smith stated that since the arrival of the saints into the valleys of the Great Salt Lake, which would be 1847, the priesthood officers had not been presented in their proper order, expressly referring to the office of Patriarch and its relationship to the presidency.

We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841, which stands as the law of the church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the church, and from which I feel that we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the prophets or presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. (Conference Report, Nov. 10, 190t, p. 71)

Another question asked by Henry Richards is why Joel F. LeBaron said the following:

When the Mormon people rejected the last law (united order)...the office Moses held, and the office Aaron held, were both hid from them. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.59)

He completes his question by stating that the Mormon people rejected the United Order in 1832, while the highest office, "the office Moses held," was not restored until 1836, according to the teachings of the Church of the Firstborn of the Fulness of Times.

The Lord must not have been aware of the fact that the Mormon people had fully rejected the United Order in 1832, because on April 23, 1834, He gave the revelation comprising Section
104 of the *Doctrine and Covenants* chastising those who would not obey the United Order, but

**Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order which I commanded to be organized and established, to be a untied order, and an everlasting order for the benefit of my church, and for the salvation of men until I come—**

With a promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a multiplicity of blessings;

But inasmuch as they were not faithful they were nigh unto cursing.

Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with words, I have cursed them with a very sore and grievous curse.

And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you.

And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a united order to your brethren of Zion, only on the wise—

After you are organized, you shall be called the United Order of the Stake of Zion, the City of Shinehah [Kirtland]. And your brethren, after they are organized, shall be called the United Order of the City of Zion. (DC 104:1-4, 10, 47-48)

As late as 1841, the Lord called George Miller to "the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord."

[106] And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him.

I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me. (DC 124:20-21)

Regardless of when the United Order was rejected by the Mormon people, it was certainly after the Patriarchal Office, or office Aaron held, had been restored. This office was conferred May 15, 1829. If Henry Richards had not omitted the major portion of what Joel F.
LeBaron had said as quoted on page 58 of his book, when he reproduced the quotation on page 59, in an abbreviated form, it would have been evident that he, Joel F. LeBaron, was explaining that the Mormon people were left under the outward leadership of lesser offices than the office of patriarch or office Aaron held. The statement as shown on page 58 is as follows:

When the Mormon people rejected the last law (united order) instead of being left with the office Aaron held, they were left standing with lesser authority still. The office Moses held, and the office Aaron held, were both hid from them. They never did know whose Joseph and Hyrum's successors were. The Mormon people, just as ancient Israel, rejected it, therefore, they were left with the lesser law, they were left with lesser authority. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.58)

The office Moses held, as well as the office Aaron held, was hidden from the world and the Mormon people. Even when Elias, or John the Beloved, passed the highest office on to Joseph Smith the Mormon people were not fully aware of the importance of this conferment of authority. Along this line it should be [84ne]pointed out that the offices were hidden, not taken away. President Brigham Young said:

There is too much covetousness in the Church, and too much disposition amongst the brethren to seek after power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph (Smith) left the people in the dark on many subjects of importance and they still remain in the dark. We have got to rid such principles from our hearts. (History of the Church, Vol. VII, p.545)

The next point brought up by Henry Richards concerning whether or not the highest office was "hid from the world with Christ in God" - has to do with the exact time that Benjamin F. Johnson joined the church. Henry Richards makes the following statements:

Well, I'll tell you something, Steve. According to Benjamin F. Johnson's own words, he wasn't even a member of the Church when this revelation (section 86) was given, let alone have the priesthood. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 60)

[107] It certainly could have nothing to do with Benjamin F. Johnson because his life had not even been made part of the Church and in his own words he said he had no priesthood until after April, 1836. (A REPLY TO 'The Church of the Firstborn of the Fulness of Times", p. 62)

He gives as a basis for these statements the following two quotations:

In the spring of 1835 before I was baptized...(My Life's Review, p. 19) (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.60)

I attended the dedication of the Temple (April, 1836)...but as I had not yet received the priesthood...(My Life's Review, p.23.) (A REPLY TO 'The Church of the Firstborn of
It would be difficult for a person with even the most contrary point of view to assume that the first quotation demonstrates that Benjamin F. Johnson's "life had not even been made part of the church" when it is quoted as a complete sentence.

In the spring of 1835 before I was baptized, my mother and all her children met at the house of my sister, Delcena Sherman, to receive from Patriarch Joseph Smith, Sr., our patriarchal blessings. (My Life's Review p. 19)

The truth of the matter is that Benjamin F. Johnson had accepted the gospel in the fall of 1831 along with his mother and brothers and sisters, but was not allowed by his father to be baptized as he was only 13 years of age and his father had not yet accepted the gospel.

This was in the early fall of 1831. Now a bright hope began to arise in my heart that there really was a living prophet on the earth, and my greatest fear was that it would not prove true.

Later in the fall my brothers came from Ohio to see us and bear their testimony, and were accompanied by Almon W. Babbitt, then not seventeen years of age. They bore a faithful testimony, but neither of them seemed capable of teaching in a public capacity. As a family we were being converted to the truth, when unexpectedly there came to us Elders James Brackinbury and Jabez Durfee. Elder Brackinbury was a capable man and a great reasoner, and the Spirit of the Lord rested mightily upon him, confirming the words we had already received. My mother, and Lyman R. Sherman, my brother-in-law, were soon baptized, shortly followed by the baptism of all my brothers and sisters who had attained their majority. At this time my father was employed upon job work as a carpenter in Fredonia and not being inclined to accept the gospel, would not permit us minor children to receive our baptism. (My Life's Review, pp. 11-12)

The Prophet Joseph Smith assured Benjamin F. Johnson that even through he was not "fully" a member he would suffer no loss. This statement was made in 1834, at the time of Zion's Camp when Benjamin F. Johnson was advised not to go.

But the Prophet deemed it not best for me to go, owing to the opposition of my father, and as I had not yet received my baptism, I was assured by the Prophet Joseph that no loss should come to me for waiting, for although not fully a member I had partaken of every hope, desire, and spiritual influence with which those around me were animated. It was with a joy almost unspeakable that I realized that I was living in a day when God had a prophet upon the earth. (My Life's Review, p.17)

The funeral notice of Benjamin F. Johnson as printed in My Life's Review definitely shares the opinion that he had joined the church in 1831, when he was 13 years of age.

"Uncle Benji," as he was affectionately called, was born in New York state, July 28, 1818. When 13 years of age he joined the Church of Jesus Christ of Latter-day Saints,
sharing its vicissitudes and remaining true to the end. *(My Life's Review, p. 387)*

This is certainly the case even though his father would not allow the actual baptism. It is an accepted fact that Benjamin F. Johnson had "joined the church" in 1831, even though Henry Richards feels that "his life had not even been made part of the church" four years later.

As far as the priesthood having been given to Benjamin F. Johnson, it does not imply in Section 86 that it had to have been given to Benjamin F. Johnson at that time. It says that "the priesthood hath continued through the lineage of your fathers-" and that "your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things." This is just stating that the particular priesthood being discussed had been, and must needs remain through a particular lineage until the restoration of all things.

If, as Henry Richards feels, the Lord were referring to a "group or body of people" who were to be hidden until the restoration of all things, who are they? This "group" must possess a priesthood which the LDS Church priesthood does not openly exercise, inasmuch as the priesthood is to remain hidden until the time for such a restoration. Is it a secret, hidden group somewhere? Is it the "Civil or Ecclesiastical" organization which Henry Richards alleges that it is? The very term "Civil or Ecclesiastical" seems to be a curious marriage of words in the light of the definite separation of church and state as shown in the *Doctrine and Covenants*.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. *(DC 134:9)*

Even the statement of Brigham Young which Henry Richards quotes very definitely states that the Kingdom is not the church and that ecclesiastical membership was not even a prerequisite for being a member of the civil branch.

"As was observed by Brother Pratt (this morning) that kingdom (i.e. of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please Him. As observed by one of the speakers this morning that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further though a man may not even believe in any religion it would be perfectly right when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a Kingdom of this kind was on the earth, the same as all other people." *(History of the Church, Vol. VII, pp. 381-382)*

The following statement by Heber C. Kimball was shown in Priesthood Expounded to plainly demonstrate that there were priesthood offices hidden from the world, and that Heber C.
Kimball, at least, was aware of it.

There are men here Brethren who have got authority but we don't want to mention their names, for the enemy will try to kill them. (Times and Seasons, Vol. 5, 664)

Just prior to this statement, Heber C. Kimball uttered the two sentences which follow:

Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's (sic) are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds (sic) of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. (Times and Seasons Vol. 5, p. 664)

The Laws, Fosters, and Higbees had sought the life of the Prophet Joseph Smith and bore responsibility for his martyrdom. Heber C. Kimball foresaw the possibility that they might also seek the lives of the Twelve. The Twelve, however, were known to the public. They stood forth as the shepherds. But what of the successors of Joseph and Hyrum? Should their identity have been made known to such men as John C. Bennett, William and Wilson Law, Robert D. Foster and the Higbees? Although these two men, Benjamin F. Johnson and Father John Smith, were present at the meeting, Heber C. Kimball did not want to tell their names for fear the enemy would try to kill them.

Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's (sic) are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds (sic) of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren who have got authority but we don't (sic) want to mention their names, for the enemy will try to kill them. (Times and Seasons, Vol. 5, p. 664)

These three sentences were his closing remarks of a talk on priesthood authority. It does not seem very logical that Heber C. Kimball would discuss the problems of the church organization and then end with remarks entirely off the subject. Henry Richards admits that Heber C. Kimball was speaking of "ecclesiastical authority." Yet he says this was not priesthood authority. There is as much difference between civil and ecclesiastical authority as there is between church and state, however, ecclesiastical authority is by definition priesthood authority.

Henry Richards calls it "absolutely false" when the remarks of Heber C. Kimball were said to have been spoken at the transfiguration in Priesthood Expounded, but at the same time he said on page 41, at the bottom, and on page 67, at the top, in his book A REPLY TO "The Church of the Firstborn of the Fulness of Times," that Brigham Young made statements at the transfiguration when in reality these statements were not made at the transfiguration. The transfiguration meeting minutes were concluded on page 791 of the Historical Record. The statements he shows from page 793 are from a later meeting.

The fact that Henry Richards erroneously claims that certain of Brigham Young's remarks were made in the transfiguration meeting when they were not, does not affect the
truthfulness of Brigham Young's teachings. The accuracy of Heber C. Kimball's remarks about the men whose identity he would not reveal for fear the enemy would try to kill them is likewise unaffected by which meeting it was in. However, the words of Heber C. Kimball become much more meaningful when placed in the proper meeting. Heber C. Kimball made these remarks at the trial of Sidney Rigdon. Elder Rigdon was being tried for falsely claiming the leadership of the church. The question of presidency in the church was the issue. No civil questions were under consideration. Heber C. Kimball concealed the identity of those men who rightly held the highest presiding offices in the priesthood.

In attempting to show that the authority which was hidden was other than priesthood authority Henry Richards quotes the following statement given by Heber C. Kimball earlier in the same talk:

**Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has. (Times and Seasons, Vol. 5, p. 663)**

Henry Richards then asks two very curious questions. They are:

**Can you name more than thirty men who had higher priesthood authority than Sidney Rigdon had? Can you name more than thirty men "holding priesthood offices higher than the Twelve," whose names the Twelve would not make public? (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 65)**

[111] The position that Sidney Rigdon held in the church at the time of his trial was not in the First Presidency. This quorum was dissolved upon the death of the president, Joseph Smith, Sidney Rigdon held no presiding office. There were, however, several presiding quorums remaining intact, and as such held authority higher than Sidney Rigdon held at that time. These quorums included the Standing High Council of the whole Church, the Twelve Traveling Apostles, and the Seven Presidents of the Seventy. This makes thirty-one offices over Sidney Rigdon without mentioning the First Grand Head office and the Presiding Patriarch.

The subject of Heber C. Kimball's talk was the church and the authority which would direct it. Henry Richards says that calling this authority by the name of "priesthood authority" is putting words in Heber C. Kimball's mouth. However, there is no better name for such authority. It would certainly not be called "Civil or Ecclesiastical" authority. Such a combination would never be exercised in a trial for church membership.

The meeting was indeed a trial, but not a civil trial. It was a priesthood trial with its purpose to decide finally the role of Sidney Rigdon in the church.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, Book of Doctrine and Covenants, the temple and Joseph's measures, and "for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be
as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon; and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party. (Times and Seasons, Vol. 5, p. 647)

The business of the day was to determine who should lead the church. The desired result is clearly outlined.

As far as Henry Richards' second question is concerned, that of there being thirty men holding higher priesthood than the Twelve, the Church of the Firstborn of the Fulness of Times does not teach any such doctrine, nor does Heber C. Kimball make any such statement. I see no purpose in this question except to cloud the issue. Heber C. Kimball and the Church of the Firstborn of the Fulness of Times teach that there were over thirty men who held more authority than Sidney Rigdon. They do not teach that there were thirty men with more authority than the Twelve. The Twelve Apostles were included in the number.

Henry Richards puts quotation marks around the phrase - holding priesthood offices higher than the Twelve. This is done in conjunction with his own words in the rest of the sentence. The quoted words are from Ervil LeBaron's statement in Priesthood Expounded, which Henry Richards himself quotes, which says,

Yet there were men holding priesthood offices higher than the twelve,...(Priesthood Expounded, p. 53;Sec. 19:8) (A REPLY TO 'The Church of the Firstborn of the Fulness of Times, p. 65)

Ervil LeBaron does not say thirty men holding priesthood offices higher than the Twelve. Heber C. Kimball does not say thirty men holding priesthood offices higher than the twelve. Henry Richards tries to make a straw man he can push over. The important point, that of Heber C. Kimball finishing his remark by stating that there were men present in the meeting who had authority whose names were not to be mentioned for fear of their possible assassination (which substantiates Ervil LeBaron's statement) is not explained by Henry Richards. This point is not a straw man. It will not be pushed over.

This office is held today by Joel F. LeBaron, who received it from his father, Alma Dayer LeBaron on or about February 1, 1951, (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.75)

The following persons' testimonies have been published to the world stating that the above is true: Maud L. LeBaron (wife of Alma Dayer LeBaron and mother of Joel F. LeBaron), Ervil M. LeBaron, Verlan M. LeBaron, Floren M. LeBaron, (all sons of Alma Dayer LeBaron and brothers of Joel F. LeBaron.)

TESTIMONY OF MAUD L. LEBARON

Dear Friends: I married A. Dayer LeBaron in 1910. We first lived in Mesa, Arizona, where Benjamin F. Johnson's house and family were. Sarah Jane Johnson, the seventh wife
of B.F. Johnson, was my husband's grandmother. I stayed with her and she was the first one to tell me about the blessing grandfather Johnson gave my husband, his grandson, instead of bestowing it upon one of his own sons as some thought he should have done. She told me how the Church leaders and Apostles consistently consulted with Benjamin F. Johnson because of something he had received from the prophet Joseph Smith.

She told me that Father Johnson was more devoted to Dayer than to any other one of his descendants and that Dayer looked more like him than any other of his posterity. She, as also Dayer's parents, told me that Benjamin F. Johnson and Benjamin F. LeBaron (Dayer's father) were both sealed to the Prophet as sons.

As late as 1945 a cousin of Dayer's in Mesa, Arizona, asked me what I knew about the mantle with which Father Johnson blessed Dayer. She said, "I don't understand why he would give it to Dayer instead of to one of his own sons."

After we were married, Charles S. Sellers asked Dayer to come to his home. I went with him. He told us that he had buried a box behind his house that B.F. Johnson gave in trust to him to give Dayer when he became twenty-four years old. Brother Sellers said, "Now it is yours and I am free from the charge." We treasured it very highly because in it was a long letter that was written to George D. Gibbs, and also a copy of the White Horse Prophecy, as well as many other important documents.

About four years later Dayer took them to the Church Historian's office for safe keeping, but we had copies made of the long letter before we gave it to them.

On Dayer's death bed he looked at his feet one morning. He had become very thin, and his feet appeared larger by contrast. He began to cry aloud. I asked, "What are you crying for?"

"I know now that I am going to die."

I replied, "Crying will not help you any. Are you afraid to die?"

He answered, "No, I am not, but I have not finished my work". He sent for our son Joel. When Joel arrived, his father blessed him, and gave him the mantle that he had received from Benjamin F. Johnson, and which he had held from his early manhood. He called me in to be a witness.

-Maud L. LeBaron. (Testimony of Maud L. LeBaron, Ensign, Vol.1, no.3, pp. 6-7)

TESTIMONY OF ERVIL M. LEBARON

Shortly before the death of Alma Dayer LeBaron Sr., he sent for his son Joel F. LeBaron, who was at that time working in the mountains in the region of the old Babicora Hacienda. After a very pleasant and heart warming visit, as Joel was about to depart, his father called him to his bedside and gave him a very solemn charge. He there put all his
earthly affairs in Joel's hands. He put him under a covenant and promise to carry on the work he had commenced, and to build on the foundation that he had laid; and said unto him:

"When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and even as the mantle of my grandfather fell upon me; and you will have to round up your shoulders and bear it, because there is no one else qualified. I have tried to qualify your older brothers, but have only met with rebellion and opposition."

After having said these things, together with many others, he laid his hands upon Joel's head and blessed him and appointed him to hold, after he was gone, every thing which he had received from Benjamin F. Johnson. He told Joel that great things would be required at his hands, and said that the Lord would uphold him and strengthen him and give him wisdom to solve the many problems that would come before him in carrying out his life's work. He also gave him the promise at that time that he would not fail.

After this he called in our mother to be a witness to that which he had done I was present and witnessed all of these proceedings. This happened on or about the first day of February, 1951, at our Father's home near Galeana, in the State of Chihuahua, Mexico. Our father passed from this mortal existence on the 19th day of the same month. From that day forth, Joel F. LeBaron has held the sceptre in Israel. --Ervil M. LeBaron. (Testimony of Ervil M. LeBaron, Ensign, Vol. 1, No.3, p. 7)

TESTIMONY OF VERLAN M. LEBARON

It is at the request of the editor of this publication that I am writing a few of the testimonies that were impressive to me during the time I was making my investigation of the Church of the Firstborn of the Fulness of Times. I do this also that the reader might realize that there were those in existence who, for years prior to the time Joel revealed his mission to the world, understood that the future held in store.

It was during the first part of the year 1945 that my father, several of my brothers and myself were laboring to clear the land on which I now live. We were undergoing many hardships and evidently some discouragement was manifested among the boys. I remember clearly that once on a very windy day as we were preparing to plant trees, my father said, "Boys, don't be discouraged, the time will come when they will beat trails from the four corners of the earth to this very place because of the work that will take place here."

About five years before my father died, Floren received a letter from a man who lived in Salt Lake. In this letter my father was criticized for not having turned over all his property, unconditionally, to a group of men who at that time claimed to hold all the priesthood power that there was on the earth. This letter intimated that my father had no authority to act in the matter as he had done.

Dad, on reading the letter, felt sorry to think that this man would try to undermine him to his own son. Dad then said, "Boys, I want to tell you that I do have some authority. I
have it by virtue of the mantle my grandfather gave me and the time will come when you boys will have to take the land over the ...s, and every other group."

[90ne] Most remarkable to me was the testimony of Nathan Clark of Bountiful, Utah. I went to this man's home with my father when I was about seventeen years old. Before entering the house, my father said to me, "Son, I am going to introduce you to a man that I want you to take special notice of and never forget." The warm welcome he gave my father and the esteem in which they held one another will always live in my memory.

With that introduction as a background, I was better able to appreciate the words of Joel when he returned to the ranch in Chihuahua shortly after legalizing the Church in Utah and told of a visit he had had with this same Brother Clark.

Joel said that on telling him of the work he had been called to perform, Brother Clark stated,"I have looked for these things for a long time and I knew that they had to come through Dayer LeBaron. I've always looked to your father as the king of the South."

I didn't understand why Nathan Clark should know about these things, but I decided to go see him for myself and find out what I could. I made it a point not to mention religion to him on the start, but as we visited he volunteered to tell me that "it was Dayer's boys that were going to do the work."

That statement was rather startling, but I still made no comment, nor did I yet mention the religious issue. It was out of the clear blue a few minutes later that I asked, "Brother Clark, do you know anything about a blessing or a mantle that came down from Joseph Smith to Benjamin F. Johnson and to my father?" On hearing the question he immediately covered his face with his hands and started to cry aloud. After a moment his emotions calmed, and looking directly at me, with tears streaming down his face, he said, "I know all about it. Your father held everything that Joseph Smith held." Then pointing his finger at me he said very emphatically, "Do you understand, everything!"

I realized immediately that in effect this was the same testimony he had born to Joel some eighteen months before. I might say it was his dying testimony, for this good man passed away only a few weeks later. --Verlan M. LeBaron
(Testimony of Verlan M. LeBaron, Ensign, Vol. 1, No. 4, pp. 5-6)

TESTIMONY OF FLOREN M. LEBARON

Because of certain contentions that existed agony my older brothers as to whom my father appointed to hold, after he was gone, the mantle and blessing that he received from his grandfather, Benjamin F. Johnson, I had a lengthy discussion with father—in the presence of my mother—shortly before his death. On this occasion I questioned him from several view points, that it might be clear in my mind what his testimony was. He told me several times in the most positive manner that everything that he received from his grandfather, Benjamin F. Johnson, he had appointed my brother Joel to hold. This is my testimony to whom it may concern. --Floren M. LeBaron.
In his attempt to show otherwise Henry Richards cites two statements from My Life's Review showing that closeness between Benjamin F. Johnson and his son James F. Johnson. It should not be considered improper for a father to hold a great love for one of his children even though his [115] priesthood office would be conferred upon another, according to the direction of the Lord. Consider the case of Abraham's great love for his son, Isaac, and yet the highest priesthood office was given to Esaias. The perpetuation of the highest office is not left to the discretion, desire or will of the current holder of that authority. God, Himself, chooses the man who stands in His stead upon the earth.

12. This office will never be given to another because Christ will come the second time as prophesied before Joel F. LeBaron Dies. (A REPLY TO 'The Church of the Firstborn of the Fulness of Times," p. 76)

This is not the doctrine of the Church of the Firstborn of the Fulness of Times. The office of the First Grand Head of Priesthood which has authority to restore all things will continue throughout the millennium and into the eternal worlds. The order of the house of God has [91ne] been and ever will be the same. The Prophet Joseph Smith stated:

The order of the house of God has been, [91ne] and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever. (TPJS p. 91)

Any successor to Joel F. LeBaron must be anointed through him.

The Church of the Firstborn of the Fulness of Times does teach that Joel F. LeBaron will bring about the restoration of all things spoken by the mouths of all the holy prophets since the world began.
CHAPTER 3

PRIESTHOOD AUTHORITY
AFTER THE ORDER OR OFFICE OF AARON

A point by point discussion will be continued in this chapter as in chapter 2.

1. The Second Highest Priesthood office in the Church is called the Priesthood of Aaron, the Second Priesthood and the Patriarchal Priesthood, according to your teachings. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 79)

Henry Richards asks for one reference (by chapter and verse) stating the following:

The second highest priesthood office in the Church is called the "Priesthood of Aaron." (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 79)

The following passage, from the Doctrine and Covenants, might be brought to his attention.

The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. (DC 107:13)

The second priesthood office was called patriarchal authority before the time of Aaron. Joseph Smith explained:

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood. (TPJS 323)

In the order of priesthood officers as revealed by the Lord in Section 124, the patriarch is the first officer given to the Prophet Joseph Smith in the highest office or Priesthood of Melchizedek. Patriarch Hyrum Smith held the second highest priesthood office.

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son.

First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption that ye may not fall notwithstanding the hour of temptation that may come upon you. (DC 124:123-124)

Moses and Aaron stood as the two grand heads of priesthood in their day, as the Prophet Joseph Smith and Hyrum Smith stood as the two grand heads of priesthood before the martyrdom. When Moses--one man--was taken out of Israel the priest after the order of Aaron governed the people in spiritual, economic and civil affairs, notwithstanding the existence of
chief priests such as Joshua, the twelve princes and the seventy elders. Although Hyrum Smith held the number two position in priesthood government, the LDS Church leaders now claim their patriarch to be no higher than the number 16 man. How can they logically claim that their patriarch is the successor to Hyrum Smith?

When John the Baptist restored this second highest priesthood office on May 15, 1829, he said:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

(2 Nephi 13)

I might point out that this revelation including the words "which holds the keys of the ministering of angels" was published exactly as it stands a long time prior to the beginning of the present work of Joel F. LeBaron. If the Priesthood of Aaron is not an office holding the keys of the ministering of angels, then who is the person or office in the general Aaronic Priesthood which does? Does Henry Richards feel that Deacons who hold the general authority of the Aaronic Priesthood hold the keys "of baptism by immersion for the remission of sins," when they cannot even baptize. It should be obvious that the general authority of the Aaronic priesthood held by deacons, teachers and priests is not identical with "the Priesthood of Aaron which holds the keys."

The remission of sins is a theocratic function. It is a prerogative that belongs to God only. The Priesthood of Aaron "which holds the keys" is a theocratic priesthood authority.

2. This office is always personified by the presiding Patriarch to the Church. In authority, it is immediately above the President of the Church yet subordinate to the "President of the High Priesthood of the Church," as taught by the LeBarons. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.79)

[118] The following statement is made by Henry Richards:

Nowhere in the history of the Church, Joseph Smith's writings, or in the four standard works of the church have I been able to find anything to substantiate the LeBarons' teaching that: The presiding Patriarch is above the President of the Church in priesthood authority, office, or rank of any kind. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 79)

It is surprising that he has overlooked the following passage from the Doctrine and Covenants:

"Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of
It is accepted quite generally that Father John Smith was the one who received the office of Patriarch over the Church following Hyrum, although there is a difference of opinion as to when. John A. Widtsoe in Priesthood and Church Government (page 367) lists Father John Smith following Hyrum Smith. Joseph Fielding Smith in Essentials in Church History, (Pages 686-687) lists Father John Smith following Hyrum Smith. Ervil LeBaron, the Presiding Patriarch over the Church of the Firstborn of the Fulness of Times, lists Father John Smith following Hyrum Smith. (See Priesthood Expounded pages 52-53; Sec.18:44-47) All of these men accept this. And yet, Henry Richards questions the sanity of each of them.

Can anyone with a sane mind say that Father John Smith was Hyrum's immediate successor? (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 93)

The following statement explains the position of the Church of the Firstborn of the Fulness of Times concerning William Smith and the office he was ordained to:

William Smith was ordained under the authority of the Twelve to the office of Patriarch to the Church. But he, having received this office under the authority of the Twelve, was subject with them and did not hold the office of Patriarch over the Church in holding the keys of the spiritual blessings as did Hyrum. (Priesthood Expounded, p. 53;Sec. 18:54)

This clearly says that this office was that of Patriarch to the Church. It is, therefore, surprising that Henry Richards would make a statement like the following:

You also claim that William Smith, the Brother of Hyrum and Joseph, was a Patriarch in the church and not Patriarch of the whole church or to the whole church. (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p.90)

The wording used in Priesthood Expounded by Ervil LeBaron is identical to that found in Times and Seasons as shown in Henry Richards book:

Ans. No. Brother William is not Patriarch over the whole church; but Patriarch to the Church and as such he was ordained. (Times and Seasons, Vol. 6, p. 921)

The only conclusion that one can make from all of this is that either Henry Richards was mistaken about the positions of both the Church of Jesus Christ of Latter-day Saints and the Church of the Firstborn of the Fulness of Times, or that the actual positions were deliberately veiled. The truth of the matter is that statements from both of them confirm that Father John Smith was Hyrum's successor. A difference of opinion lies in when the office was received by Father John Smith. This is discussed under the next point.

6. The LeBarons claim that it was by the authority of this office that the First Presidency was again instituted after the martyrdom. Every President of the Church starting with Brigham Young down to and including Joseph F. Smith have been ordained "President of the Church" by the Presiding Patriarch of the Church (authority of this
office). (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 94)

The president of the church is ordained to that office by the presiding patriarch or by the office of the first grand head. This agrees with the order of the officers of the priesthood as listed in Doctrine and Covenants, 124:123-129), which shows the first grand head and patriarch over the president of the church and the Twelve Apostles beneath the president of the church.

It is true that Brigham Young was sustained as president of the church on December 27, 1847 at Kanesville, Iowa, and that at the same meeting Father John Smith was sustained as Patriarch to the whole church. Father John Smith was not ordained patriarch to the church, however, until January 1, 1849. It is interesting to note that there was no great need felt to ordain Father John Smith to this office of Patriarch to the church for over a year. This was probably the case among the brethren leading the church because they knew he had already been ordained to the second highest priesthood office. They dared not reveal this, however, for fear that more blood would be spilled. Heber C. Kimball had already told the church in an assembly that certain men's lives were in danger.

There are men here Brethren who have got authority, but we don't want to mention their name, for the enemy will try to kill them. (Times and Seasons, Vol. 5, 664)

Wilford Woodruff recorded in his journal during August of 1847 that the saints in the "City of Great Salt Lake" were placed under the presidency of the Chief Patriarch of the Church, Father John Smith. Wilford Woodruff recognized that Father John Smith already held the office of Chief Patriarch of the Church in 1847. This is obviously not the same capacity to which he was ordained sixteen months later, January 1, 1849.

The following account is from Wilford Woodruff's journal as it is recorded by Edward W. Tullidge in writing History of Salt Lake City.

On the morning of the 26th of August, 1847, the pioneers, with most of the returning members of the Mormon Battalion, harnessed their horses and bade farewell to the brethren who were to tarry. The soldiers were very anxious to meet their wives again, whom they had left by the wayside, these being, too, the "Young men of Israel," had left many newly wedded brides; and not a few of those gallant fellows were fathers of first-born babes whom they had not yet seen.

The Brethren in the valley were placed under the Presidency of the Chief Patriarch of the Church—Father John Smith, Uncle of the Prophet. (History of Salt Lake City, p. 49)

It should be clear that Father John Smith was Chief Patriarch of the church several months before the previously mentioned conference ever took place in Kanesville, Iowa and over sixteen months before his public ordination, January 1, 1849 to a lesser patriarchal office through which he could openly officiate. Where do we find the date of his receiving this office of Chief Patriarch of the Church? Was it on January 1, 1849? It was not. The statement of Wilford Woodruff was made more than sixteen months before that. The only way to reconcile all of these facts is to understand that Father John Smith received the Patriarchal office at the hands of
Melchizedek, which is after the order of mine Only Begotten Son.

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet.

I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church. (DC 124:123-126)

That this definitely explains that the Presiding Patriarch is over the President of the church was taught and explained by Joseph F. Smith at the special conference called for the purpose of re-organizing this First Quorum of Presidency in November 1901. See quote on page 104, [82ne].

Henry Richards shows a statement by John Taylor which points out that general patriarchs are to be ordained in all large branches of the Church by the Twelve. This is not disputed, but at the same time it has nothing to do with the point being considered. The ordaining of patriarchs over the large branches in the mission field is not on the subject of the perpetuation of the Second Highest Priesthood office, or Presiding Patriarch over the whole church.

[95ne] 3. This office was conferred on Joseph Smith Jr. and Oliver Cowdery together with the keys of that Priesthood, or in other words, the office of the Presiding Patriarch. According to your teaching. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 90)

John the Baptist appeared to Joseph Smith Jr. and Oliver Cowdery on May 15, 1829. The Prophet Joseph explained that he received the office of a Priest after the order of Aaron.

In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist. (TPJS p. 335)

The reason that the office did not hold the power for the laying on of hands for the giving of the Holy Ghost is the same reason that the office of president of the church does not hold that
power. The authority to lay on hands for the giving of the Holy Ghost is done exclusively through the general authority of the Melchizedek Priesthood itself, not through the office of elder, high priest, etc. For this reason, it is necessary for a man to receive both the office and the general priesthood before he is fully authorized to officiate in his calling.

Although Joseph Smith held the office of Priest after the order of Aaron, he had not yet received the general authority of the Melchizedek Priesthood. This he received within weeks at the hands of Peter, James and John, exactly as promised by John the Baptist.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May 1829, that we were ordained under the hand of this messenger and baptized. (P. of G. P., Joseph Smith 2:72)

As to the question of why John the Baptist acted under the direction of Peter, James and John, it should be remembered that the First Quorum of Presidency of the Church, comprised of Peter as president and James and John as counselors, was dissolved upon the death of the president, Peter.

"With the death of the President, the First Presidency becomes disorganized." (Rational Theology, John A. Widstow, p. 104)

Peter, James and John did not direct the activities of John the Baptist in the capacity of a First Quorum of Presidency. The three had received a new commission to minister for the heirs of salvation. Peter and James were to minister from beyond the veil. John was translated to "minister for those who shall be heirs of salvation who dwell on the earth." At that time, John the Revelator also held and exercised the highest Priesthood office on the earth and, thus, the restoration of the second highest priesthood office by John the Baptist had to be done under his direction. The special work given to Peter, James and John to minister to the heirs of salvation on the earth was to last until the Lord comes.

[120] I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

[96nc] Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come. (DC 7:5-7)

4. Oliver Cowdery received this office after Joseph Smith Jr. received the office Moses held. (April 3, 1836). It was later put upon Joseph Sr. and then upon Hyrum Smith.
according to the way you teach. *(A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.82)*

The statement as worded by Henry Richards does not correctly represent the position of the Church of the Firstborn of the Fulness of Times. Oliver Cowdery did not receive his ordination to the patriarchal office April 3, 1836, but started officiating in this office on that day. Oliver Cowdery and Joseph Smith, were both appointed on May 15, 1829 by John the Baptist to the Priesthood of Aaron, or, in other words, to the patriarchal office. However, they were not to officiate in this office at the same time. Joseph Smith was first to officiate in the patriarchal office with Oliver Cowdery as an assistant. Oliver Cowdery was to succeed Joseph Smith in the patriarchal office. For this reason John the Baptist said that Joseph Smith—

...should be called the first Elder of the Church, and he (Oliver Cowdery) the second. *(P. of G.P., Joseph Smith 2:72)*

Joseph Smith, Jr. was the first presiding patriarch of this dispensation. Oliver Cowdery was the second; Joseph Smith, Sr., the third and Hyrum Smith, the fourth.

Even Joseph Fielding Smith admits in his book *Essentials in Church History*, that Joseph Smith, Jr. was spoken of in early church records as the first patriarch of the church. Joseph Fielding Smith writes concerning a meeting which took place December 18, 1833:

While the elders were assembled in the printing office on this occasion the Prophet gave the first patriarchal blessings in this dispensation. It was his privilege to do this, for he held the keys of all the authority in the church, and was spoken of as the first patriarch in the church because of this fact, in the minutes which were kept at that time, those who received blessings under his hands on this occasion were: Oliver Cowdery, the Father and Mother of the Prophet, and three of his brothers, Hyrum, Samuel and William Smith. Oliver Cowdery, who held the keys of priesthood with the Prophet, also gave a number of patriarchal blessings. *(Essentials in Church History, p. 168)*

Notice that Joseph Smith, Jr. was called the first patriarch [121] because he held the keys of the priesthood and gave patriarchal blessings. The quotation further reveals the Oliver Cowdery held the keys of the priesthood with Joseph Smith and that he also gave some patriarchal blessings. Oliver Cowdery was then an assistant patriarch. The present LDS notion that Joseph Smith Sr. was the first patriarch is an unfounded, erroneous tradition.

It has been previously shown that the Priesthood of Aaron, or the Second Priesthood is patriarchal authority. The Priesthood of Aaron, or the Patriarchal office, was the first authority restored in this dispensation and it was by virtue of this priesthood that Joseph Smith organized the church on April 6, 1830, in New York. Brigham Young said:

He went and preached to his father's house, and to his neighbors, and it was four or five years before he got the six members that composed the Church of Jesus Christ of Latter-day Saints when it was first organized on the 6th of April, 1830. This was slow business, but at last he organized the Church, for the Lord had revealed to him the Aaronic
priesthood upon which the Church was first organized; after that he received the Melchisedic priesthood, when the Church was more fully organized, and a few more believed, and then a few more and few more. (Journal of Discourses, Vol. 10, p.303)

The Melchizedek priesthood which was later restored when the church was more fully organized is the office Moses and Melchizedek held and was conferred upon Joseph Smith the prophet, by Elias, or John the Beloved, in the Kirtland Temple on April 3, 1836.

The office which Elias committed to Joseph Smith was greater than that which he already held at that time, or else there would have been no need for it to be conferred.

It is true that the various verses of Section 110 have reference to both Joseph Smith and Oliver Cowdery in that they were both in attendance throughout the different visitations described. Verse 12, which refers to the appearance of Elias, states that through both Joseph and Oliver and their seed all subsequent generations were to be blessed. The offices which Joseph Smith and Oliver Cowdery respectively held—the office of the Melchizedek Priesthood or First Grand Head, and the office of Presiding Patriarch—were to be the source of blessings to all future generations. There is no direct statement in the verse that the conferment of authority was upon both Joseph and Oliver, nor should there have been. The authority which was conferred at that time was a greater authority than the office of president of the church or the Patriarchal office, both of which were already restored and functioning.

That only one man received the office, or could receive the office should be clear from the following message:

...and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred)...(DC 132:7)

The reason for this authority being vested in only one man was to contribute to order and eliminate confusion, as the next verse says.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. (DC 132:8)

The title page of the 1835 edition of the Doctrine and Covenants (shown on page 123 of Henry Richards' book) gives a list of the Presiding Elders of the church of the Latter-day Saints. They are four in number and are listed in the following order: Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. The First Quorum of Presidency of the church at that time consisted of Joseph Smith, Jr. as President, Sidney Rigdon as 1st Counselor, and Frederick G. Williams as 2nd Counselor. Oliver Cowdery held the office of "second Elder." Oliver Cowdery as "second Elder" was an assistant patriarch to Joseph Smith, Jr. who held at that time the office of Presiding Patriarch. He was to preside over the church in the Prophet Joseph's absence although all the revelations and history make it plain that he was not a member of the 1st Quorum of Presidency. The importance of the office of "second Elder" is made apparent by the placing of Oliver Cowdery's name ahead of the two counselors in the Presidency. Joseph Smith's
name is still listed first because he was not only President of the church, but he was also the "first Elder" holding the office of "Priesthood and Patriarch." This is the office which Oliver Cowdery later held, the office which Joseph Smith, Sr., held, and the office which Hyrum Smith held each in their turn according to the following verses:

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the[98ne]room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right;

That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people,

That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.

And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph:

That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

That my servant Hyrum may bear record of the things which I shall [123]show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (DC 124:91-96)

Henry Richards states that to his knowledge there is no scripture or statement made by church leaders "even inferring" that Oliver Cowdery ever held the patriarchal office. Yet these verses make it plain that Hyrum Smith was to receive the same priesthood that was once put upon Oliver Cowdery. What priesthood did Hyrum receive?--the office of Priesthood and Patriarch. Oliver Cowdery did hold the office of presiding patriarch.

An attempt is made by Henry Richards to draw a distinction between an office of Priesthood and an office of Patriarch. In an indirect manner he infers that this office of Priesthood is that of a Prophet, Seer, and Revelator. There is no scripture given by Henry Richards to substantiate this claim. The obvious reason is that there are no scriptures which could possibly do this. Henry Richards quotes a tape-recorded statement by Earl Jensen, a member of the church of the Firstborn of the Fulness of Times, in attempt to prove his point. Earl Jensen's words do not uphold the claim of Henry Richards however, but rather refute them. The quotation is as follows:

May I read what Hyrum had here. First of all he is named to be the (pause) hold the
office of Priesthood and Patriarch which was appointed unto him by his father, by blessing and also by right. Then it goes on, and from this time forth I appoint unto him that he may be a Prophet, Seer, and Revelator unto my church as well as my servant Joseph. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 82)

Earl Jensen said that Hyrum received the office of "Priesthood and Patriarch" and, as such, was appointed to be "Prophet, Seer and Revelator." To try to infer that Earl Jensen said otherwise is a misrepresentation too obvious to be overlooked. Henry Richards says that:

Unless I missed it, I don't believe you even mentioned how or when Joseph Smith, Sr. received the patriarchal priesthood. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 82)

Joseph Smith, Sr. received the patriarchal office at the time of Oliver Cowdery's falling away in 1838. He was ordained by his son, Joseph. By virtue of the highest priesthood office, the Prophet Joseph Smith had power to perpetuate the patriarchal office. Henry Richards, himself, quotes the following words of John Taylor on page 93 of his own book:

Again, who ordained Father Smith to the office of Patriarch? His son Joseph: (Times and Seasons 6:922, A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 93)

[99ne] With this information quoted in his own book, it seems strange that Henry Richards would ask such a question. However, later in the[124] same discussion, he seems to be unaware that anyone held the patriarchal office between the time Oliver Cowdery fell away and the ordination of Hyrum Smith.

Perhaps the Lord waited to see if Oliver would repent and come back, but at any rate, almost three years had elapsed before the Lord decided to call someone to fill Oliver's shoes, to be crowned with the same blessings, to have the same honor, to have the same priesthood that once was Oliver's. Why? Why was Hyrum to have the same blessing as Oliver? (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 87)

Does Henry Richards suppose that this office would be left vacant for such a period of time? John the Baptist said that this office would never again be taken from the earth "until the sons of Levi do offer an offering unto the Lord in righteousness." The office which Oliver Cowdery held was placed upon Joseph Smith, Sr., who in turn placed it upon his son, Hyrum Smith as is explained in the above verses from Section 124, and in the following remarks by the Prophet Joseph Smith:

You will also receive intelligence of the death of my father; which event, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions. (TPJS p. 177)

This is part of an epistle written by the Prophet Joseph to the Twelve. Notice that he does
not ask their permission nor call them home to ordain the Patriarch or anything of the kind. He merely informs the Twelve that Hyrum Smith succeeds his father as Patriarch according to his father's "directions and benedictions." Hyrum Smith succeeded his father as Patriarch because his father had laid his hands upon him and sealed upon him the "patriarchal power." This was done without the vote of the congregation. Following are the words used in that ordination.

My son Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing, you shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I now seal upon you head the Patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen. (Succession in the Presidency of the Church, by Joseph F. Smith Jr. p. 48)

Two other arguments are presented by Henry Richards, the first being a statement from the Doctrine and Covenants which is as follows:

Again I say unto you, that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (DC 42:11)

[125] This verse gives a very basic principle, one with which the Church of the Firstborn of the Fulness of times is in full agreement. The missionaries that go forth to preach the gospel are subject to this principle. This says nothing, however, about how the heads of the church who hold the theocratic powers of priesthood are to be ordained. The heads of the priesthood are not subject to this principle. The Lord's prophet, His mouthpiece through whom He expresses His will to His children, is not an office which is perpetuated by the vote and voice of the people. Brigham Young said:

Who called Joseph Smith to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together[100ne] and appointed one of their number to be a prophet he would have been accountable to the people; but insasmuch as he was called by God, and not the people, he is accountable to God only and the Angel who committed the gospel to him, and not to any man on earth. (History of the Church, Vol. V, p. 521)

The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood, independent of their voice. (Journal of Discourses, Vol. 1, p. 133)

The second argument extended by Henry Richards is his belief that the ordination of Joseph Smith, Sr. to the office of Patriarch took place on December 18, 1833. Four quotations are used, none of which are taken from the writings of persons who were there. The following by Joseph Smith, Jr., who was there, throws much light on an apparently confusing item of history.
He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood (in Kirtland) under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833;...(History of the Church, Vol. IV, p. 190)

Joseph Smith Jr., explains that his father was ordained as Patriarch and President of the High Priesthood in the Kirtland Stake of Zion. Joseph Smith, Sr. did not receive on this date the office of Patriarch over the whole church, nor was he ordained President of the High Priesthood of the entire church throughout the world.

The reader might be led to believe that at least one of the four quotations shown by Henry Richards was written by someone who was present, because the reference is quoted from the Teachings of the Prophet Joseph Smith, page 38. It should be noted that the quotation shown from that page is not from the writings or words of Joseph Smith Jr., but is quoted from the compiler's insert—a fact which Henry Richards fails to bring to his readers' attention.

[126] 5. This is the same office Hyrum Smith held and was given to Uncle John Smith in Carthage jail the night before Joseph and Hyrum were martyred, to hold in trust and to put upon one of Hyrum's sons, according to your teachings. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 89)

The Church of the Firstborn of the Fulness of Times does not teach that Uncle John Smith necessarily received the patriarchal office in the Carthage Jail the night before the martyrdom. It does teach that when Uncle John Smith left the Carthage Jail that evening, he was the ordained successor of Hyrum Smith. Uncle John Smith's ordination took place either in the jail that night or sometime previous to the last visit with his nephew.

The evening before the martyrdom of the Prophet Joseph Smith and his brother Hyrum, their uncle visited them in Carthage Jail. Little has been given to the world of what transpired there, but the following history indicates that Father John Smith, as he was often called, stayed with his nephews about an hour.

Patriarch John Smith came from Macedonia to Jail to see his nephews Joseph and Hyrum. The road was thronged with mobbers. Three of them snapped their guns at him, and he was threatened by many others who recognized him. The guard at the Jail refused him admittance.

Joseph saw him through the prison window, and said to the guard, "Let the old gentleman come in, he is my uncle." The guard replied they did not care who the hell he was uncle to, he should not go in.

Joseph replied, "You will not hinder so old and infirm a man as he is from coming in," and then said "Come in Uncle," on which, after searching him closely the guard let him pass into the jail,[101ne]where he remained about an hour. (History of the Church, Vol. VI, pp. 597-598)
Hyrum either on or before June 26, 1844, and that the events of January 1, 1849, were a valuable means of preserving the identity of certain men in authority from those who wished to destroy the work of the Lord. It becomes clear, in light of the above, why Joseph F. Smith said the following when he was sustained as president of the church.

[129] It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the prophets or presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. (Conference Report, November 10, 1901, p. 71)

The question still remains, "Who ordained Brigham Young to the office of president of the Church?" Henry Richards, after handling the Journal History of the Church, still doesn't answer the question. The only answer available seems to be from the Church of the Firstborn of the Fulness of Times, that Father John Smith, holding a higher office, was the man who ordained Brigham Young to this position. This explanation, rather than to imply that no one did, at least agrees with the Fifth Article of Faith written by Joseph Smith.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof. (P. of G.P., p.60—The Articles of Faith, No.5)

It must be admitted by anyone trying to determine how the office of patriarch over the church and the office of president of the church were continued during this period of time, that the record has been left, for one reason or another, somewhat obscure. That there was a great deal of controversy at the time of the martyrdom is evident from the lapse of time of more than three years before the reorganization of the presidency, from the bitter conflict and splitting into factions of the members over who was to lead the church, and the eventual pages written and published in the Times and Seasons and other publications explaining both of these offices, and, not always seeming to be in complete agreement. The only explanation for this is that the majority of the saints had the fullness of the details withheld from them, and those who were aware of the situation deemed it best not to reveal it.

It would be well to recall the Deseret News account of Orson Hyde's testimony concerning the calling of Brigham Young.

In February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa—We were in prayer and council, communing together—the voice of God came from on high, and spoke to the council. Every latent feeling was aroused, and every heart melted. What did it say to us? "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in My Church and Kingdom." This was the voice of the Almighty unto us at Council Bluffs. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of people before; but I am one that was present, and there are others here that were also present, on that occasion, and did hear and feel the voice from heaven, and
we were filled with the power of God. (Deseret News, October 24, 1860.)

[130] From this account, the following should be clear:

(1) At the time this revelation was given (February, 1848), Brigham Young did not possess the full power of the presiding priesthood.

(2) Brigham Young could not, therefore, have received this authority from the Prophet Joseph Smith prior to the martyrdom in June, 1844.

(3) There was an authorized servant from whom Brigham Young could "receive" the full power of the presiding priesthood. It should be remembered that this authority which Joseph Smith held, had been restored for the last time. There was no new angelic restoration of the full power of the presiding priesthood in Brigham Young's day.

Brigham Young was willing to admit that the voice of the congregation chose him to act as president of the church.

A person was mentioned today who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him to profess to be a prophet, seer, and revelator as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel...Who ordained me to be first president of this church on earth? I answered, it is the choice of this people, and that is sufficient. If the Lord designates a plan, how his cause and kingdom can be best advanced whose business is it, if it is the mind of the people to follow it? (Millennial Star 16:442)

Brigham Young did not reveal the identity of the servant of God who ordained him to the office of President of the church. He did not betray the command of God to hide from the world the identity of the successors to Joseph and Hyrum Smith.

The point which Henry Richards brings up about the apostles being endowed with greater power than John the Baptist is fully discussed under the sixteenth question in Chapter 6.

7. It is asserted by this apostate group, that no patriarchs in the last dispensation have held the office Hyrum held without having been properly appointed by their predecessor. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 100)

Henry Richards refers to the Church of the Firstborn of the Fulness of Times as an "apostate group." The Prophet Joseph Smith classed apostates with murderers.

After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.
When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. (TPJS 358)

The use of this term implies that the members of the Church of the Firstborn of the Fulness of Times have come out in open opposition to every standard of truth and righteousness. It implies that they have abandoned every vestige of virtue and morality and thus classed themselves with murderers and the most wretched of sinners. The members of the Church of the Firstborn of the Fulness of Times are just as sincere in their beliefs and are working just as hard to raise up an ensign of virtue and morality to the world as Henry Richards could hope to be or do. An association with them will make this plain to any sincere seeker of truth.

Furthermore, Henry Richards misrepresents the doctrine of the Church of the Firstborn of the Fulness of Times on the subject discussed in this section. The man who holds the highest priesthood office may appoint a successor in the patriarchal office when necessary. The Prophet Joseph Smith ordained his Father Joseph Smith, Sr. to succeed Oliver Cowdery as presiding patriarch.

At Kirtland, Ohio, in the month of February 1831, a revelation was given through Joseph Smith concerning an office which he held independently, which was for the receiving of commandments and revelations from the hand of the Lord.

O hearken, ye elders of my church, and give 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. (DC 43:1-3)

This was an office which Joseph Smith held from some prior ordination. The keys conferred upon Joseph Smith by John the Baptist included the "keys of the ministration of angels." This would certainly be one manner in which commandments and revelations from the Lord could be received. John the Baptist said:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (DC 13)

The verses in section 43 continue by saying that no other person could receive these keys
without an appointment by Joseph Smith.

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 teachings of any that shall come before you as revelations or commandments;

[132] And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed. (DC 43:4-7)

According to what has been stated in past publications, of which the following is an example, the Church of Jesus Christ of Latter-day Saints does not currently believe in offices which are handed down from one man to another, referred to as "self-perpetuating offices."

There is no such thing in all this wide, wide world, in either Ecclesiastical or Civil Government, as a self-perpetuating office. (Cultism as Practiced by the so-called Church of the Firstborn of the Fulness of Times, by Bruce R. McConkie, p. 3)

Henry Richards adds his voice to this belief with the following statement:

Nowhere in scripture does it say that the Patriarchal office is "Self-perpetuating."

(A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 104)

Apparently the first seven verses in Section 43 of the Doctrine and Covenants are among those things which Henry Richards feels should be changed by the Lord.

The office Joseph Smith held in January 1831 was either passed on according to the revelation given in Section 43, or it is no longer on the earth. However the office confirmed upon Joseph's head by John the Baptist was declared to be one which would remain upon the earth "until the sons of Levi do offer again an offering unto the Lord in righteousness." There is no possibility of it being taken from the earth. Therefore, it behooves all those searching for the revelations and commandments of the Lord to find this office.

The statement from the Journal History of the Church concerning the ordination of John Smith, son of Hyrum Smith, to the office of Patriarch of the whole church must be understood in the light of the discussion of the similar statement concerning Uncle John Smith under the previous point, number 6. The exact nature of the patriarchal office was not to be revealed, nor was its exact order in the priesthood to be explained at that particular time.

[106ne]Finally, whether or not Ervil LeBaron received the office directly from Margarito
Bautista or from Joel F. LeBaron really makes little difference. This would be similar to the ordination of Joseph Smith, Sr. to the patriarchal office by his son Joseph Smith, Jr. at the time Oliver Cowdery stepped aside.

8. In due time the patriarchal office was put upon John Smith, the son of Hyrum. He (John Smith) in turn put that grand office upon John W. Woolley, according to the way you teach. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 101)

Joseph F. Smith, himself, indicated that the Patriarch was given by the Lord to be over the president of the church.

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. (Conference Report, November 10, 1901, p. 71)

He was aware that any ordination he did as president of the church could not authorize a man to function in an office greater than that of president of the church. The church had for years been used to a patriarch which functioned in a lesser capacity beneath the presidency and even beneath the Twelve Apostles. The ordaining of Hyrum G. Smith to the office of presiding patriarch could have been nothing more than the filling of this lesser office. The office of the Priesthood after the order of Aaron, or the Patriarchal Office, was not given to Hyrum G. Smith, but was passed on to John W. Woolley.

Lorin C. Woolley, son of the late John W. Woolley, related the following testimony of his father:

Gazelem (John W. Woolley) told me that Brigham Young was set apart as President of the Church by acting Patriarch, Uncle John Smith, on the way here from Nauvoo. He was set apart temporarily only. When John Smith, son of Hyrum, the rightful successor, came of age and was married to two women the same day, he became patriarch to the church and set apart or ordained Brigham Young to be president of the Church. In regular turn, he ordained John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith to the Presidency. John Smith, the patriarch, had told this to Gazelem on a number of occasions. The office of Patriarch is above that of President of the Church. (Testimony of Lorin C. Woolley, October 5, 1933)

In his original book Answer to an Open Letter, Henry Richards states the following about the above testimony.

"As I recall, Loren C. Woolley gave your church this information, and it is written in his Journal dated October 5, 1933." (Answer to an Open Letter, p. 22)

The discrepancy between the priesthood order as given in Priesthood Expounded (where
mention was omitted of Joseph F. Smith's name) and the order given by William P. Tucker during his conversation with Henry Richards (where Joseph F. Smith's name was included) would have to be admitted as an inadvertent omission in the writing of Priesthood Expounded. The Presiding Patriarchal office went from John Smith (son of Hyrum Smith) to Joseph F. Smith and then to John W. Woolley.

9. This office of the chain of Patriarchal Authority which was instituted in the days of Adam came down by lineage as explained in Section 107 of the Doctrine and Covenants, because that line of authority has not always remained upon the earth, according to the LeBarons. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 102)

This statement has probably confused quite a number of people as they have read Henry Richards' book. The question has probably been asked many times, "Why, just because the line of authority has not always remained upon the earth, did the patriarchal authority come down by lineage as explained in Section 107 of the Doctrine and Covenants?" It would be a difficult question to answer: this is not the doctrine of the Church of the Firstborn of the Fulness of Times.

The only discussion given by Henry Richards under this point is, "No further comment is necessary at this time." This is quite a remark after spawning such a confusing statement. It is difficult to understand exactly what Henry Richards is attempting to accomplish in this section. Is he trying to give his readers the impression that the Church of the Firstborn of the Fulness of Times propagates this illogical reasoning and thus discredit its doctrine? What other purpose could he have in withholding further comment?

Actually, the best way to clear up the confusion would be to reproduce the actual statement from Priesthood Expounded that was evidently used by Henry Richards in conceiving the statement under discussion.

The highest priesthood office has continued in an unbroken chain from the days of Adam to the present time. All who have held it since the days of Adam, have been properly appointed there unto by their predecessor. This is what the Prophet Joseph Smith had reference to when he made the following statements:

"There has been a chain of authority and power from Adam down to the present time."—T.P.J.S., p. 191.

And again:

"**I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time."—T.P.J.S., p. 271.

The chain of authority here mentioned by the Prophet could not have reference to the chain of Patriarchal Authority which was instituted in the days of Adam and came down by lineage as explained in section 107 of the Doctrine and Covenants, because that line of authority has not always remained upon the earth. But the First Grand office of the
priesthood which is over all lesser authority, is that which has remained upon the earth since the days of Adam. (Priesthood Expounded, pp. 22-23; Sec. 8:5-6)

10. The LeBaron followers argue that: This (the Patriarchal office) is the same office Aaron held in the days of Moses. (A REPLY TO "The Church of the Firstborn of the Fullness of Times," p. 102)

[135] Although the outline of church and priesthood offices as shown in Doctrine and Covenants, 124:123-129 clearly shows the Patriarch to be over the president of the Church, Henry Richards implies in the following statement that it is not:

I can find nothing in writing which, in line of priesthood authority, places the Patriarch to the church between the president of the high priesthood and the president of the church. (A REPLY TO "The Church of the Firstborn of the Fullness of Times," p. 102)

As has been brought out above, Joseph F. Smith declared that these verses from Section 124 explain the office of Patriarch to be over that of the president with respect to priesthood authority.

The statement from Items on Priesthood page 5, supports very well the position of the Church of the Firstborn of the Fullness of Times.

Does it not seem probable that Aaron, when he received this lesser priesthood, was in the same position (as to priesthood) that our presiding bishop is, holding the Melchizedec and lesser priesthoods, but presiding over the altar, and Moses presiding over all—the Melchizedec as well as the Aaronic or Levitical, the latter being an appendage to the former? (Items on Priesthood, p.5)

Note that Aaron was like the Bishop "as to Priesthood," that is, they both held the "Melchizedek Priesthood. President John Taylor did not say they held exactly the same office. President Taylor explains in Items on Priesthood, that the office Aaron held presided over kings and rulers, regulating their actions, "telling them when to go out to war, and when not to go." The Presiding Bishop never has claimed this authority.

Fourth.—That the Aaronic Priesthood, being continued, it held the Urim and Thummin, and gave direction to Joshua, who was set apart by Moses, and to Saul, David, Solomon and others, who were anointed and set apart to their kingly power, and to rule over and to lead and direct Israel, and that this state of things continued until Christ. The high priests of the Aaronic Priesthood being the acknowledged representatives of God, holding the priestly power: whilst the kings were anointed by them, by their priestly authority, and the Kings and rulers had to get the word of the Lord from the Aaronic Priesthood, or through the Urim and Thummin.

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Sixth.—It is evident that all the Aaronic Priesthood did not have the Urim and
Thummim, nor did they call, anoint and direct kings, or bear rule in the nation. But only the high priest—one man—and that one man presided over and directed the action of all the other priests in Israel, and regulated the action of the kings telling them when to go out to war, and when not to go, and giving unto them the word of the Lord through the Urim and Thummim. (Items on Priesthood, p. 12)

Thus it is evident that the Aaronic Priesthood as held by one [136] High Priest at a time in ancient Israel, held the keys of revelation to the church and kingdom, the keys to preside over and direct the activities of the officers in the religious-educational branch of government and the economic government as well as to anoint the kings and direct the affairs of the civil government. The office of President of the Church, in the First Quorum of Presidency, does not comprehend nearly this much authority. (It should be remembered that Moses was translated but still held the keys of his ministry all during this time and could act when necessary.)

It was the lesser priesthood which continued among the children of Israel until John the Baptist.

And the lesser priesthood continued, 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, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. (DC 84:26-27)

This office was called the Priesthood of Aaron because it was placed upon Aaron and his seed after him.

The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. (DC 107:13)

This second priesthood is also called Patriarchal Authority.

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood. (TPJS p. 323)

This was the office which was given to Joseph Smith by John the Baptist May 15, 1829.

[109]e] Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (DC 13)

John the Baptist held the same office that had stood at the head of Israel for over twelve
hundred years. Why suppose that he brought anything less than that which he was the last man to hold? Joseph Smith makes it very clear that John the Baptist held the same office that Aaron held.

John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins,...(TPJS p. 273)

The fact that John the Baptist held the highest office in the Jewish Church is illustrated by the following words of the Prophet Joseph Smith:

[137] The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven,...(TPJS p. 276)

11. The LeBarons declare that this is a self-perpetuating office and Eleazar, Aaron's son, was his (Aaron's) successor. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 103)

The portion of the statement that Eleazar was Aaron's successor, Henry Richards agrees to. The only difference of opinion is whether or not the office passed on is a self-perpetuating office or not. It is agreed by everyone concerned that all the sons of Aaron held the general priesthood inasmuch as they were of the tribe of Levi. Any passages explaining this are really of little value in determining what office Aaron and Eleazar held. Upon these passages there should be no conflict.

In order to resolve the question of what office Aaron held it might be well to consider again the following statement of John Taylor.

But only the High Priest—one man—and that one man presided over and directed the action of all other priests in Israel,...(Items on Priesthood, p. 12)

This office was that of the "High Priest" and should not be confused with the office of a Levitical priest. Henry Richards quotes two passages from the Book of Exodus which speak of Aaron's sons being ordained in exactly the same manner as their father. The two quotations state that this "priest's office" was to be "an everlasting priesthood throughout their generations" and "a perpetual statute" thus indicating it's self-perpetuating nature. Henry Richards implies that Aaron's sons all held this office at the same time. In the same chapter from which Henry Richards takes one of his quotations, is a passage which makes it clear that only one son at a time could be priest in his father's stead.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. (Exodus 29:29-30)

The plural term "sons" means son, grandson, great grandson, etc., as shown by the
statement from Exodus which Henry Richards quotes to the effect that this office was to belong
to Aaron's sons "throughout their generations."

The office Aaron held was the one which Joseph Smith held in February, 1831, and about
which the Lord said the following:

O hearken, ye elders of my church, and give ear to the words which I shall speak
unto you.

[138][110ne] 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 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. (DC 43:1-6)

This is plainly a self-perpetuating office. The office of patriarch was to be handed by the
father to the son unless the Lord directed otherwise.

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. (DC 107:40)

To show how this office can perpetuate itself by being "handed down from father to son,"
I will cite the instance of Joseph Smith, Sr. and Hyrum Smith. In the revelation recorded in
Section 124 of the Doctrine and Covenants, the Lord reveals that William Law was to replace
Hyrum Smith in the First Quorum of Presidency so that Hyrum could dedicate his time to "the
office of Priesthood and Patriarch which was appointed unto him by his father, by blessing and
also by right."

And again, verily I say unto you, let my servant William be appointed, ordained,
and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that
my servant Hyrum may take the office of Priesthood and Patriarch which was appointed
unto him by his father, by blessing and also by right; (DC 124:91)

The Prophet Joseph Smith wrote an epistle to the twelve apostles wherein he
communicated the fact that Joseph Smith, Sr., his father, had appointed Hyrum Smith to be his successor.

You will also receive intelligence of the death of my father; which event, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions. (TPJS p. 177)

The conferral of the Patriarchal Priesthood upon Hyrum Smith by his father is recorded in the following blessings.

I now seal upon your head the Patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen. (Succession in the Presidency of the Church, p. 48)

This is a perfect example of self-perpetuating authority. This priesthood was self-perpetuating in the earliest ages of the world also. [139] It descended by lineage in the following manner.

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his[111]father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;

Because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam.

God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination.

Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

Jared was two hundred years old when he was ordained under the hand of Adam,
who also blessed him.

Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.

And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

Methuselah was one hundred years old when he was ordained under the hand of Adam.

Lamech was thirty-two years old when he was ordained under the hand of Seth.

Noah was ten years old when he was ordained under the hand of Methuselah. (DC 107:40-52)

In closing his discussion of this point, Henry Richards quotes a passage from the Book of Numbers which states that Moses took the garments of Aaron and put them upon Eleazar. The passage is as follows:

Take Aaron and Eleazar his son, and bring them up unto mount Hor:

And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. (Numbers 20:25-28)

This quotation does not say that Moses ordained Eleazar. It does not say who anointed him. Moses took the garments off of Aaron and placed them upon Eleazar. The placing of these garments upon Eleazar, prepared him to receive his anointing and consecration.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

[140] And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. (Exodus 29:29-30)

Whether Eleazar was anointed by Aaron, his father, or by Moses who held the highest priesthood office is no evidence that the office Aaron held is not a self-perpetuating office. However, the fact that the office Aaron held continued for over twelve hundred years after the
highest office was taken out of Israel in the personage of Moses proves that it has the power to perpetuate itself.

And the lesser priesthood continued, 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, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. (DC 84:26-27)

12. The LeBarons teach that this is the office, power and authority that was held by all the head prophets in Israel from Eleazar to Elijah, who was translated, and took with him a part of the keys of the Priesthood; but the Patriarchal office he committed to Elisha, together with the Apostleship and the keys necessary to carry on the kingdom. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 105)

When Moses was taken from among the children of Israel, the Holy Priesthood or highest office, was also withdrawn from their immediate presence. However, the lesser priesthood, or patriarchal office, continued, as it was passed down from Eleazar until John the Baptist. The Lord caused it to continue with the house of Aaron throughout this period of time.

And the lesser priesthood continued, 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, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. (DC 84:26-27)

The patriarchal office descended in the house of Aaron precisely as the scripture prescribes, from father to son except where the Lord directs otherwise.

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. (DC 107:40)

This should not be confused with the office of presiding bishop which does not have the authority to choose and anoint a successor.

But, as a high priest of the Melchizedek 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 Melchizedek 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. (DC 68:19-20)

The scriptures reveal that both the patriarchal office which the father was to hand to his son and the office of presiding bishop which was to be perpetuated by the First Presidency of the Melchizedek Priesthood descended in the family of Aaron. The distinction between the two authorities is demonstrated by the scripture relating that Eleazar, the son of Aaron, succeeded his father as patriarch in Israel and Ithamar, the son of Aaron, received the appointment of presiding bishop.

And the children of Israel took their journey from Beerohot the children of Jaakan to Mosera; there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. (Deuteronomy 10:6)

This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. (Exodus 38:21)

In his attempt to discredit the claims of the Church of the Firstborn of the Fulness of Times concerning the descent of the patriarchal office in ancient Israel, Henry Richards in reality discredits the Prophet Elijah. Elijah[113ne] was commanded by the Lord to anoint Elisha to succeed him in the prophetic office in Israel. The patriarchal office descends from father to son unless the Lord directs otherwise. In this instance, the Lord directed otherwise.

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Sahphat of Abelmeholah shalt thou anoint to be prophet in thy room. (I Kings 19:16)

That he did this is recorded in the 19th verse of the same chapter.

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. (I Kings 19:19)

Henry Richards, however, states that Elijah did not comply with the instructions of the Lord.

I might remind you that Elisha did not receive his commission or calling, or office, from Elijah, but rather he received his calling after Elijah had ascended into heaven. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p.105)

The quotation of John Taylor which Henry Richards employs in attempting to support this claim is used by him erroneously. If not, then John Taylor would have been in opposition to this scripture. Actually John Taylor does not say that Elijah was not able to give the prophetic office to Elisha. He states Elijah was not able to grant Elisha's request for a "double portion of the spirit." This "double portion of the spirit" has to do with a blessing which no prophet can grant without a special command of the Lord. Elijah had however, received a
command of the Lord to anoint Elisha to be prophet after him. John Taylor was not speaking of the descent of the presiding authority in ancient Israel. He was speaking about Elisha’s personal blessings.

The keys held by the Patriarchal office include those of the ministering of angels and of baptism and repentance. The office of Patriarch had already been conferred upon Elisha as he had the right to pick up the mantle, or cloak, of Elijah when it fell and possessed it. The additional blessings he was pleading for at the time of Elijah’s being taken up into heaven were of an entirely different nature.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he was him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; (2 Kings 2:12-13)

Again, referring back to the statements of John Taylor in Items on Priesthood, the priest after the order of Aaron was one man who not only ordained the kings, but directed their very actions. John Taylor says, "The High Priests of the Aaronic Priesthood being the acknowledged representatives of God, holding the priestly power: whilst the kings were anointed by them, or by their priestly authority, and the kings and rulers had to get the word of the Lord from the Aaronic Priesthood, or through the Urim and Thummim." And also he said, "That one man presided over and directed the action of all the other Priests in Israel, and regulated the action of the kings, telling them when to go out to war, and when not to go, and giving unto them the word of the Lord through the Urim and Thummim." This certainly does not sound like the same thing Henry Richards would have one believe.

The passage which Henry Richards refers to in Doctrine and Covenants 68:20 concerns the office of bishop, as indicated in the preceding verse, number 19:

[1146] But, as a high priest of the Melchizedek 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 Melchizedek 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. (DC 68:19-20)

[143] Henry Richards in trying to draw a distinction between "anoint" and "ordain" asks the question,

Why Steve, must they be ordained, and not just anointed? (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 107)
However, Henry Richards fails to explain in what manner he feels that Bishops should be "anointed" as well as "ordained".

13. The LeBaron movement maintains that the man holding the office of presiding Patriarch held by Aaron and Hyrum, presides over all the spiritual blessings of the church in concert with the man holding the right of the first born. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 107)

The first idea developed by Henry Richards in discussing this point is that the Presidency in Doctrine and Covenants, 107:9, refers to the entire general priesthood body rather than to one office. John Taylor explained this particular verse. After quoting verses 1 through 8 of Section 107, he explained the following:

Now here is a principle developed that I wish to call your attention to, and that is, that it is the especial prerogative of the Melchizedek Priesthood, and has been "in all ages of the world, to administer in spiritual things," and to have the right of presidency in those things.

But then, here is another distinction that I wish to call our attention to, at the same time, which is found in the next verse:

He then quotes verse 9, and comments:

But there is a difference between the general authority of the Melchizedek Priesthood and the one that is designated, which presides over them all: and that which presides over the whole has the right to administer in all things. (The Gospel Kingdom, pp. 196-197)

John Taylor makes it very clear that there is only one which presides over them all and has the right to administer in all things. It would appear that if the Church of the Firstborn of the Fulness of Times is guilty of wresting this scripture, as Henry Richards intimates, they have the complete support of John Taylor. John Taylor explained why he was clearing this point up:

I mention these things that you Bishops, and you Seventies, and you High Priests, and you Elders, and you High Councilors, and you Presidents of Stakes and Councilors may comprehend the position of things, as here indicated; and, as was said formerly, I think it was by Paul, that you may be able to rightly divide the word of truth and give to every man his portion in due season. These principles are written here, and are very plain, if they are understood, but if not understood, then they are mysterious, and it is required of us to make ourselves acquainted with the principles inculcated and herein developed. The things which I have mentioned are plain to the minds of all intelligent Latter-day Saints, who have studied the Doctrine and Covenants on these points. (The Gospel Kingdom, p. 197)
better what the Priesthood of Aaron includes. The first verse of Section 107 tells us that it includes the Levitical Priesthood.

[115ne]There are, in the Church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. (DC 107:1)

The Levitical Priesthood is that portion of the Aaronic priesthood which is limited to the performance of outward ordinances.

The 3rd is what is called the Levitical Priesthood, consisting of Priests to administer in outward ordinances,...(TPJS p. 323)

This does not in the least detract from the full power of the Aaronic priesthood which includes the ministering of angels, the preparatory gospel of repentance, and the keys of baptism, and the remission of sins. (See Doctrine and Covenants 84:26-27, previously quoted.) That priesthood which administers in outward ordinances is presided over by a presidency called the Bishopric.

The Bishopric is the presidency of this Priesthood, and holds the keys or authority of the same. (DC 107:15)

In another attempt to disprove the point under discussion Henry Richards tries to make it appear that page 16 of Priesthood Expounded says that the Presiding Bishop is the second grand head. Actually, the statement says no such thing, it merely says that at the time the revelation known as Section 107 was given, only two of the "Grand Heads" were in the Church, these being the 2nd and the 3rd. There have been three grand heads discussed by the Church of the Firstborn of the Fulness of Times since it was organized in 1956. They are the First Grand Head, or Right of the Firstborn; the Second Grand Head, or Presiding Patriarch, and the Third Grand Head or Presiding Bishop.

Henry Richards asks how the Lord could speak of the First Grand Head in Section 107 (given on March 28, 1835) when the office wasn't restored until April 3, 1836. The Lord does this through the same right by which He spoke of the Twelve in Section 18 (given June, 1829) when they were not even organized until nearly six years later in 1835.

And now I speak unto you, the Twelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. (DC 18:31)

These revelations were given to establish the true order of priesthood and to be a guide to the church in years to come.

[145] 14. This office along with the highest office (Chart I, figure A and B) were both "hid from the world with Christ in God" at the time of the martyrdom. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 112)

See number 10 under Chapter 2.
CHAPTER 4

THE HOLY APOSTLESHIP

1. The Latter-day Restoration. Brigham Young explained that Joseph Smith was without power to build up the Kingdom of God or even take the first step toward it until he had the office of a Prophet, Seer, and Revelator committed to him. Such an apostolic office was given to him by an angel.

Joseph Smith was a Prophet, Seer, and Revelator before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. (Journal of Discourses, Vol. 6, p. 320)

Brigham Young later explained that it was by virtue of this ordination by the angel of God (John the Baptist) that Joseph Smith received the authority to organize the church April 6, 1830. The ordination which the Prophet Joseph Smith received from John the Baptist bestowed upon him keys of organization. This was the authority of the office Aaron held which had conducted all the affairs of the church and kingdom in ancient Israel from Moses’ departure until the ministry of John the Baptist, the same who conferred this office upon Joseph Smith in 1829.

Brigham Young stated:

He went and preached to his father’s house, and to his neighbors, and it was four or five years before he got the six members that composed the Church of Jesus Christ of Latter-day Saints when it was first organized on the 6th of April, 1830. This was a slow business, but at last he organized the church, for the Lord had revealed to him the Aaronic priesthood upon which the Church was first organized; after that he received the Melchisedic priesthood, when the Church was more fully organized, and a few more believed, and then a few more and a few more. (Journal of Discourses, Vol. 10, p. 303)

This was the beginning of the work of the Lord in the latter-days. The bestowal of the priesthood of Aaron gave Joseph Smith the first of several keys needed to usher in the fulness of the kingdom. The office he received at that time was an apostolic office, that is it was an office of presidency in connection with which a man may hold the keys of salvation or apostleship, and thus go forth and seal up unto salvation those persons worthy of such blessings.

The keys of salvation were not committed at this time, however. This was done later when the three apostles, Peter, James and John appeared.

Brigham Young explained that these keys of salvation were restored by them to Joseph Smith in order that he have complete authority to organize the church.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a church before he was an Apostle. (Journal of Discourses, Vol. 1, p. 137)

There is a difference between the keys of organization and the keys of salvation. A man
could not go forth to establish the fulness of the kingdom if he held an apostolic presiding office in the organization but no apostolic sealing power. He could organize, but he could not save even one member of his organization. By the same token, a man having the keys of salvation could not function with them if he did not hold an apostolic office of presidency with the keys of revelation. The keys of salvation can only be exercised upon the principle of revelation, and revelations of the mind and will of God in this respect must come through an apostolic presiding office. Only a man holding both the keys of organization and the keys of salvation can administer life and salvation to the children of God.

Orson Pratt explains the following:

The Lord, before he suffered this Church to be organized gave authority to his servants to preach the Gospel and to organize his kingdom on the earth in fulfillment of the ancient prophecies. In connection with this authority, he gave them authority to administer the ordinances of the Gospel to those that would repent of their sins and believe on the Lord Jesus Christ. He gave them not only power and authority to baptize—that is divine authority to baptize—for the remission of sins, but also to lay their hands upon the heads of baptized believers and pronounce upon them the blessings of the Holy Ghost as they did in ancient days. (Journal of Discourses, Vol. 21, p. 133)

Two separate and distinct ordinations were necessary to give Joseph Smith both the keys of organization and the keys of salvation and thereby constitute him an apostle in the fullest sense of the word. The authority to commence to organize God's kingdom on the earth in fulfillment of the ancient prophecies, was given to the Prophet Joseph Smith by John the Baptist.

Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron; (DC 27:8)

The general authority of the Melchizedek Priesthood and the authority to administer the higher ordinances of the Gospel were given to the Prophet Joseph Smith by Peter, James and John.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them; (DC 27:12)

Thus it required two separate and distinct ordinations to constitute Joseph Smith a prophet and an apostle, called of God and ordained as was Aaron.

Joel F. LeBaron, William Tucker, Brigham Young and the Lord are at agreement with each other on this subject. Henry Richards quoted statements by William Tucker when he was explaining the first operation in the restoration of Priesthood—the conferral of the keys of organization. He quoted statements from Joel F. LeBaron and the Lord describing the second operation—the conferral of the keys of salvation. He implies they were talking about the same
thing in an attempt to make it appear that they were in contradiction. When these statements are examined in context, the alleged contradiction vanishes. These men are in harmony on the doctrine explained above. Even though Henry Richards disagrees with Brigham Young and William Tucker, it doesn't make their doctrine wrong.

Additional evidence comes from the Bible concerning these two types of keys. In Mark the history is given that Christ selected and ordained a quorum of twelve.

And he ordained twelve, that they should be with him, and that he might send them forth to preach.

And to have power to heal sicknesses, and to cast out devils:... (Mark 3:14-15)

These men preached with Jesus for a period of time and then three of them, Peter, James and John, went up on a mountain with Him[119ne] where He was transfigured and Moses and Elias appeared unto them.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

And there appeared unto them Elias with Moses: and they were talking with Jesus. (Mark 9:2-4)

At this meeting, long after having been called and ordained members of the Twelve, they were given further keys of the Priesthood.

[149] The Savior, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him. (TPJS p. 158)

The keys which Peter, James and John received on the Mount of Transfiguration were the keys of salvation or the apostolic keys of the sealing power.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (Matthew 18:18)

It is interesting to note that John the Baptist was the Elias who helped confer the keys of the apostleship upon Peter, James and John.

And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus. (Mark 9:3, Inspired Version)

In the same manner Joseph Smith received his complete Apostleship, one man ordaining him to be an apostolic presiding office (Priesthood of Aaron), and three men conferring upon
him the keys of salvation, that is the keys of the apostolic sealing power.

2. The Apostleship and Organization. The organization of the priesthood is the vehicle used by the Lord's servants to carry salvation to the world. Wilford Woodruff explained that the men holding the apostleship in conjunction with their priesthood office should labor diligently and "keep pace with the work of the Lord God."

Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep. What is man's life good for, or his words or work good for when he stands in the way of men's salvation, exaltation, and glory? They are of no use at all. (Journal of Discourses Vol. 4, p. 147)

All of these men were called to go forth and exercise the keys which they held in order to accomplish the work of the Lord. The first Apostles which are mentioned in the organization established by Joseph Smith were Joseph Smith, himself, Oliver Cowdery and David Whitmer. Joseph Smith held the apostolic keys in conjunction with the office of Priesthood of Aaron which John the Baptist gave to him. In this connection he was called the first Elder. Oliver Cowdery held these keys in conjunction with the office of second Elder which he received at the same time that Joseph received his office.

The Lord in a revelation given during June 1829, explained to Oliver Cowdery and David Whitmer the importance of bringing men to repentance, and indicated to them the importance of their calling.

[150] And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called. (DC 18:9)

[120ne] It is necessary that one of the two offices which hold the keys of organization be upon the earth in order to provide an organization wherein the Apostleship may function. If a man were alone with the keys of the Apostleship he would have to hold one of the two highest offices or he could not function as an apostle. However, with Joseph Smith holding the office of the Priesthood of Aaron, other men could be ordained to lesser Apostolic offices and be given the Apostolic keys of the sealing power in order to further the work of the Lord.

3. The Priesthood of the Apostleship. It should be evident from the foregoing that the apostleship is not confined to any particular office. The Lord has set up an organization which will eventually carry the gospel of the kingdom to all nations and all men of the earth. The Twelve Apostles could not possibly do this work alone. Therefore, the Lord has provided for quorums of Seventy Apostles.

The Prophet Joseph Smith explained:

I then called upon the quorums and congregation of saints to acknowledge the
twelve apostles, who were present, as prophets, seers, revealors, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising.

I next called upon the quorums and congregations of saints to acknowledge the presidents of seventies, who act as their representatives, as apostles and special witnesses to the nations, to assist the twelve in opening the gospel kingdom among all people, and to uphold them by their prayers, which they did by rising. (History of the Church, pp. 417-418)

These Seventy will be called to assist the Twelve Apostles; even until there be one hundred and forty-four thousand thus set apart for this ministry.

If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty-four thousand thus set apart for the ministry. (TPJS, p. 75)

Joseph Smith the Prophet also records the following:

This day the council of the seventy met to render an account of their travels and ministry, since they were ordained to that apostleship. The meeting was interesting indeed, and my heart was made glad while listening to the relation of those that had been laboring in the vineyard of the Lord, with such marvelous success. (History of the Church, Vol. II, p. 346)

[151] If the Apostleship were an office, the Twelve, the Seventies, the High Priests and others, would all be holding an identical office.

Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep, what is man's life good for, or his words or work good for when he stands in the way of men's salvation exaltation, and glory? They are of no use at all. (Journal of Discourses, Vol. 4, p. 147)

Brigham Young taught that the Apostleship encompasses all of the priesthood, all the keys, all the gifts, and all the endowments needed to bring men "back into the presence of the Father."

All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering back into the presence of the Father and of the Son, is composed of, circumscribed by, or I might say incorporated within the circumference of the Apostleship. (Millennial Star, Vol. 14, p. 489)

Thousands of individuals may hold this apostleship, as shown above. Nevertheless, they
must be organized. Each apostle must act[121ne] in connection with his file leader in the priesthood and this apostolic organization must act in connection with that man who holds the right of the Firstborn and represents Christ in the earth. This man acts in connection with the Firstborn, the Apostle and the High Priest of our profession.

*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (Hebrews 3:1)*

Those men holding the Apostleship are possessors of all the keys needed to seal men up to salvation and exaltation. Nowhere, however, does it say that the Apostleship entitles any to direct the kingdom of God throughout the world. This leads us to the next point.

4. **The Quorum of Twelve Traveling Apostles.**

President Joseph Smith stated that the Twelve will have no right to go into Zion, or any of the stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. (TPJS p. 74)

This statement represents a concept quite foreign to the ideas presented by Henry Richards. It is however, supported by the *Doctrine and Covenants* in the following passage:

**The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. (DC 107:33)**

The authority of the Twelve Apostles is confined to the mission field or those areas where there is not a regularly organized high council. It would, therefore, be erroneous, to delegate authority to the Twelve which is outside of their domain. Their mission and calling is to proclaim the gospel and preach baptism and repentance.

**The Twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews. (DC 107:35)**

Henry Richards states the following:

**At least twice in the History of the Church, a vacancy was filled in this quorum, apparently authorized by the quorum of the Twelve themselves, because in both incidents there was no organized quorum of three as a presidency. (A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 120)**

He is forgetting that there were still two self-perpetuating offices higher than the Quorum of Twelve Apostles during these times. These offices were the ones which called men into the quorum of Twelve, even though they may have directed the president of the quorum to perform the ordination. It seems somewhat incongruous to at one time state that there is no such thing as
a self-perpetuating office, and then at another time insist that the Twelve Apostles have the authority to perpetuate themselves.

When the Presidency of the church is reorganized, the Twelve have an important role to play, but it is not to appoint or ordain. It is only to aid in the choosing, sustaining and supporting. The final appointment and ordaining must come from higher authority.

Verse 39 of Section 107 of the Doctrine and Covenants states that the Twelve are to ordain evangelical ministers in all the large branches. It should be noted that these branches are abroad in all nations as stated above.

[122ne] It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation—(DC 107:39)

Verse 58 of Section 107 in the Doctrine and Covenants indicates that it is also the duty of the twelve to ordain and set in order all the other officers in the church. In section 9 of Chapter 2, it was demonstrated that the Lord uses the term "church" to describe local branches or congregations. In other words, in addition to ordaining Evangelical Ministers in the large branches, it is also the duty of the Twelve to establish Presiding Elders, and other officers in the same order they were appointed in Zion. A previously-given revelation for the organization and government of the [153]church in the land of Zion, was restated by the Lord to serve as a guideline for the activities of the Twelve abroad in the nations. The Twelve were to act, "agreeable to the revelation."

It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says:

To the church of Christ in the land of Zion, in addition to the church laws respecting church business—

Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder;

And also priests to preside over those who are of the office of a priest;

And also teachers to preside over those who are of the office of a teacher, in like manner, and also the deacons—

Wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. (DC 107:58-63)

This is a portion of an unpublished revelation which had been given to the Church of Christ in the land of Zion. Neither this unpublished revelation to the church in Zion nor Section 107 authorizes the Twelve to go into Zion and ordain her officers from least to highest as Henry Richards would have us believe. Section 107 was given March 28, 1835. Only a month later,
May 2, 1835, the Prophet Joseph Smith said:

...that the Twelve will have no right to go into Zion, or any of the stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. (TPJS p.74)

If the Twelve have no right to regulate the affairs of Zion and her stakes, it would be impossible for them to confer such authority on others. It would be impossible for them to bestow the office of Church President on anyone, because that office does not have authority to go into Zion where there is a high council and regulate its affairs.

Since the original of this revelation to the Church of Christ in the land of Zion has never been published, it would be difficult to say exactly where the portion quoted in Section 107 ends. Regardless of whether or not verses 64, 65, and 66 of Section 107 were also part of the quoted former revelation, the following points should be clear:

1. The Presiding High Priest over the High Priesthood of the Church holds the greatest priesthood authority in the area of his jurisdiction whether it be a branch, a stake or the general church organization.

2. The Presiding High Priest of the general church organization holds higher priesthood authority than any other officer in the entire church.

3. No man would have sufficient priesthood authority to ordain a new Presiding High Priest over the general church organization except the previous presiding High Priest. The highest office must be self-perpetuating in order to continue.

4. The Twelve are to ordain the Presiding High Priests in the branches, as they are to ordain and set in order all the officers in the mission fields.

5. The Twelve cannot ordain the Chief High Priest who presides over the entire church organization on the earth, including themselves. It is impossible for a quorum to confer more authority than that quorum holds.

Then comes the High Priesthood, which is the greatest of all.

Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood and he shall be called President of the High Priesthood of the Church.

Or, in other words, the Presiding High Priest over the High Priesthood of the Church. (DC 107:64-66)

It is not to be supposed that verse 58 of Section 107 of the Doctrine and Covenants would entitle the Twelve to go into an area outside of their calling. Their authority lies in the world where there are no regularly organized stakes. Their authority to ordain therefore, is not extended
to the presidencies in the stakes of Zion, whether they be local or church wide, unless they are given special appointment for a particular occasion.

5. The President of the Twelve. The presiding member of a quorum directs and presides over the affairs of the quorum. His authority in this respect does not and cannot extend any further than the authority of the quorum itself. This authority, in the case of the quorum of Twelve Traveling Apostles, extends only to the work of carrying the gospel into the world and does not extend to the work in the stakes of Zion, nor to the ordaining of the president of the Church. When Brigham Young was called to become president of the church, he was entering into a different phase of work than that with which he had previously occupied. The combined authority of the Twelve is limited to the mission field. However, this presidency over the missionary work is included in the authority of the First Quorum of Presidency. The First Quorum of Presidency also has authority over all the standing ministry in Zion and her stakes as well. It is for this reason that in February of 1848, the voice of God called Brigham Young "to step forth and receive the full power of the presiding priesthood." Brigham Young did not hold "the full power of the presiding priesthood" by virtue of his office as president of the Twelve. Brigham Young had to receive his new calling from someone holding priesthood authority governing both the traveling and standing ministries. He could not receive any further authority from the Twelve.

According to present LDS tradition, the Twelve appoint and ordain the President of the Church, who then supposedly has power to replace vacancies in the Twelve, who then replace the President, who in turn replaces vacancies in the twelve, etc. This procedure is somewhat reminiscent of the Roman Catholic system: the cardinals choose the pope, the pope chooses the cardinals, who in turn choose the pope, etc. Where in all of this is the man who can say as did Joseph Smith:

God made Aaron to be the mouthpiece for the children of Israel, and He will make me be god to you in His stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. (TPJS 363)

The Lord revealed that either the Quorum of Twelve or the Quorum of Seventy have equal power to the First Quorum of Presidency in making decisions for the government of the church provided that the decisions of either of these quorums is made by the unanimous vote of the same. Thus, when the affairs of the church are being considered, each of these quorums may cast one vote, and—if made by the unanimous voice of the quorum—that vote is of equal power with the votes made by unanimous decisions in the remaining quorums.

And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—

A majority may form a quorum when circumstances render it impossible to be otherwise—

Unless this is the case, their decisions are not entitled to the same blessings which the
decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. (DC 107:27-29)

There are two other quorums which have equal power to the First Quorum of Presidency, the Quorum of Twelve and the Quorum of Seventy in making decisions in the affairs of the Church. In the same revelation, the Lord tells us that the high councils in the stakes as well as the high council in Zion form quorums of equal voting power in church matters.

The standing high councils, at the stakes of Zion, form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

The high council in Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion. (DC 107:36-37)

This does not mean that the stake high councils hold the same presiding authority held by the First Quorum of Presidency. This does not mean that the quorum of Seventy can appoint and ordain the standing high council in Zion. The Twelve have no right to regulate the affairs of Zion and her stakes where there is a standing high council and no standing high council has a right to go abroad into the mission fields. Although these quorums have equal voting power in making decisions for the government of the church, they do not have the same or equal presiding power over the same territory at the same time.

President Joseph Smith stated that the Twelve will have no right to go into Zion, or any of the stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church.... No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. (TPJS, p. 74)

The Twelve and the First Quorum of Presidency are not equal in presiding authority. The Twelve are to officiate under the direction of the First Quorum of Presidency "agreeable to the institution of heaven."

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. (DC 107:33)

The Seventy are not equal in presiding power to either the Quorum of Twelve or the First Quorum of Presidency. The Seventy are to officiate under the direction of the Twelve agreeable to the institution of heaven.

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of
heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. (DC 107:33)

The Seventy are not equal in presiding power to either the Quorum of Twelve or the First Quorum of Presidency. The Seventy are to officiate under the direction of the Twelve agreeable to the institution of heaven.

The Seventy are to act in the name of the Lord, under the direction of the Twelve or the travel[125ne]ing high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews; (DC 107:34)

The standing high councils are not equal in presiding authority to these other quorums. The presidency is to preside over the high council.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice 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. (DC 102:9-10)

Henry Richards's claims that the quorum of Twelve hold the "full power of the presiding priesthood" as a quorum. He states that Brigham Young as a member of this quorum did not hold them single handedly. He asserts that it would be possible for the Twelve to confer the presiding authority they hold as a quorum upon one man, thus making him president of the church.

[157] If the Twelve as a quorum and the president of the church hold exactly the same presiding authority in the church--"the full power of the presiding priesthood"--then there are two equal heads over the same territory at the same time. This is a doctrine of confusion. President Joseph F. Smith said:

There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent; it would be irrational and unreasonable; contrary to God's will. There is one head, and he is God, the head of all. Next to Him stands the man He puts in nomination to stand at the head on the earth, with his associates; and all the organizations and heads, from him to the last, are subordinate to the first, otherwise there would be discord, disunion and disorganization. (Gospel Doctrine, p. 145)

The Quorum of the Twelve does not have authority to appoint and ordain the President of the Church.
CHAPTER 5

STATEMENTS OF BENJAMIN F. JOHNSON CLARIFIED

The doctrines advanced by Henry Richards in his chapter entitled "Benjamin F. Johnson Speaks" are very serious in their implications and should, therefore, be examined in detail. Moroni said the following:

And again I speak unto you who deny the revelations of God; and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, nor the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

And now if ye have imagined up unto yourselves a God who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a God who is not a God of miracles. (Mormon 9:7-10)

It would seem, therefore, that to try to preach a doctrine of the changeableness of God, and to base it upon the misrepresented testimony of a true servant of God, is a serious undertaking.

Henry Richards has advanced a doctrine which he admits "will shock" some of his listeners. It has to do with the supposed changeableness of God.

God in one sense of the word is a changeable God. God does change His mind, occasionally. Now that'll shock some of you. (Tape in author's possession, Church of the Firstborn of the Fulness of Times, Henry Richards, 10 September 1964, Grant Stake Priesthood meeting in Salt Lake City, Utah)

The Lord changes from time to time. (Tape T00771, Department of Audio-visual Communication, Brigham Young University, Church of the Firstborn, Henry Richards, 1 December 1963)

In order to substantiate his position, Henry Richards devoted a considerable portion of Chapter 5 of his book to the premise that Benjamin F. Johnson during his lifetime conditioned changes in the church of God. It would be well to examine more closely the statements which Benjamin F. Johnson made.

[159] The first statement shown by Henry Richards was given by Benjamin F. Johnson in answer to a question put to him by George F. Gibbs. The question concerned "how much of this
greatness in knowledge and power" the Saints had attained to by that time. The answer given by Benjamin F. Johnson was that, "As well may little children in making their mud pottery claim perfection as sculptors, as for us to claim a fulness in the knowledge of Gospel principles, precepts, or power." He then went on to make the statement, "When were we, as a people, ever able fully to live by the law given to us by the Lord?" This was to indicate to George F. Gibbs that the people had not prepared themselves adequately and as a result had not lived the fulness of the law. It was not nor could it have been, an indication to George F. Gibbs that the Lord had changed His laws. Nor were any other statements of Benjamin F. Johnson an indication that the Lord had changed His mind or His laws.[128ne] Henry Richards tries to confuse the weakness of the people with the supposed variableness of eternal laws.

Benjamin F. Johnson at no time said that God changes, that the gospel changes, or even that God's commandments should not be obeyed. He did, however, clearly point out that where there are changes and mistakes there inevitably follows liability.

"Of changes and mistakes", I hardly feel inspired to write, for changes everywhere and in everything, and liability for change and mistakes are with every one, and if the Master "learned obedience" through experience, how much more need of experience have we? (Letter from Benjamin F. Johnson to George F. Gibbs, Ensign Vol. 1, No. 10-11, p.19)

He also pointed out some of the reasons that there were mistakes in the church.

And mistakes through imaginations and groundless hopes have been all along the line of our experience as a Church. (Letter From Benjamin F. Johnson to George F. Gibbs, Ensign Vol. 1, No. 10-11, p. 20)

Can we call it any less than a mistake when a man who, through imaginations and groundless hopes, has conjured up a doctrine of a God who varies and changes?

And now if ye have imagined up unto yourselves a god who doth vary, and in whom their is shadow of changing, then have ye imagined upon to yourselves a god who is not a God of miracles. (Mormon 9:10)

And again:

I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. (Alma 7:20)

[160] Several other questions should be asked of those individuals who are so quick to point an accusing finger at other individuals who are trying to live the fulness of the commandments of God. First, if the true church of God is altered through changes initiated internally and carried out to their last degree, does it not result in a new church being formed just as if the former had been ended and a new one started in its place? Second, is not each introduction of conflicting doctrine, each denial of eternal law, each easing up of required works, and each change in
priesthood organization in reality the "starting of a new church?". Third, is it not conceivable that at some point the church would be altered to the extent that God would no longer accept it as His, and as a result would through His own means provide for a re-establishment of His Church in its purity? Is this not the reasoning used by LDS missionaries to demonstrate that the Roman Catholic Church is a "new church" and not the original Christian Church established by Christ? In one LDS Melchizedek Priesthood Lesson Manual, the author states:

In opposition to Protestantism, a writer in the Catholic Encyclopedia says:

"It may safely be said that the continuity of a society is broken when a radical change in the principles it embodies is introduced in the case of a church, such a change in its hierarchical constitution and in its professed faith suffices to make it a different church from what it was before....when therefore the truths previously held to be of faith are rejected, and the principle of government regarded as sacred is repudiated, there is a breach of continuity, and a new Church is formed." (Vol. III, p. 756)

This statement was directed against the Protestants by a Catholic. His reasoning is correct, and it applies with equal force to Catholicism. It would be difficult to conceive of more radical changes than the changes that were made. Certainly the doctrines were changed: the constitution was changed; the principle of Government regarded as sacred was repudiated.

A new church was formed, a Human Church. There was an apostasy. (Apostasy from the Divine Church, James L. Barker, p. 670)

This same reasoning applies to the LDS Church. For Henry Richards to try to justify the changes which have been made only makes it that much more clear.

Henry Richards asks why Benjamin F. Johnson made the following statement about Brigham Young if Brigham Young was not the Prophet of God as well as President of the Church:

And he, at that time, made the prediction upon the head of Brigham Young that he "at some period would become the leader of the Church, and there would be but one danger to beset him, and that would be his love of wealth". These things were told me by Brother Sherman at near the time of their occurrence, who remained almost as the right hand of the Prophet until the day of his death. And while I am witness that after the Prophet's death that Brigham Young became Israel's great leader, a Prophet, Seer and Revelator, to the Church in all the world, I yet know that he was a great financier and at times did manifest a love for wealth, and did make mistakes, some of which he may not have lived fully to rectify. But with all his mistakes, private or public, his voice was ever the voice of the true shepherd of Israel. And in looking for mistakes, I feel admonished to look after my own personality, which, with all his faults, might perhaps leave me, in comparison, too small for a full claim to notice.

From his young manhood, all through his afterlife, in close observation, I saw him
through every calling, rise to become Israel's great chief, holding every key of Priesthood and power pertaining to the Kingdom of God on the earth and the salvation of the dead. (Letter from Benjamin F. Johnson to George F. Gibbs, Ensign Vol. 1, No. 10-11, p.21)

The Church of the Firstborn of the Fulness of Times has never denied that Brigham Young was President of the Church and a Prophet of God. He held a high and important position in the organization which had been established through the Holy Priesthood of God. In fact, it was the highest office in the Church of Jesus Christ which required the sustaining vote of the members of the church.

It should be noted that the statement which is shown above includes a large portion which Henry Richards omitted. This additional portion lends much light to a more complete understanding of the relationship between Benjamin F. Johnson and Brigham Young. These few words, in simplicity, illustrate that Benjamin F. Johnson had a continuing and a close observation upon Brigham Young throughout his life's work. Not only was there a close observation, but also there was confirmation and a reaffirmation that Brigham Young truly remained worthy of his calling, thus remaining "the true shepherd of Israel" in spite of his weaknesses.

Henry Richards asks what other power Benjamin F. Johnson could have held than "every key of priesthood and power pertaining to the kingdom of God on the earth and the salvation for the dead." The keys of the priesthood which Benjamin F. Johnson explained that Brigham Young held were keys pertaining to the office of President of the Church and the Holy Apostleship. These keys Brigham Young held under Benjamin F. Johnson who held in addition to these things the office of 1st Grand Head of Priesthood. Benjamin F. Johnson did not say that Brigham Young held all the offices. Nor did he say that he held all of the keys pertaining to the Kingdom of God in its relationship to ordinances enabling men to traverse the veil such as the keys of translation or the power to bring a city and people into the presence of God, as did Enoch and other keys and powers yet to be revealed to the world.

[130ne] Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times. (TPJS 170)

[162] The general observation made by Benjamin F. Johnson was not as all inclusive as Henry Richards would have us believe. The Prophet Joseph Smith stated in 1840, over four years after Elijah's visit in the Kirtland Temple, that this ancient prophet yet held keys to be restored.

Elijah was the last Prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. (TPJS p. 172)

Benjamin F. Johnson had been commanded of God not to reveal the higher priesthood offices to the world. It would be unreasonable, therefore, to expect him to make it a practice to reveal the priesthood powers which Brigham Young did not hold.
The office which Benjamin F. Johnson held was the office held by Joseph Smith when he said the following:

God made Aaron to be the mouthpiece for the children of Israel, and He will make me be god to you in His stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. (TPJS 363)

Brigham Young did not claim to hold the priesthood which stands as God to the people. This is the office which was to be held by the "one mighty and strong," spoken of in the 85th section of the Doctrine and Covenants which has the power to "set in order the house of God." This is the office which is called the Melchizedek Priesthood and which holds power and authority over all the offices in the church in all ages of the world.

The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. (DC 107:8)

The Church of the Firstborn of the Fulness of Times has clearly described this office, and indicated the source of their knowledge to be the revelations of God given through that office. The order in which this office was held from Joseph Smith to the present is: Benjamin F. Johnson, Alma Dayer LeBaron and presently Joel F. LeBaron. This announcement has not been received by the Mormon people. Instead, the very existence of such an office is denied.

An example of the type of argument used to deny the existence of this office is to say that because Benjamin F. Johnson received a plural wife, Mary Ann Hale, through the direction of President Brigham Young he did not hold a higher office. However, how else is the man holding the highest office to further his own private affairs than to call upon the men about him who hold the priesthood? Did Jesus the Christ baptize himself? No. He submitted himself to John the Baptist, recognizing the [163]authority he held, although holding greater authority himself. When John the Baptist tried to stop him, and questioned him, Jesus answered him the following:

And Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him. (Matthew 3:43, Inspired Version)

Henry Richards next raises the question of "the mantle" of the Prophet Joseph Smith. He implies that Joseph Smith had only one mantle and that it must, therefore have fallen on either Benjamin F. Johnson or Brigham Young, but not on both of them. He quotes the testimony of Benjamin F. Johnson that "the spirit and mantle" of the Prophet Joseph Smith rested upon Brigham Young:

I saw him arise, but as soon as he spoke I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him. (My Life's Review p. 104)
It should be remembered that the Prophet Joseph Smith held two distinct offices. He filled both the office of First Grand Head of Priesthood and the office of President of the Church. Benjamin F. Johnson occupied the office of First Grand Head of Priesthood after the martyrdom. Brigham Young eventually attained to the office of President of the Church.

On the very same day in which "the spirit and mantle" of Joseph Smith rested upon Brigham Young, President Heber C. Kimball said:

_Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Bro. Joseph has passed behind the vail and he pulled off his shoes, and some one else puts them on, until he passes the vail to Bro. Joseph. President Young is our president, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on. --Hyrum is gone with Joseph and is still his counsellor. The twelve have received the keys of the Kingdom and as long as there is one of them left, he will hold them in preference to any one else._ (Times and Seasons, Vol. 5:664)

Here the term "shoes" is used instead of "mantle." Brigham Young was to put on the "shoes" of Joseph Smith just as Joshua put on the shoes of Moses. After the Martyrdom, a similar succession of authority as "in the days of Moses" took place.

Did Moses put all his authority on Joshua? Or, did Joshua only receive some of Moses' honor?

_And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;_ [164]  

_And set him before Eleazar the priest and before all the congregation; and give him a charge in their sight._

(Numbers 27:18-21)

Joshua received some of Moses' honor not all of it. Joshua officiated under the priestly direction of Eleazar, son of Aaron; who received the word of the Lord for him through the Urim and Thummim.

Did Joshua receive the office of the Holy Priesthood which Moses also held? No, for the Lord has revealed:

_Therefore, He took Moses out of their midst, and the Holy Priesthood also; (DC_
Heber C. Kimball expounded the parallel case of Brigham Young as shown above. He said:

"Brethren, as it was in the days of Moses, so it is now. (Times and Seasons, Vol. 5:664)

Brigham Young received some of Joseph's honor, not all of it. He succeeded the Prophet Joseph Smith as President of the Church—a lesser capacity. The highest office in the priesthood was never held by either Brigham Young or Joshua.

The Prophet Joseph Smith did have a successor in the highest office, however. The mantle of this authority fell upon Benjamin F. Johnson. It descended from Benjamin F. Johnson to Alma Dayer LeBaron.

Shortly before the death of Alma Dayer LeBaron Sr., he sent for his son Joel F. LeBaron, who was at that time working in the mountains in the region of the old Babicora Hacienda. After a very pleasant and heart-warming visit, as Joel was about to depart, his father called him to his bedside and gave him a very strict and solemn charge. He there put all of his earthly affairs in Joel's hands and put him under a covenant and promise to carry on the work he had commenced, and to build on the foundation that he had laid, and said unto him:

"When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and even as the mantle of my grandfather fell upon me; and you will have to round up your shoulders and bear it, because there is no one else qualified. I have tried to qualify your older brothers, but have only met with rebellion and opposition."

After having said these things, together with many other things, he laid his hands upon Joel's head and blessed him and appointed him to hold after he was gone, everything which he had received from Benjamin F. Johnson. He told Joel that great things would be required at his hands, and said that the Lord would uphold him and strengthen him and give him wisdom to solve the many problems that would come before him in carrying out his life's work. He also gave him the promise at that time that he would not fail.

After this he called in our mother to be a witness of that which he had done. I, Ervil M. LeBaron, was present and witnessed all of these proceedings. This happened on or about the first day of February 1951, at our father's home near Galeana in the state of Chihuahua, Mexico. Our father passed from this mortal existence on the 19th day of the same month, and from that day forth, Joel F. LeBaron has held the scepter in Israel. (Priesthood Expounded p. 55; Sec. 19:30-40)

The fact that the "spirit and mantle" of Joseph was depicted in vision to rest upon Brigham Young should not be construed to mean that he was then President of the Church. Some years passed before Brigham Young received the office of President of the Church. This divine
manifestation was given to the Saints to guide them in their choice between Sidney Rigdon and Brigham Young for the immediate leadership of the people. This manifestation did not confer any authority upon Brigham Young. Henry Richards, himself, quotes Orson Hyde's statement that Brigham Young was called by the voice of God to "step forth and receive" the full authority of the office of President of the Church in February of 1848. The above recorded transfiguration occurred in August, 1844.

When Brigham Young addressed the Saints the very day the "spirit and mantle" of Joseph rested upon him, he clarified the extent of his authority. He stated:

For the first time in my life, for the first time in your lives, for the first time in the Kingdom of God in the nineteenth century, without a prophet at our head, do I step forth to act in my calling in connection with the quorum of the twelve, as apostles of Jesus Christ unto this generation...(Rise and Fall of Nauvoo, p. 331)

Henry Richards next raises the question about the term "patriarchal priesthood." He quotes a passage from the writings of Benjamin F. Johnson wherein the latter refers to his ordination to the office of Stake Patriarch in 1883 as an ordination to the "patriarchal priesthood." He implies that the Church of the Firstborn of the Fulness of Times teaches that the term "patriarchal priesthood" applies only to the office of Second Grand Head of Priesthood which John Smith held in 1883. However, this is not our doctrine. The term "patriarchal priesthood" may be applied to the office of Stake or branch Patriarch as well as to the office of Second Grand Head of Priesthood. Benjamin F. Johnson definitely states that the "patriarchal priesthood" is an "office" in the passage quoted by Henry Richards.

I received a letter from President Taylor saying that by the first Apostle visiting us I should be ordained to the Patriarchal Priesthood; soon after which Apostle B. Young arrived and by him I was ordained on January 7, 1883, to that office, and in that calling, blessed my children and their mothers, and others, who came from different wards for blessings. (My Life's Review, p. 286)

Although Henry Richards does not raise the question, it might occur to thoughtful students to ask why Benjamin F. Johnson should receive ordination as a Stake Patriarch, if he held the office of First Grand Head of Priesthood. Higher officers may and often do receive ordination to act in lesser capacities. Both Joseph Smith and Moses acted in the office of President of the Church as well as in the office of First Grand Head of Priesthood. In the case of Benjamin F. Johnson, it was essential that he receive a lesser capacity for public administration as the Lord had commanded that the office of First Grand Head of Priesthood be kept hidden from the world. Brigham Young tells us that several offices were given to one man because of the ignorance of the people.

It is chiefly because of the ignorance of the people that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers—a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the Ministry, and the edifying of the body of Christ.
Another of the arguments advanced by Henry Richards to deny the existence of this highest office is to voice his opinions about the relative greatness of the official LDS patriarchal blessings given to the sons of Alma Dayer LeBaron. He then assumes the position of judge and jury by stating that Joel F. LeBaron "was not obedient to the counsels of the Lord as they come through His servants who preside in the Church." Alma Dayer LeBaron, who held the scepter of power and passed it on to his son Joel, admonished him that great things would be required at his hands in the building up of the Kingdom of God. These things are all attested to by the wife of Alma Dayer LeBaron and some of his other sons who know them to be true. His son, Joel, has worked to this end since that time, and in so doing he has been obedient to the counsels of the Lord as they come through His servants who actually preside in the Church. As to the relative greatness of the various patriarchal blessings which were given to the sons of Alma Dayer LeBaron, it would be difficult to say which was the greatest without knowing the purpose of God in revealing what was revealed at that particular time. The blessing of the highest office, however, was conferred upon Joel F. LeBaron, and some of the strongest testimonies to this truth come from among his brothers, including Verlan, Floren and Ervil, whom Henry Richards claims had greater patriarchal blessings than did Joel.

An interesting statement is made in the patriarchal blessing given to Verlan LeBaron. Henry Richards reproduced it in his book.

**Thou hast come to earth through honored parents...** *(A REPLY TO "The Church of the Firstborn of the Fulness of Times", p. 134)*

[167] Who were these "honored parents"? Alma Dayer LeBaron and Maude L. LeBaron, who had been excommunicated for many years from the LDS Church, at the time of this blessing (May 30, 1941). It appears that the Patriarch considered Alma Dayer LeBaron and Maude L. LeBaron to be "honored parents", in spite of the actions which were [134ne]taken against them by the authorities of the LDS Church.

The Deseret News account of statements of Benjamin F. Johnson at his 87th birthday has already been discussed. See point 9 in Chapter 2.

The last point raised by Henry Richards in this chapter concerns part of a sworn affidavit wherein Benjamin F. Johnson testifies that he had received a plural wife in 1844 and that the Prophet Joseph Smith had given the direction to do so. The purpose of the affidavit was to establish that the Prophet Joseph Smith had taught the doctrine of plural marriage. It was given in connection with many other similar affidavits.

Henry Richards quotes that part of the affidavit which states that Brigham Young authorized Uncle John Smith to marry Benjamin F. Johnson and his plural wife. He wonders why this procedure was followed if Benjamin F. Johnson and Uncle John Smith both held higher offices than Brigham Young. This question has already been discussed in this chapter. Brigham Young held authority to act in the marriage question before the world. Benjamin F. Johnson and Uncle John Smith followed the general procedure of the church. They did not take a course to
reveal to the world those offices which God had commanded to be hidden.

To conclude this chapter the following statement of Benjamin F. Johnson is presented which is an additional testimony of the truthfulness and importance of the present work of Joel F. LeBaron.

Before this, the Prophet had foreshadowed the close of his own earthly mission, and the near approach of the time when the Saints in tribulation would find a place of refuge in the far-off vales of the Rocky Mountains, which has already taken place; and also relating still to the future, when a path will be opened for the Saints through Mexico, South America, and to the center Stake of Zion. (My Life's Review p. 101)

Joel F. LeBaron and the Church of the Firstborn of the Fulness of Times are fulfilling this prophecy.
CHAPTER 6

THIRTY-FIVE ANSWERS

1. Benjamin F. Johnson wrote the following about Joseph Smith in a letter to George F. Gibbs, during the year 1903:

He taught us that the saints would fill the great West, and through Mexico, and Central and South America we would do a great work for the redemption of the remnant of Jacob. And he taught us relating to the Kingdom of God, as it would become organized upon the earth through “all nations learning war no more”, and all adopting the God-given constitution of the United States as a Palladium of Liberty and Equal Rights.

But this, of itself, would require a long chapter, which must wait until the fulfillment of a prediction by the Prophet, relating to a testimony that I should bear, after I had become hoary with age, of things he that day taught to the circle of friends then around him, of whom I am the only one living. So here I will leave this subject for your further interrogations, and proceed to give you, so far as I can, the Prophet’s last charge to the Quorum of the Twelve Apostles. (Letter from Benjamin F. Johnson to George F. Gibbs, Ensign Vol. 1 No. 10-11, p.9)

And also the following:

And now, my dear brother, after 60 years have passed, at 85 years in age, I bear to you and to all the world a solemn testimony of the truth and veracity of what I have written above, for although so many years have intervened, they are still in my mind, as fresh as when they occurred; no doubt as a part fulfillment of a prediction by the Prophet relating to “testimonies I had to bear after I had become hoary with age.”

There were, my dear brother, other teachings to that council, of which I am not at full liberty to write, but if I had your ear, I would remember that the Prophet once said to me: “Benjamin, in regard to those things I have taught you privately, that are not yet for the public, I give you right when you are so led, to commit them to others, for you will not be led wrong in discerning those worthy of your confidence.” (Ibid. pp. 11-12)

William P. Tucker in explaining these statements of Benjamin F. Johnson said the following:

Notice first, that the redemption of Jacob and the universal establishment of the Kingdom of God, or in other words, the winding-up scene waited upon a special testimony which Benjamin F. Johnson was to bear when hoary with age; second, that this testimony had never been born by any other man and that Benjamin F. Johnson had never borne that testimony although he was 85 years of age; third that he was to bear that testimony in fulfillment of a prediction[169] made by the Prophet Joseph Smith; fourth, that he dared not write that testimony but might whisper it in the ear of Brother Gibbs; fifth, that this commission, among other things that had occurred in that council, Benjamin F. Johnson had
not been permitted to reveal; sixth, that Benjamin F. Johnson was the only living member of that council and therefore the only one who could perpetuate any remaining commission to that council; seventh that the detailed account of the last charge to the Twelve Apostles was only "a part fulfillment" of this prediction; and eighth, that Benjamin F. Johnson's statement that he would give "as far as I can" the last charge to the Twelve did not imply forgetfulness but rather the necessity of withholding information regarding the future perpetuation of God's Church and Kingdom, for he further says that the events were in his mind "as fresh as when they occurred." *(Ensign, Vol. 2, No. 4, pp.3-4)*

This straightforward explanation is criticized by Henry Richards as he presents the following four points:

1. Benjamin F. Johnson said nothing about *the winding up scene waited upon a special testimony* which he was to bear when hoary with age.

2. Benjamin F. Johnson did not say *that this testimony had never been borne by any other man.*

3. Nothing was said or even intimated that Benjamin F. Johnson was the only one left who could *perpetuate any remaining commission to that council.*

4. Benjamin F. Johnson, in his letter to Gibbs only said that he was to bear testimonies "of his teachings" (the prophets teachings) after he became hoary with age. He was to bear testimony of *"things which he that day taught to the circle of friends then around him...."* *(A REPLY TO "The Church of the Firstborn of the Fulness of Times" p. 136)*

Let us consider the four points raised by Henry Richards.

1. Benjamin F. Johnson certainly did say that the "long chapter concerning the "redemption of the remnant of Jacob" and the "Kingdom of God, as it would become organized upon the earth, "must wait until the fulfillment of a prediction by the Prophet, relating to a testimony that I (Benjamin F. Johnson) should bear, after I, (Benjamin F. Johnson) had become hoary with age." That this has to do with the winding up scene one cannot help but truthfully admit.

2. At the time Benjamin F. Johnson wrote the above-quoted letter in 1903, this testimony had not yet been borne, as he was "the only one living" of the circle of friends to whom the Prophet Joseph Smith taught these things there was no other man that could bear that testimony.

3. If there were no others from the circle of friends still living at that time, who else could perpetuate any remaining commission given to that council besides Benjamin F. Johnson?

4. Benjamin F. Johnson states he had "a testimony" to bear prior to the "redemption of the remnant of Jacob" and the "Kingdom of God, as it would become organized upon the earth. These were just a part of the "things" to be included in that testimony. The word "things" can be used to represent insignificant items, or items as great as the eternities themselves, if they are the
“things” meant to be represented.

The statement concerning the death of Erastus Snow by Benjamin F. Johnson in his book, My Life's Review, was dated June 5, 1888, fifteen years before his letter to George F. Gibbs was written. As he explained in his letter, the testimony had yet to be borne, therefore, Erastus Snow could not have borne it.

2. The statement of Brigham Young that those who would try to draw a party away from the Church would not prosper is entirely correct. However, “to prosper” does not necessarily mean to have the greatest claim to being Christ’s church. The actual meaning of “to prosper” is that the Saints would accept those laws given to them by revelation, would build thereupon, and receive greater and increasingly greater commandments, until eventually they would live the fulness of the gospel. A church rejecting commandments written in their own standard works certainly could not receive greater commandments from God. It can only lose that which it has.

And he that repenteth not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts. (DC 1:33)

Anyone claiming the Apostleship but teaching contrary to the commandments of God could not be true apostles. In spite of any mighty worldly appearance, men in the flesh can not prevail as the Lord sends forth His true servants to break down the false traditions of the world.

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—(DC 1:33)

The Church of the Firstborn of the Fulness of Times is not trying to draw a party away from the true church of God. It can only be the legitimate continuation of the true church. It has the same organization and principles of salvation which Joseph Smith revealed. It is fulfilling the prophecies uttered by Joseph Smith, the Prophet. It has the same priesthood authority restored through the Prophet.

The only possible outcome of a church which withdraws itself from the true teachings and practices as taught by all the prophets since before the world was, is that it loses the word of God, His spirit retires from it and the devil himself is free to obtain control, regardless of the numerical following.

And they that will harden their hearts, to them is given the lesser portion of the word until his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. (Alma 12:11)

3. The “One Mighty and Strong” features prominently in Section 85 of the Doctrine and Covenants, verses 6-8, which follow:

Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:
And it shall come to pass that I, the Lord God, will send One Mighty and Strong, holding the 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 to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. (DC 85:6-8)

Section 85 is part of a letter written by the Prophet Joseph Smith to William W. Phelps on November 27, 1832. Verse 6 contains the written words of Joseph Smith describing the divine source of the content of verses 7 and 8 which follow. These two verses are obviously the word of the Lord as they begin: "And it shall come to pass that I, the Lord God,..." In verse 7, the Lord states without reservation that He "will send One Mighty and Strong." Verse 8 reveals that a man who had already been called of God would put "forth his hand to steady the ark of God" and as a consequence, "fall by the shaft of death."

On one hand LDS Church leaders maintain that the need for sending One Mighty and Strong "may also be considered as having passed away and the whole incident of the prophecy closed." They state that Bishop Edward Partridge was the man spoken of in verse 8 who put "forth his hand to steady the ark of God." They argue that he would have fallen "by the shaft of death," had he not repented. On November 13, 1905, the LDS Church presidency published a discussion of this subject in the Deseret News, wherein they state:

...And inasmuch as through this repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling [138ne] "by the shaft of death, like a tree that is smitten by the vivid shaft of lightning," so the occasion for sending another to fill his station— "One Mighty and Strong to set in order the house of God, and to arrange by lot the inheritance of the saints"—may also be considered as having passed away and the whole incident of the prophecy closed....(Doctrine and Covenants Commentary, p. 529)

On the other hand, they admit the possibility of a future fulfillment of this prophecy. In the same directive quoted above, the presidency[172]also states:

If however, there are those who will still insist that the prophecy concerning the coming of "One Mighty and Strong" is still to be regarded as relating to the future, let the Latter-day Saints know that he will be a future bishop of the church who will be with the saints in Zion, Jackson County, Missouri, when the Lord shall establish them in that land;... (ibid. p. 530)

It should be evident at this point that the LDS Church does not know the meaning of the verse from Section 85 describing the "One Mighty and Strong." Either "The whole incident of the prophecy closed" or it did not. If the occasion for sending One Mighty and Strong passed away in consequence of Bishop Partridge's repentance, no future fulfillment of the prophecy would be possible. To espouse
divergent opinions is an admission that they do not know.

This revelation—Section 85—first appeared in the Doctrine and Covenants in 1876 under the Presidency of Brigham Young. Edward Partridge had been dead for over thirty years. If the revelation became “void” through his repentance, why was it incorporated into the Doctrine and Covenants at that late date? It should be obvious that the early leaders understood that its fulfillment was yet future and that it had great significance for the Latter-day Saints. Apostle Orson Pratt stated:

This you will find recorded in the Doctrine and Covenants; and in the same book it is predicted that there is to be one “mighty and strong,” as well as to be an immortal personage, one that is clothed upon with light as with a garment; one whose bowels are a fountain of truth. His mission will be to divide, by lot, to the Saints their inheritances, according to their faithfulness in their stewardships. (Journal of Discourses Vol. 21 pp. 15-151)

Indeed, before we can go back to inherit this land in all its fulness of perfection, God has promised that he would raise up a man like unto Moses. Who this man will be I do not know; it may be a person with whom we are entirely unacquainted; it may be one of our infant children; it may be some person not yet born; it may be some one of middle age. But suffice it to say, that God will raise up such a man, and He will show forth His power through the people that He will lead forth to inherit that country, as He did through our fathers in the wilderness. Did He then display His power by dividing the waters! Yes. Did the mountains and land shake under His power! Yes. Did He speak to the people by His own voice! Yes. Did He converse with Moses face to face! Yes. Did He unfold to Him in one moment more than all our schools and academies could fire us in ten thousand years! Yes. God will assuredly raise up a man like unto Moses, and redeem His people, with an outstretched arm, as their fathers were redeemed, at the first, going before them with His own presence, and will also surround them by His angels. (Journal of Discourses, Vol. 21, pp. 153-154)

[173] In those more recent pronouncements of LDS leaders acknowledging the future advent of the “One Mighty and Strong, they assert that this servant will occupy the office of Bishop---” the same high and exalted station that Edward Partridge held. Some go to the extent of stating that it must be the office of Presiding Bishop. They base their conclusions on the fact that the One Mighty and Strong will “arrange by lot the inheritances of the Saints,” and on the supposition that the revelation concerned Bishop Edward Partridge. As far as the supposition is concerned, it has been demonstrated that the revelation did not concern Bishop Partridge. It has also been shown that if their reasoning that the revelation did concern Edward Partridge were correct, then Bishop Partridge’s repentance would have voided the revelation and it would be fallacious to consider any future fulfillment. The revelation has absolutely nothing to do with Bishop Edward Partridge in either the past, present or future. It might also be of interest to note that Edward Partridge did not hold the office of Presiding Bishop as the LDS Church presently teaches. President John Taylor stated:

There was Sidney Gilbert; he was a Bishop’s agent appointed to assist Bishop Partridge in his duties; and Bishop Whitney also had his assistants or agents to assist him in his
administrations, the one presiding as Bishop over the affairs of the Church in the west, the other presiding over the affairs of the Church in the east. But neither of them was presiding Bishop of the Church at that time. But you will find that afterwards George Miller was appointed to the same Bishopric that Edward Partridge held; and that Vinson Knight was appointed to the Presidency over the Bishopric, with Samuel H. Smith and Shadrach Roundy as his counselors. ([Journal of Discourses Vol. 21, pp. 361-362])

The fact that the One Mighty and Strong will “arrange by lot the inheritances of the saints,” does prove that this servant will at least have as much authority as the Bishop. It should be noted that this is not the only mission of the One Mighty and Strong. The Lord revealed:

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 to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; (DC 85:7)

From this passage we note that:

(A) God would send One Mighty and Strong. He would be sent to the people of the covenant to set them in order and arrange their inheritances. This servant would receive his authority independent of the Mormon people as Moses received his authority from Jethro in Midian independent of the children of Israel. The Lord also revealed:

Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. (DC 103:16)

Moses held more authority than a Bishop. Yet the Lord commanded him to divide by lot the inheritances of the Saints.

And the Lord spake unto Moses, saying,

Unto these the land shall be divided for an inheritance according to the number of names.

To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

According to the lot shall the possession thereof be divided between many and few. (Numbers 26:52-56)
Moses held the highest office in the priesthood. He was a priest after the order of Melchizedek. He held single handedly the Presidency of the Melchizedek Priesthood through which bishops—even the literal descendants of Aaron—must be ordained.

But, as a high priest of the Melchizedek 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 Melchizedek 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. (DC 68:19-20)

The One Mighty and Strong would be a man like Moses. The Lord revealed to Moses that he would raise up a prophet after his order and that all who would not hear him would suffer the judgement of God. The Lord also revealed to Moses that a prophet who would already have been called would presume to speak in the name of the Lord and would fall by the shaft of death as a consequence. (See DC 85:8)

And the LORD said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18:17-20)

(B) He would hold the scepter of power in his hand. The scepter signifies the chief ruling power. The Bishops not the chief ruler in the house of God. The power to rule the house or government of God is the highest office in the priesthood. The Savior holds this scepter in the eternal worlds forever.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the sceptre of thy kingdom. (Hebrews 1:8)

The Son represents the Father. In figure 3 of Facsimile number 2 of the Book of Abraham shown on page 34 of the Pearl of Great Price, we see a representation of "God, sitting upon His throne, clothed with power and authority; with a crown of eternal light upon his head. He holds the scepter of power in His hand."
The servant who stands at the head of God's government on earth holds the scepter of power. He stands as God to the people.

In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administrating endless lives to the sons and daughters of Adam. (TPJS p. 322)

(C) He would be clothed with light for a covering. Under the preceding point we discussed a representation of God, "clothed with power and authority." He had "a crown of eternal light upon his head." The One Mighty and Strong is clothed with light. The Lord revealed that light is truth, the word of the Lord, and the Spirit of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. (DC 84:45)

The Lord also revealed that this light proceeds forth from God who sits upon His throne in the bosom of eternity, He stated that it was "the power of God."

Which light proceedeth forth from the presence of God to fill the immensity of space—

The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. (DC 88:12-13)

The One Mighty and Strong is clothed with truth and the power of God.

(D) His mouth would utter eternal words. Eternal words are the words of God or Scripture. The One Mighty and Strong would be God's revelator to the people. This is not the duty of the Bishop.

President Joseph Smith, Jun., addressed the assembly and said, the Melchizedek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to Priesthood, from which flow certain results; and the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church, are to come through the Presidency. (TPJS p.111)

(E) His bowels would be a fountain of truth to set in order the house of God. The house of God is the church of the living God.

[176] But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. (Timothy 3:15)

Bowels signify the lodging place of truth. It is in this manner that his bowels will be a fountain of truth.
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;

For he stands in the midst of his people. (DC 84:101)

The truth which this servant would bring forth as abundantly as water flows from the fountain would constitute the true pattern of priesthood and church government. He would reveal the full organization of the house of God as it has been revealed by true prophets in every age of the world. He would make known the false apostles, prophets and bishops.

And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship shall be condemned, and others shall be planted in their stead. (DC 64:39-40)

There would be a complete change of administration under the One Mighty and Strong. Joseph Smith said that John the Baptist disfrocked the Jewish Church by wresting "the keys, the kingdom, the power, the glory from the Jews." (See TPJS p.276.) The Savior set in order the house of God by ordaining a completely new set of officers. The One Mighty and Strong in our day would also set in order the house of God. He would ordain a completely new set of officers. Needless to say, this is not the mission, duty or authority of a bishop.

(F) His bowels would also be a fountain of truth to arrange by lot the inheritances of certain Saints. As has already been mentioned under point (A), Moses was commanded in ancient times to do this. The redemption of the inheritances in Zion will be accomplished by a man like Moses.

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down.

Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances.

Behold I say unto you, the redemption of Zion must needs come by power;

[142ne]Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. (DC 103:13-16)

In Section 101, verses 43 through 62, the Lord reveals a parable[177]describing the
redemption of Zion—the inheritances of the Saints. The parable describes the Lord's people attempting to raise up the standard of Zion. The people became slothful and did not keep the commandments of God and the enemy drove them from their inheritances.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. (DC 101:51)

Then the Lord called upon one of His servants and sent him to redeem the inheritances of the saints—the One Mighty and Strong.

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen.

And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land. (DC 101:55-58)

The parable ends by relating that "after many days all things were fulfilled." Again, this is obviously not the work and mission of a Bishop. The Prophet Joseph Smith, who stood at the head of the house of God is given as a type for this servant. In other words this servant is likened unto Joseph Smith as well as unto Moses.

Verily, verily I say unto you, that my servant Baurak Ale (Joseph Smith, Jun.) is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you. (DC 103:21)

(G) The One Mighty and Strong would arrange by lot the inheritances of those saints "whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God." The Lord is very emphatic on this point. He further states:

And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.
These things I say not of myself; therefore, as the Lord speaketh, he will also fulfill.

And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the Most High.

Therefore, it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra. (DC 85:9-12)

What is required to have your name written in "the book of the law of God? You must receive an "inheritance by consecration, agreeable to His law, and remain faithful.

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion; and of all those who consecrate properties, and receive inheritances legally from the bishop;

And also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.

It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church.

Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts. (DC 85:1-5)

If a people have not received their inheritances by consecration, agreeable to the law of the Lord it is contrary to the will and commandment of God that their names be found on the records and history of the church or "the book of the Law of God. Neither are their genealogies to be recorded in the church books.

If a church, any church, does keep record, histories and genealogies of its members when they have not received inheritances through consecration those records and histories which are kept are not the records and histories of the true church of God. As shown above, no person can be enrolled on the records of the true church who has not received an inheritance by consecration.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

And behold, none are exempt from this law who belong to the church of the living God;
Since only those whose names are written in the book of the law of God may receive an inheritance in Zion, the One Mighty and Strong must establish the law of consecration and stewardships among His people in some other place first. After they receive an inheritance by consecration in some other place and thus qualify to have their names on the book of the law, they become heirs to an inheritance in Zion. That other place is Mexico.

The One Mighty and Strong is the man like Moses who will redeem Zion. He is the servant likened unto Joseph Smith. He is the seed of Joseph Smith. He is not a Bishop. He stands at the very head of the church and kingdom of God, holding the scepter of power in his hand. He is Joel F. LeBaron.

Section 85 is not the first scripture which speaks of One Mighty and Strong. Isaiah in the Old Testament describes a "Mighty and Strong One, who would be sent to Ephraim in the latter-days."

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. (Isaiah 28:1-2)

These "drunkards of Ephraim" are a people whose faculties of reason and logic have been overcome by false revelation. The Prophet Joseph Smith states that wine refers to revelation.

Yet to do otherwise would be like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches? New revelations would knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out! What! Sadducees in the new church! Old wine in new leathern bottles will leak through the pores and escape. (TPJS p. 192)

Isaiah continues to describe the judgement which the Lord will bring upon "the drunkards of Ephraim" through the instrumentality of the "mighty and strong one."

[144ne]In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

And for a spirit of judgement to him that sitteth in judgment, and for strength to them that turn the battle to the gate. (Isaiah 28:5-6)

The next verses describe the fallen spiritual status of the Lord's people. Their prophets stumble in judgment and err in vision through false revelation (wine). The meeting houses (tables) where spiritual food is to be served are full of false doctrine and corrupt teachings.
But they also have erred through wine, and through strong drink are out of the way; The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

For all tables are full of vomit and filthiness, so that there is no place clean. (Isaiah 28:7-8)

At this point the Prophet Isaiah tells of the great difficulty the Lord will have in converting His people to the truth. Only those who are able to stand on their own and judge for themselves will be able to learn correct doctrine. Blind fellowship will be a curse.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

For with stammering lips and another tongue will he speak to this people.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isaiah 28:9-13)

Many have thought that the One Mighty and Strong would take over the leadership of the Lord’s people in one day by a great manifestation of power. These verses describe a lengthy and difficult intellectual battle. The next verse has caused confusion for many.

Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. (Isaiah 28:14)

Jerusalem is often used in the prophecies of Isaiah to represent the place where the Lord’s people dwell. Jerusalem literally means "place of peace." It should be obvious that Jerusalem in this passage is not the city of Jerusalem built in the territory of Judah. The prophecy concerns Ephraim. Ephraim did not dwell in Jerusalem. Their inheritance was to the north of that city. Isaiah also uses the term Jerusalem in the introduction of an important prophecy which the Mormon people claim applies to themselves.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isaiah 2:1-3)

The term Judah in this prophecy refers to a baptized people. The waters of Judah are the waters of baptism.

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the god of Israel, yet they swear not in truth nor in righteousness. (1 Nephi 20:1)

Isaiah rebukes the scornful rulers of the Lord's people because they were advocating practices which would deliver the people into the grasp of death and hell.

Wherefore hear the word of the LORD ye scornful men, that rule this people which is in Jerusalem.

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:... (Isaiah 28:14-15)

In the book of Revelation, John beheld a pale horse representing Death and Hell.

And I looked, and behold a pale horse: and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. (Revelation 6:8)

The Prophet Joseph Smith tells us that this pale horse is the United States.

Continuing, he said, "During this time the great white horse will have gathered strength sending out elders to gather the honest in heart among the Pale Horse, or people of the United States, to stand by the Constitution of the United States, as it was given by inspiration of God." (Prophecy Key to the Future, Crowther, p.317)

The Prophet Isaiah rebukes the scornful leaders because they had surrendered the principles and doctrines of the gospel in order to obtain friendship with the world. The Apostle James said:

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?
In spite of this, Heber J. Grant, seventh president of the LDS Church, stated:

In his address, President Grant commented upon the general change of attitude towards the church, recalling the time when the church had a bad reputation in all parts of the world, and then related instances to show the change of sentiment. To him this was remarkable and he declared he appreciated it. He said that today the church has the respect of all classes of the people from the president of the country down.” (Deseret News, Dec. 20, 1926)

One of the things I wished to say at the conference I will say now, and that is that I have never felt happier in my life than over the wonderful change that seems to have come over all the world in the attitude of the people toward the Latter-Day Saints. (April Conference, 1930)

My greatest happiness, I find, in the good will and friendship that has developed among all classes of people at home and abroad toward the Latter-day Saint Church during my life time; in place of every-day bitterness we now enjoy high regard and happy associations with all denominations. (Salt Lake Tribune, November 22, 1938)

Isaiah next describes the setting in order of the house of God. A new cornerstone is first set up. Other new officers are established. False doctrines are swept away. Then judgement is meted out.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tied stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Judgement also will I lay to the line, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. (Isaiah 28:16-20)

The cornerstone of the church of God is the priest after the order of Melchizedek. The foundation is the true Apostles and Prophets. In the meridian of time, the Savior was the priest after the order of Melchizedek.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; (Ephesians 2:20)

The Lord, through His servant, the One Mighty and Strong, performs His strange work. Those who mock these prophecies are destroyed.
For the LORD shall rise up as in mount Pe-ra-zim, he shall be wroth as in the valley of Gibeon, that he may do his work; his strange work; and bring to pass his act, his strange act.

Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. (Isaiah 28:21-22)

Does the mission of the “mighty and strong one” described in Isaiah 28 sound like the calling of any Bishop?

John the Baptist spoke of one mightier than himself, who would come and “thoroughly purge his floor” and “gather the wheat into the garner.”

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. (Luke 3:16-17)

In this prophecy, John the Baptist foretold the mission of Jesus Christ. The reference to One Mighty and Strong in the 85th section of the Doctrine and Covenants has reference to a man in the last days who was also a priest after the order of Melchizedek, as was Jesus Christ. When John the Baptist preached about “one mightier than I” he knew it was an office held by only one person at a time, not a council of 3, 7, or 12. The same is true of the reference in Doctrine and Covenants 85:7. Each man holding the office of First Grand Head of his day. This highest office has been held since its restoration in the last days by the following men: Joseph Smith, Benjamin F. Johnson, Alma Dayer LeBaron, and Joel F. LeBaron. However, only one man at a time held this office. Only one man at a time was the One Mighty and Strong.

Joel F. LeBaron explains an interesting story in this regard. Although the story was given to him second-hand, and he makes no definite claim as to its validity now, and never has, it bears upon the point being discussed and will be passed on. Roy Johnson asked Alma Dayer LeBaron at one time, “Who is the One Mighty and Strong?”

Alma Dayer LeBaron answered, “I am the One Mighty and Strong, but there may be another.”

This story has been related several times by Joel F. LeBaron in order to demonstrate that persons other than those of his immediate family could give evidence that his father knew of the magnitude of the office he held. If Henry Richards were to show the entire story he claims he heard from Joel F. LeBaron, I am sure it would be as described, not as he has distorted it. Joel F. LeBaron has never said that he is not the One Mighty and Strong. Nor has he said that his father was the One Mighty and Strong who would complete the work described in the 85th section of the Doctrine and Covenants. He has continuously stood forth as the one holding the scepter of power,
speaking of his father as the one who passed this office on to him, and relating at times the above story as additional evidence of this happening.

4. The general provisions for church leadership as outlined by Orson Hyde in the *Journal of Discourses*, Volume 1, p. 123, are correct. It is necessary that the individual to come forward to lead the church of God have the following qualifications: It is necessary that he "has passed through tribulations and trials, and has proven himself before God, and before His people." Joel F. LeBaron has qualified on all of these points. He has been subjected to trials and tribulations, brought on as a result of living the commandments of God, and has, as a result, proven himself before God and His people (those who are presently coming unto the fulness of the gospel) who constitute the true church.

There is another very important point to be considered in determining the qualification to lead the people of God. The prophecies of God must support his position. In light of the prophecies recorded in every book of scripture, Joel F. LeBaron is doing the right work, at the right time, in the right place, and with the right people and by the right authority.

During His visit to this continent, the resurrected Christ described the falling away of the Mormon people, the withdrawal of the gospel from among them and the taking of the gospel to the house of Israel.

*And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall[184]do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.*

*And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.*

*And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.*

*But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.* (3 Nephi 16:10-13)

The Savior further stated that at the time of the falling away of the Mormon people and the return of the Jews to their homeland, He would send a servant to set in order the house of God.

*And verily I say unto you, I give unto 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 again among them my Zion;*
And behold, this is the thing which I will give unto you for a sign—verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father,[148ne] shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come for thee of the Father, from them unto you;

For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

For thus it behoveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto thee, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them 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; and there shall be among them those who will not believe it, although a man shall declare it unto them.

But 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. (3 Nephi 21:1-10)
statement "the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them."

This testimony of the scriptures, although frequently mentioned throughout the publications of the Church of the Firstborn of the Fulness of Times since its inception, has not even been considered by Henry Richards in his "Reply". He skirts the vital issues of the controversy. The great test now being applied to all of Mormondom is to see if they will receive the words of the Lord sent to them through a "marred servant." If they fail this test through prejudice, negligence, fear of persecution or any other reason, they shall be cut off from among the people of the covenant.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant. (3 Nephi 21:11)

Another important qualification for a true servant of God is that he teach the principles of eternal life. The Prophet Joseph Smith stated:

The servants of God teach nothing but principles of eternal life, by their works ye shall know them. (TPJS p. 367)

To teach the principles of eternal life, a servant of God must advocate the same laws, the same organization, the same gospel, the same ordinances and the same priesthood that have been advanced by the prophets of God in every age of the world.

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

And again, God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. (TPJS p. 168)

5. According to Benjamin F. Johnson the Prophet Joseph Smith prophesied that the Saints not only would find a place of refuge in the Rocky Mountains, but would also, at some time in the future, pass back to the center Stake of Zion by following a path through Mexico and South America.

Before this, the prophet had foreshadowed the close of his own earthly mission, and the near approach of the time when the Saints in tribulation would find a place of refuge in the far-off vales of the Rocky Mountains, which has already taken place; and also relating still to the future, when a path will be opened for the Saints through Mexico, South America, and
to the center Stake of Zion.

These, and many more great things were given by him, some of which, as with the ancient disciples, we could not comprehend until fulfilled. (My Lifes Review, p. 101)

This same testimony was reiterated in his letter to George F. Gibbs.

He taught us that the saints would fill the great West, and through Mexico, and Central and South America we would do a great work for the redemption of the Remnant of Jacob. (Letter from Benjamin F. Johnson to George F. Gibbs, Ensign, Vol. 1, no. 10-11, p.9)

What man other than Joel F. LeBaron is teaching this? Only those who follow this trail to the South will receive the blessings obtained by performing this great work of redemption of the remnant of Jacob.

The statement of Heber C. Kimball that the Saints of his day would not leave these valleys is true. Those Saints were never forced to leave the valleys. However, the time for the redemption of Zion draws even nearer. The path outlined for the Saints to take in order to redeem Zion and finally arrive at the center Stake of Zion has been given. It is through Mexico, Central and South America. The final building up of the New Jerusalem will be done by those “Gentiles” who will join with and assist “the remnant of Jacob” (the Lamanite nations) to accomplish this great work.

For it shall come to pass. saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

[150ne]And then shall the power of heaven come down among them; and I also will be in the midst. (3 Nephi, 21:20-25)

Joseph Smith received the following in a revelation given through the Urim and Thummim in July, 1828:

[187] The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

For God doth not walk in crooked paths, neither doth he turn to the right hand nor to
the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

Remember, remember that it is not the work of God that is frustrated, but the work of men;

For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. (DC 3:1-4)

Men cannot set at naught the counsels and commandments of God and expect to be a part of the growth of Zion. The Kingdom of God must go forward along a straight path. Those who insist on turning to the right or to the left, leaving that which has been said by God for their own crooked paths, must surely be frustrated. In spite of this, Henry Richards teaches the following:

The Lord changes from time to time. (Tape T00771, Department of Audio-Visual Communication, Brigham Young University, Church of the Firstborn, Henry Richards, 1 December, 1963)

Wilford Woodruff stated that even though the Saints were "located in the interior of this mountain country" they were "not hid from view." Even in their humble circumstances, the Saints were a light unto the world. Worldly wealth does not constitute a light unto the world. The light which shines forth from the people of God is the truth of the gospel. Which they live and teach to the world.

It is very true that the Kingdom will not be given to another people as Wilford Woodruff stated. A group of people are being gathered out of the midst of the Mormon people who are ready and willing to stand up for God. Bishop O. F. Whitney said:

Many of this people are perhaps preparing themselves, by following after the world, in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the hearts core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God, fearing not man nor what man can do, but believing, as the prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us for ever and ever. (Desert News, August 17, 1889, Bishop O.F. Whitney, Tabernacle, August 11, 1889)

As shown under the previous point the path to Jackson County will lead them through Mexico, Central and South America. In his last great sermon, Jacob Hamblin said:

The prophet Joseph said more than 40 years ago that the Latter-day Saints would yet be under the protecting wing of the republic of Mexico;[188]That, familiarly speaking, the Lord and Satan were, as it were, playing a game of checkers; the Lord had one move ahead, and the moves would continue to be made and we would be got down toward central America;
then a backward move would be made and the Lord would sweep the board. (The Peacemaker
Corbett, p. 416)

In the quotation shown by Henry Richards, Brigham Young makes the statement: "Men
may presume to dictate to the Lord; they come to naught, but His work moves steadily forward." Men
surely might suppose the Lord's will must be done or they shall fail. The Kingdom of God will
not be established throughout the nations of the earth by joining hands with the world. This kingdom
will cry a warning unto all nations of the world to repent or receive the judgments of God.

Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach
them of a judgment which is to come. (DC 84:87)

And again:

For I, the almighty, have laid my hands upon the nations, to scourge them for their
wickedness.

And plagues shall go forth, and they shall not be taken from the earth until I have
completed my work, which shall be cut short in righteousness—(DC 84:96-97)

The only true measure of how the Lord's work has moved forward among a people, is how
well they obey the laws pronounced by the Lord. A rejection of these laws, in order to have a larger
number of proselytes, is not an indication of moving forward or "prospering." It is only a result of
succumbing to the promptings of the world, and consequently sacrificing God's laws for the flattery
of the nations.

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 have 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 their Father's kingdom; otherwise there
remaineth a scourge and judgment to be poured out upon the children of Zion.

For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.
(DC 84:54-59)

The discussion of question 2 in this chapter gives more information on this subject.
8. In this question, Henry Richards attempts to resolve the question of which is the true church of God on the basis of which church has the largest number of members. The reference used to substantiate this claim, that the Church of Jesus Christ of Latter-day Saints is the true church due to its numbers rather than the Church of the Firstborn of the Fulness of Times with its “small handful of people,” is a statement of Brigham Young concerning the Kingdom of God which Daniel saw and wrote of.

It should be pointed out that the true servants of God have usually been the fewest in numbers. The Lord explained to ancient Israel that He did not choose them for their great numbers:

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: (Deuteronomy 7:6-7)

The Prophet Joseph Smith related that the numbers of people would have little to do with ushering in the millennium:

It is not the multitude of preachers that is to bring about the glorious millennium! But it is those who are “called, and chosen, and faithful.” (TPJS p. 42)

It should be remembered that the “chosen” are the few.

Hence many are called, but few are chosen. (DC 121:40)

The Prophet Jacob in describing the winding-up scene, prophesied that the servants of the Lord would be “few.” Yet because they would keep the commandments of the Lord in all things, they would accomplish the work.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

And it came to pass that the servants did go and labor with their mights; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord or the vineyard in all things. (Jacob 5:70-72)

The Lord indicated that a hundred true and faithful men could redeem Zion.

It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not
return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house.

[190] Behold this is my will; ask and ye shall receive; but men do not always do my will.

Therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred.

And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred.

But verily I say unto you, a commandment I give unto you, that ye shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house, to go up with you unto the land of Zion. (DC 103:30-34)

There is another aspect to this question which should also be pointed out. It has to do with the reference used and the meaning of the term "Kingdom of God." The following was explained by George Q. Cannon:

We are asked, is the Church of God, and the Kingdom of God the same organization? And we are informed that some of the brethren hold that they are separate.

This is the correct view to take. The Kingdom of God is a separate organization from the church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others. (History of the Church, Vol. 7, p. 382)

Also, Brigham Young said the following:

As was observed by Brother Pratt (this morning) that Kingdom (i.e. of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning that Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. (History of the Church, Vol. 7, pp. 381-382)
It can be seen from these references that the Kingdom of God and Church of God, or Church of Jesus Christ, are not the same thing. It would be erroneous, therefore, to use a statement of Brigham Young dealing with the Kingdom of God and its future to substantiate a claim concerning the church.

All the kingdoms which Daniel saw in the vision are political or civil kingdom. He beheld the political future of the world, not its ecclesiastical history. The image's head of gold represented the Babylonian Empire; the beast of silver—the Mede-Persian Empire; the belly of brass—the Macedonian or Greek Empire; the legs of iron—the Roman Empire; and so on to the political status of our times. At this point a stone is cut out of the mountain, which crushes the image. The stone denotes that "the God of heaven set up a kingdom."

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel 2:44-45)

The Kingdom of God which Daniel saw is not a church or religious-educational organization. The Kingdom of God is the civil department of God's government. Brigham Young said:

It may be asked what I mean by the kingdom of God. The Church of Jesus Christ has been established now for many years, and the kingdom of God has got to be established, even that kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the earth. This is the kingdom that Daniel, the prophet, saw should be set up in the last days. What Daniel saw should come to pass in the latter times is believed by nearly all the religious societies of Christendom. The only great difference between us and them is in the method of its establishment. The mother Church, in trying to establish it, expected that they had to make holy Catholic Christians of everybody who lived on the earth.

If the Latter-day Saints think, when the kingdom of God is established on the earth, that all the inhabitants of the earth will join the church called Latter-day Saints, they are egregiously mistaken. I presume there will be as many sects and parties then as now. Still, when the kingdom of God triumphs, every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. Even the Jews will do it then; but will the Jews and Gentiles be obliged to belong to the Church of Jesus Christ of Latter-day Saints? No; not by any means. (Journal of Discourses, 11:275)

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this Church alone; it is not for the building up of Catholicism, it is not for promoting any of all the dissentients from the Mother Church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, but we do not bring in the
Methodists, Presbyterians or Calvinists, they are independent of themselves. But the kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the kingdom of God, when it is set up upon the earth, will be after the pattern of heaven, and will compel no man nor woman to go contrary to his or her conscience.

Now I want to give you these few words—the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this? (Journal of Discourses, Vol. 17:156-157)

Daniel's vision covered a period of time extending from six centuries before Christ to the present—over two and a half millennia. The activities of Jesus and His disciples fits into this period and yet it is not mentioned in Daniel's interpretation of the vision. The Savior established the true church in the meridian of time and Daniel does not allude to it in his inspired explanation of Nebuchadnezzar's dream. The reason is that the Savior did not establish the civil Kingdom of God. Although, He organized the Church with its apostles, prophets, evangelists, pastors and teachers, He did not set up the civil branch of God's government. His apostles looked forward to the restoration of this kingdom. The last question which they asked of the Savior before His ascension concerned the Kingdom.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (Acts 1:6-7)

The disciples of Christ had the Church. They longed for the Kingdom, but their's was not the time nor the season. The Savior taught the members of His church to pray that the Kingdom of God would come and that the will of God might be done on earth as it is in heaven.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matthew 6:9-10)

Joseph Smith began the establishment of the Kingdom of God. He did so behind locked doors. The Saints knew comparatively little about it. The Mormon people know almost nothing about it today. Joseph Smith declared:
I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world. (TPJS p. 366)

Benjamin F. Johnson explained that it would require a long chapter to describe the future establishment of "the Kingdom of God" through "all nations learning war no more, and all adopting the God-given constitution of the United States as a Palladium of liberty and Equal Rights." He said it must "wait until the fulfillment of a pre[193]diction by the Prophet, relating to a testimony that I (Benjamin F. Johnson) should bear, after I had become hoary with age." Benjamin F. Johnson bore that testimony to his grandson, Alma Dayer LeBaron, when he passed the priesthood scepter to him. This scepter includes the keys of presidency over the civil branch of God's government as well as over the economic and spiritual. The kingdom Daniel saw now rests with Joel F. LeBaron, the prophesied seed of the Prophet Joseph Smith.

9. The major issue of the day is the priesthood and where it is. The following was written by Joseph Smith, while a prisoner in the Liberty Jail, on March 20, 1839, concerning the priesthood:

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. (DC 121:34-36)

Heber C. Kimball stated that a people would be chosen from among the Latter-day Saints by the Lord to receive His choicest blessings.

But the day will come when the Lord will choose a people out of this people upon whom He will bestow His choicest blessings. (Deseret News, November 9, 1865, Heber C. Kimball in the Bowery, G.S.L. City, October 6, 1865)

The reason for this people to be chosen was said by Orson F. Whitney to be their firm desire to stand up for God, fearing not man nor what man can do, and pushing spiritual things to the front.

Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the heart's core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us for ever and ever. (Deseret News, August 17, 1889, Bishop O. F. Whitney, Tabernacle, August 11, 1889)

Joseph Smith warned the people to purify themselves lest the Lord should seek another people
who would enable His work to go on.

....for the Lord will have a place whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. (TPJS p. 18)

It should be kept in mind that the statement written by Edward[194]Stevenson did not say, "Where the majority of the Saints are, there will be the true Church be, and the records and history of the Church also," but rather it said, "Where the true Church is, there will always be a majority of the Saints, and records and history of the Church also." He did not report the Prophet Joseph Smith as saying "a majority of the people" but "a majority of the Saints." To rightly qualify for the title of "saints" one must truly accept the fulness of the gospel.

And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation. (DC 35:12)

The LeBarons and other members of the Church of the Firstborn of the Fulness of Times are receiving the fulness of the Gospel. It is their labors in building up the kingdom of God that presently constitute the records and history of the true church of God.

It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

[156ne]Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church.

Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts. (DC 85:3-5)

The Lord has revealed that a man who has not received an inheritance by consecration, agreeable to the law of God, cannot have his name or genealogy placed in the records and history of their church, but God will not fellowship him. That man will not be enrolled on the records and history of the true church of God. The fact that the LDS Church's records and history record the acts of individuals who have not received their inheritances by consecration, agreeable to the law of God, demonstrates that their records and history are not those of the true church of God.

Those who do not receive an inheritance by consecration and thus qualify to have their names enrolled in the Lord's book will not be considered Saints at the last day, but will be appointed their portion among the unbelievers.

And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed
them among unbelievers, where are wailing and gnashing of teeth. (DC 85:9)

In a discourse given in 1855, President Brigham Young said:

[195] They say they are the Lord's and when their children are taken sick, or their wives, fathers, mothers, or husbands are taken sick, O, how humble they then are, and they will send for the Elders to pray for them, and acknowledge that all is the Lord's and say, "We give ourselves and all we have to thee." The Lord makes them well by His power, through the ordinances of His house, but will they consecrate? No. They say, "It is mine, and I will have it myself." There is the treasure, and the heart is with it, and what will be the end thereof? That which they seem to have will be given to those who are faithful, and they will receive nothing at all. They will not get an inheritance upon the earth, and cannot be crowned as kings and rulers in the kingdom of God; but if they are saved at all it will be as servants, to do the drudgery of those who are faithful, and who live the religion out doors which they say they have in their hearts. (Journal of Discourses, 2:306)

10. It was stated by Jacob Hamblin that the Prophet Joseph Smith had prophesied that the saints would yet be under the protecting wing of the Republic of Mexico.

The Prophet Joseph said more than 40 years ago that the Latter-day Saints would yet be under the protecting wing of the Republic of Mexico; that, familiarly speaking, the Lord and Satan were, as it were, playing a game of checkers; the Lord had one move ahead, and the moves would continue to be made and we would be got down toward Central America; then a backward move would be made and the Lord would sweep the board. (The Peacemaker, by P. H. Corbett, p. 416)

The question might be asked just which valleys were referred to in the statement recorded by Ben H. Bullock. The following interesting account was given by Daniel W. Jones, a scout sent out by Brigham Young into the Mexican area:

If you will look upon the map of Mexico and find the state of Chihuahua you will observe a district of country showing where several streams head and run off in different directions, some running for hundreds of miles north; for you see, on entering the state of Chihuahua on the north one travels up-hill for several days. The facts are that some of the finest and most fertile mountain valleys of that country are, as shown by measurement, two thousand feet higher than Salt Lake Valley. So, if Zion is to be built up on[157ne]the tops of the mountains, we lack two thousand feet of being there yet. (Forty Years Among the Indians, by D. W. Jones, p. 367)

Daniel Jones explained that Brigham, himself, directed him to prepare for the movement of the Mormon people into Mexico.

As the most that I cared for was to get to Mexico with my saddler's tools. With them I knew I would be safe for expenses at any rate. My main desire was to get to the district of country and see what shape the spot was in that Brother Brigham had approved.
While in Provo one time Brother Brigham, in presence of Brother Cannon and others, took a map and motioning his finger around over the map settled onto this very place and said, ‘Here is a gathering place for the saints.’

I knew the place but had never pointed it out to Brother Brigham. (Ibid. p. 329)

It was the design of the councils of heaven before the world was, that the principles and laws of the Priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men, are not to be altered or changed. (TPJS. P. 308)

It is as necessary today as before for the gathering to be effected. The question is, therefore, to which place should the Saints gather? Henry Richards shows a statement by Brigham Young calling the Saints to gather in ‘these mountains.’

Speaking of ‘these mountains,’ Brigham Young said, ‘Here is the place.’ In this statement Brigham Young did not have reference to a specific valley in ‘these mountains.’ Apostle Orson Pratt made it clear that it would be needful to lead a group out of the midst of the Mormon people and ‘commence anew somewhere in the regions round about in these mountains.’

I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to Heavenly Laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains. (Journal of Discourses Vol. 15:361)

President Brigham Young instructed Daniel W. Jones to go to Mexico and procure lands for the settlement of the Later-day Saints. He went over the map with Apostle Cannon and pointing at a region in ‘these mountains’ located in Mexico, he said this was the place.

As the most that I cared for was to get to Mexico with my saddle’s tools. With them I knew I would be safe for expenses at any rate. My main desire was to get to the district of country and see what shape the spot was in that Brother Brigham had approved.

While in Provo one time Brother Brigham, in presence of Brother Cannon and others, took a map and motioning his finger around over the map settled onto this very place and said, ‘Here is a gathering place for the Saints.’

I knew the place but had never pointed it out to Brother Brigham. (Forty Years Among the Indians, Daniel W. Jones, p. 329)

Brigham Young also said:
It has been the day of late, through the columns of the newspapers, that the "Mormons" are going into Mexico! That is quite right, we calculate to go there. Are we going back to Jackson County? Yes, When? As soon as the way opens up. (Journal of Discourses, Vol. 18:355)

"These mountains" in which the Saints were to settle are not confined to the territory within the United States. "These Mountains" [158ne] extend south to Mexico, Central and South America. Mosiah Hancock records the following incident in the life of the Prophet Joseph Smith:

Placing his finger on the map, I should think about where Snowflake, Arizona is situated, or it could have been Mexico. He said, "The Government will not receive you with the laws that God designed you to live and those who are desirous to live the laws of God will have to go South." (Prophecies of Joseph Smith, Crowther, P. 376)

Jacob Hamblin, in his last public discourse, relates the prophecy of Joseph Smith:

The Prophet Joseph said more than 40 years ago that the Latter-day Saints would yet be under the protecting wing of the Republic of Mexico; that, familiarly speaking, the Lord and Satan were, as it were, playing a game of checkers; the Lord had one move ahead, and the moves would continue to be made and we would be got down toward Central America; then a backward move would be made and the Lord would sweep the board. (Jacob Hamblin, The Peacemaker, by Corbett, p. 416)

In a prophecy made to Stephen A. Douglas, the Prophet Joseph Smith stated:

...I prophesy in the name of the Lord God of Israel, unless the United Stated redress the wrongs committed upon the saints in the State of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished,... (TPJS p. 302-3)

President Heber C. Kimball said that the Saints must gather out of the United States—the nation that slew the Prophet Joseph Smith:

He was a Prophet of God, and they cannot help themselves. They slew him, and that nation has got to smart for it, and it will be as much as the Saints can do to gather out of it. If they stay there, they will not gather from there; it is necessary to gather the wheat, and put it into the barn; if it is left, the storms will come and actually waste or destroy it. (Journal of Discourses 1:208)

Benjamin F. Johnson recorded the following teachings of the Prophet Joseph Smith in his autobiography:
Before this, the Prophet had foreshadowed the close of his own earthly mission and the near approach of the time when the Saints in earthly mission, and the near approach of the time when the Saints in tribulation would find a place of refuge in the far-off vales of the rocky mountains, which has already taken place; and also relating still to the future, when a path will be opened for the Saints through Mexico, South America, and to the Center Stake of Zion. 

(My Life's Review, p. 101)

Shortly before the death of Benjamin F. Johnson, he called in his young grandson, Alma Dayer LeBaron and conferred upon him the priesthood scepter to hold after he, Benjamin F. Johnson, should die.

[198] He told his grandson Dayer to stay on the front ranks of the Saints in their march to the south and to never go back over the old trail, but to raise his family in Mexico. He gave him a charge to use his influence to get all true saints who would hearken, and especially his own posterity, to move to Mexico and stay there; for, said he, The time is near at hand when the judgments of God will rest heavily upon the people of the United States; plagues will be poured out to the overflowing upon the whole land and the entire nation will be swept with the besom of destruction. 

(Priesthood Expounded, p. 54; Sec. 19:26-28)

He also said:

"The next great work pertaining to the building up of the kingdom of God in the last days will transpire in the South and the Lord has a great and important work for you and your sons in that land." (Priesthood Expounded, pp. 54-55; Sec. 19:29)

[159ne] In the fall of 1955, the Lord gave the following revelation to Joel F. LeBaron:

Thus saith the Lord unto my servant Rulon C. Allred: I have called my servant Joel F. LeBaron out of the land of Mexico, even as I called my servant Moses that through him I might deliver my people from bondage, for the prayers of my Saints have ascended unto my ears and I have heard them and in this manner do I answer them, even through Him whom I have appointed unto this power to hold the fulness of the Melchizedek Priesthood even as it was held by my servants Melchizedek and Moses, to be my mouth piece to my people even as my servants of old who were ordained unto this power.

And I say unto you my servant Rulon: call those whom I have appointed to be thy counselors and counsel together in the forming of plans whereby my people may gather to the place I have appointed to be a land of Zion unto them, even the place known as Colonia LeBaron in the land of Mexico in the state of Chihuahua, in the municipality of Galeana. (Portion of a revelation given to Rulon C. Allred through Joel F. LeBaron, the morning of the first day of October, in the year of our Lord 1955, at the home of Price W. Johnson, Salt Lake City, Utah)

12. In 1853 the church was beset with men who, although at one time were engaged in the
work of the Lord, had turned away from the holy commandments which had been delivered unto them by God through His prophets. In the Salt Lake Tabernacle Brigham Young said the following:

_It delights me to see men come into the Church, and magnify the holy priesthood, but it is a grievous matter to see men turn away from the holy commandments delivered unto them, gather to themselves false spirits, follow after a phantom, and be duped by the devil—be ensnared by the power of the enemy, and give way to it until they fall. It is a source of regret, but we witness it, we could name many of this class._ (Journal of Discourses, 1:82)

Brigham Young was disturbed that there were men who had accepted God's word, and would then forsake and not obey His commandments. The Lord had spoken to Joseph Smith in 1831 the following:

_And in nothing doth man offend God, or against none is His wrath kindled, save those who confess not his hand in all things, and obey not His commandments._ (DC 59:21)

[199] The building up of Zion is to be done upon the righteousness of those Saints who will forsake the world and follow the commandments of God.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion; (DC 6:6, 11:6, 12:6)

Brigham Young said, in the latter part of the same discourse referred to above, that "the time has come that Israel shall be redeemed, and they never shall be trampled under foot again. Now is the time; Joseph told us, before he was killed, the set time to favor Zion had come." It should be apparent that this could be done only by the Saints obeying the commandments of God. Those who insist that the Lord changes, that the commandments of God were temporary and arbitrarily assigned and withdrawn, and that we of our day are not required to live those commandments written by the hand of Joseph Smith the Prophet, are certainly not those who will lead the people unto the redemption and establishment of Zion.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

_Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?_  

_Who am I, saith the Lord, that have promised and have not fulfilled? I command and men [160ne] obey not; I revoke and they receive not the blessing._  

Then they say in their hearts: this is not the work of the Lord, for His promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (DC 58:29-33)

13. Evidently, Henry Richards is trying to imply, in his thirteenth question, that the Church of
the Firstborn of the Fulness of Times is trying to avoid the mention of those particular sentences of Heber C. Kimball which he adds to the question as it is shown in Ensign, Volume 2, Number 3. This seems like a pointless endeavor, however, in light of the fact that these very sentences appear on page 51 of the booklet Priesthood Expounded, which Henry Richards himself states had been published in 1956 and is "considered by the followers of Joel F. LeBaron to be official." This he states in the closing sentences of the introduction to his book.

There has never been any question that the work of the Twelve Apostles is indeed a great work, and that following the martyrdom of Joseph and Hyrum their burden was increased and their lives were even sought. This being true still does not detract from the fact that there are priesthood offices which are higher than the Twelve, and which were existent at the time Heber C. Kimball made these remarks. If his statements are quoted to the very end of that which is given in the Times and Seasons, we are told that the lives of the men who held certain authority were in danger to the [200]degree that their names could not be revealed. The Twelve stood forth in public view. These men held higher authority than the Twelve. There would be no need to hide lesser authorities.

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Bro. Joseph has passed behind the vail and he pulled off his shoes, and some one else puts them on, until he passes the vail to Bro. Joseph. President Young is our President, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on.—Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the keys of the Kingdom and as long as there is one of them left, he will hold them in preference to anyone else. I wish the people would hear and be wise, and those who have been upholding brother Sidney, would turn about before they go into everlasting despair. Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here Brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them. (Times and Seasons, Vol. 5, p. 664)

14. Brigham Young made the following statement during the afternoon of August 8, 1844:

You Cannot fill the office of a Prophet, Seer and Revelator: God must do this. (Historical Record, p. 792)

He also said the following:

You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them and we will go our way to build up the kingdom in all the world. (Historical Record, p. 792)

These statements were made approximately six weeks after the martyrdom of the Prophet Joseph. The people were seeking a leader, and they were so desirous of having a leader that many felt they could take the privilege unto themselves of selecting who the leader should be. Brigham Young
clearly pointed out that the people could not do that. Note that there could be no possible misunderstanding in the statements of Brigham Young. He definitely said that God, and not the people, appointed the head of His kingdom on the earth. The people voice their acceptance or rejection of the appointment, this being in accordance with the revealed word of God.

The President of the Church, who is also the President of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church. (DC 102:9)

The only manner in which this appointment and ordination could be effected is through either of the two self-perpetuating offices, both of them being higher in authority than the President of the Church. This is why Brigham Young explained (concerning the hypothetical yet incorrect situation of the people having selected a head) that in such an event the people would have to call upon the Twelve to ordain their choice, as the true order of God would not be followed.

You must not appoint any man at our head; if you should, the Twelve must ordain him. (Historical Record, p. 792)

That this would accomplish nothing but to sever the Priesthood from the Saints was also indicated by Brigham Young.

You cannot take any man and put him at the head; you would scatter the Saints to the four winds, you would sever the Priesthood. (Historical Record, p. 792)

15. It is implied by Henry Richards that the Church of the Firstborn of the Fulness of Times teaches that Joseph Smith organized the church by the general authority of the Aaronic Priesthood, which misrepresents the actual position of that church. Actually, the position is that it was the office of the Priesthood of Aaron which Joseph Smith held at the time he organized the church. He did at the same time, however, hold the general Melchizedek Priesthood and the sealing keys of the Apostleship. That this is, and has been the official position is plain when considering the following statement from Priesthood Expounded, which was published in 1956:

Then when was the prophet called and ordained even as Aaron? First, he was given the office by John the Baptist. Next, he had the Melchizedek Priesthood conferred upon him by Peter, James, and John. Next, Peter, James and John gave him the keys which they had received on the mount through Elias. After the Prophet had received all these things, he held the kingdom of God in his hands single-handed as did John the Baptist who Christ referred to as the greatest prophet born of woman; and that is all he held when he organized the Church of Jesus Christ of Latter-day Saints. (Priesthood Expounded, pp. 37-38; Sec. 11:53-57)

The "keys" referred to in the above statement, which Peter, James and John received on the mount and which they in turn gave to the Prophet were the keys comprising the Apostleship which Brigham Young spoke of in the following remark:

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed. And he never had a right to organize a church before he
was an apostle. (Journal of Discourses, Vol. 1, p. 137)

Brigham Young also makes it clear, however, that Joseph Smith did organize the church, April 6, 1830, by virtue of the Priesthood of Aaron.

[202] He went and preached to his father's house, and to his neighbors, and it was four or five years before he got the six members that composed the Church of Jesus Christ of Latter-day Saints when it was first organized on the 6th of April, 1830. This was a slow business, but at last he organized the church, for the Lord had revealed to him the Aaronic Priesthood upon which the Church was first organized; after that he received the Melchizedek Priesthood, when the church was more fully organized, and a few more believed, and then a few more and a few more. (Journal of Discourses Vol. 10, p. 303)

[162ne]16. Joseph Smith explained that there are three different spirits under which the priesthood organization functions:

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all. (TPJS p. 340)

The organization of the priesthood which God has established to officiate under these various spirits, the particular spirit depending upon the current circumstances, is the same throughout all ages of the world.

The order of the house of God has been, and ever will be, the same, even after Christ comes: and after the termination of the thousand years it will be the same; and we shall finally enter into the Celestial Kingdom of God, and enjoy it forever. (TPJS p. 91)

Even though the various offices themselves are placed in a definite pattern and order, each with respect to the others, they are, themselves, at times restricted in their function according to the spirit under which they are performing. John the Baptist was called the greatest prophet born of women by Jesus Christ, Himself; yet his office was functioning under the spirit of Elias, the forerunner. Although he held a great prophetic office his activities were limited by his mission.

He told the people that his mission was to preach repentance and baptize with water; but it was He that should come after him that should baptize with fire and the Holy Ghost.

If he had been an impostor, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias. (TPJS p. 335)

John the Baptist held the priesthood office Aaron held. He overthrew the kingdom of the Jews by wrestling from them the keys of the priesthood and Kingdom of God. The Prophet Joseph Smith
Smith explained:

The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven, and these three reasons constitute him the greatest prophet born of a woman. (TPJS p. 276)

John the Baptist continued to hold "the keys, the kingdom, the power, and the glory" which he had taken from the Jews by his higher anointing. There was only one anointing higher than John's. Hence John testified:

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. (John 1:26-27)

The fact that John the Baptist did not perform all the miracles, etc., which the Apostles did, does not mean that he did not hold a higher office in the church. The Prophet Joseph Smith explained:

There is a difference between the kingdom of God and the fruits and blessings that flow from the kingdom; because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and His apostles, and on the day of Pentecost, than under John's administration, it does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milkman because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom. (TPJS 273)

The Prophet Joseph Smith further states that the mission of John the Baptist was limited. It is evident that John had more Priesthood[163ne] authority than he exercised in preaching and baptizing.

John's mission was limited to preaching and baptizing; (TPJS p. 336)

In the days of Christ, the Apostles He ordained acted under the Spirit of Elijah. Therefore, even though they held offices which were lesser in the organizational pattern, they were allowed to perform under a greater spirit, consequently they were endowed with a greater power than John the Baptist.

We find the Apostles endowed with greater power than John: their office was more under the spirit and power of Elijah than Elias. (TPJS 336)

The Apostles under the spirit of Elijah exercised the sealing keys of the Holy Priesthood. John the Baptist under the spirit of Elias preached and baptized. The difference in their missions does not delineate the scope of authority inherent in the offices these men held. It should be
remembered that John the Baptist was the Elias who appeared upon the Mount of Transfiguration to participate in the conferral of the sealing keys of the Holy Priesthood upon Peter, James and John.

The Savior, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him. (TPJS p. 158)

[204] And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus. (Mark 9:3, Inspired Version)

17. John Taylor was referring to the general Melchizedek Priesthood when he made the following statement:

And then Peter, James and John came and laid their hands upon his head and ordained him to the office of the Melchisedec priesthood. Why? Because they had held that priesthood themselves and they were the ones that held the keys of that priesthood; and when they left, the keys of that priesthood were taken with them, and they came having it in their charge to confer it upon Joseph Smith. (Journal of discourses, 21, 252)

He could not have had reference to the highest office in the priesthood. John Taylor was not contradicting the Lord. In these remarks, he clarified his meaning by explaining that what they conferred was something that all three held. Certainly this cannot refer to the highest priesthood office as that office includes power and keys which are never conferred upon more than one man on the earth at a time.

(and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred) (DC 132:7)

18. Joseph Smith was certainly “sustained and ordained as President of the High Priesthood” on January 25, 1832. This has never been disputed by the Church of the Firstborn of the Fulness of Times.

There are many offices in the Church which can rightly be called President of the High Priesthood. Joseph Smith, Sr., the father of the Prophet, was ordained President of the High Priesthood in Kirtland, Ohio, December 18, 1833.

He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood (in Kirtland) under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833; (History of the Church 4:190)

It should not be construed to mean that Father John Smith replaced his Prophet son in any particular office. Both men were Presidents of the High Priesthood. When Joseph Smith, Sr. was ordained President of the High Priesthood, December 18, 1833, the Prophet Joseph[164ne]Smith, Jr. did not cease to be a President of the High Priesthood.
President of the High Priesthood is a title which may be ascribed to many offices. It may denote the highest office in the priesthood or signify the office of President of the Church. It may also indicate a presiding stake authority, as in the case of Father Joseph Smith, Sr.

When the Prophet Joseph Smith was ordained President of the High Priesthood, January 25, 1832 at Amherst, Ohio, he received more than a presiding office in the local government. Over two months later, April 26, 1832, he was sustained as President of the High Priesthood according to the ordination he had received in Ohio, at a conference in Missouri. The Prophet Joseph Smith was ordained to a presiding position over the general church.

On the 26th, I called a general council of the church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a conference of High Priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive and delightful. (History of the Church, Vol. 1, p. 267)

If Joseph Smith received an office of President of the High Priesthood, by ordination, January 25, 1832, he certainly had not been ordained to that office previously. At the same time, it should be stated, that he was not ordained to a higher office than he already held. There was no angelic restoration of greater authority on January 25, 1832. The Prophet Joseph Smith was ordained to a lesser office than that of Second Grand Head of Priesthood which he had received May 15, 1829, from John the Baptist.

To which of the offices which may be referred to as the President of the High Priesthood was the Prophet ordained, January 25, 1832? He was ordained to that office of President of the High Priesthood which carries with it the office of President of the Church. Henry Richards, himself, quotes, the following clarification from Vol. 1, page 271 of the Comprehensive History of the Church:

On January the 25th, 1832, a conference of high priests, elders and members of the church was held in Amherst, Lorain County, Ohio, and here Joseph, the Prophet, was sustained as President of the High Priesthood of the Church, and ordained to that office; which also carries with it the office of President of the whole Church. (CHC 1:271)

When the Prophet's two counselors, Sidney Rigdon and Frederick G. Williams, were ordained in March of 1833, they were ordained to the office of "President of the High Priesthood."

"Doctor"Hurlburt was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., those of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my counsellors;... (History of the Church, Vol. 1, p. 334)
The authority conferred upon Joseph Smith on April 3, 1836 by Elias, or John the Beloved, was the authority to dispense the gospel of Abraham.

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. (DC 110:12)

The gospel being eternal and unchangeable, that gospel which was taught and dispensed by Abraham was the very same gospel which was taught and dispensed by Jesus Christ. The authority to dispense the gospel was originally received by Abraham through Melchizedek.

Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; (DC 84:14)

This priesthood which Melchizedek held, which Abraham held, which John the Beloved held, and which Joseph Smith held, was that very same office which Jesus Christ held, and which has been referred to by John Taylor as the office of a priest after the order of Christ.

There was Melchizedek, for instance, who was called the king of Salem and the Prince of peace, of whom Paul makes some curious remarks, among which was that Christ was a Priest forever, after the order of Melchizedek. If he was, then of course Melchizedek was a Priest after the order of Christ. And as Christ introduced the gospel, so Melchizedek has the Gospel, and had and held and administered in the same Priesthood that Jesus did. (Journal of Discourses, Vol. 21, p 244)

19. The sealing blessings of the church are referred to as the “Holy Spirit of Promise” in a revelation given to Joseph Smith on January 19, 1841, in which he was instructed that Hyrum was to hold these blessings.

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (DC 124:124)

At a later date, however, the following was recorded in another revelation given through Joseph Smith:

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the
resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (DC 132:7)

[207] In this latter revelation the Lord clearly designates Joseph Smith as the one and only person appointed to hold the keys and power of priesthood through which all spiritual blessings are bestowed. If Hyrum had under his authority the sealing blessings of the church, even power to seal man up to eternal life through the Holy Spirit of promise, it was in connection with and under the direction of the first grand head office Joseph Smith held. It was not as a member of the First Quorum of Presidency of the Church that Joseph presided over Hyrum, but as the one holding the office after the order of Melchizedek, which is after the order of the Only Begotten Son.

Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchizedek, which is after the order of mine only begotten son. (DC 124:123)

In his letter to George F. Gibbs, Benjamin F. Johnson relates that "by command of the Lord," the Prophet Joseph Smith had taken Hyrum out of the First Quorum of Presidency, to hold as Patriarch, "the sealing power."

And now returning to the council and the last charge. Let us remember that by revelation he had organized the holy priesthood, and that by command of the Lord (D. & C. 124:124) had taken from the first presidency his brother Hyrum to hold as Patriarch, the sealing power, the first and highest honor due to priesthood; ...(Letter to George F. Gibbs, Ensign, Vol. no. 10-11)

Benjamin F. Johnson refers to the sealing power as the first and highest honor due to priesthood. Parley P. Pratt in the quotation under consideration describes the sealing power as the most sacred of all. Hyrum held these keys as Patriarch. Brigham Young received those keys as a member of the Twelve, according to the quotation from the writings of Parley P. Pratt. Parley P. Pratt's statement that these keys pertain "exclusively to the First Presidency" obviously does not mean that the sealing power cannot be delegated to others.

The First Presidency of the Melchizedek Priesthood is not vested in a quorum of 3 presidents but in a priest after the order of Melchizedek. Adam held the First Presidency single-handed, and holds the presidency over all dispensations.

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. (TPJS p. 157)

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation. (TPJS p. 169)
The man holding the First Presidency of the priesthood of God upon the earth holds the keys over the dispensation of the sealing blessings and therefore can call and designate other men to assist in the dispensing of those blessings. This is what Joseph Smith did when he was instructed to give this right to Hyrum Smith. This is also what he was doing when he conferred upon Brigham Young the keys of the sealing power as explained in the following statement of Parley P. Pratt:

He proceeded to confer on Elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to the things of the resurrection of the life to come. (Millennial Star, Vol. 5, p 151)

The Prophet Joseph Smith patterned the original organization of the church after the primitive church.

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists etc. (The Articles of Faith, no. 6)

The Lord Jesus Christ was a priest after the order of Melchizedek and stood at the head holding the keys of power. He presided over Peter, James and John who formed the First Quorum of Presidency. Who is the priest after the order of Melchizedek today who presides over the First Quorum of Presidency?

20. Joseph Smith taught that the gospel has been and always will be the same. He also taught that the ordinances thereof, the officers to officiate therein, and the resulting fruits have always been and always will be the same.

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the Bible that the gospel has always been the same; the ordinances to fulfill its requirements, the same, and the officers to officiate, the same; and the signs and fruits resulting from the promises the same: therefore, as Noah was a preacher of righteousness he must have been baptized and ordained to the priesthood by the laying on of the hands, etc. ...(TPJS p. 264)

It is plain from the revelations of God that the First Quorum of Presidency is over the Twelve traveling council in authority but under the Patriarch and also under the office of Priesthood after the order of Melchizedek.

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son.
First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet.

I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church.

I give unto you my servant Brigham Young to be a president over the Twelve traveling council;

Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. (DC 124:123-128)

It would have been contrary to the unchangeable order of priesthood for anyone to have tried to place himself in a position between the quorum of three presidents and the Twelve traveling council. Joseph Smith said the following while settling a question over whether the High Councils of Kirtland were over the Twelve or not.

President Smith next proceeded to explain the duty of the twelve, and their authority, which is next to the present presidency, and that the arrangement of the assembly in this place, on the 15th instant, in placing the high councils of Kirtland next the presidency, was because the business to be transacted, was business relating to that body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the twelve are not subject to any other than the first presidency, viz., "myself," said the prophet, "Sidney Rigdon, and Frederick G. Williams, who are now my counselors; and where I am not, there is no first presidency over the twelve." (History of the Church Vol. 2, pp 373-374)

At this time the Prophet gave valuable information showing that the High Councils of Kirtland had authority over the several quorums in Kirtland, while the Twelve traveling council did not. It was explained that the First Quorum of Presidency was over all of them, having authority both in the established stakes and over the Twelve in the carrying of the gospel into the world.

The statement of Brigham Young that "no man can put another between the Twelve and the Prophet Joseph," is accepted by the Church of the Firstborn of the Fulness of Times as completely as it is by anyone else. What Henry Richards either seems to forget or chooses to ignore is that we teach that Joseph Smith held the office of President of the Church as well as the office of Priesthood after the order of Melchizedek. We also teach that Brigham Young was Joseph's successor in the office of President of the Church, and that by such an action he did not come between the Twelve and
[210] The Prophet Joseph. He stood for Joseph or in Joseph’s stead, No one could rightly preside over the Twelve unless he acted in the office Joseph Smith held—the office of President of the Church. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived, he would not have stood between Joseph and the Twelve, but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph and then when we had gone up, the twelve would have sat down at Joseph’s right hand, and Hyrum on the left hand. The Bible says; God hath set in the church, first apostles, then comes prophets afterwards, because the keys and power of the Apostleship are greater than that of the prophets. (Millennial Star, Vol. 5, p. 118)

The order of the priesthood is unchangeable. The highest office which Joseph Smith held remained upon the earth and was passed on to Benjamin F. Johnson. In this office Benjamin F. Johnson, stood not between the Twelve and Joseph Smith, but stood in one of the offices which Joseph had held. In the same manner the office of Patriarch over the Church which Hyrum held was passed on to "Uncle John" Smith, and he stood over the Twelve Traveling Council and over the Presidency of the Church, but not between the Twelve and Joseph Smith, anymore than did Hyrum stand between them at the time he held that particular office.

21. It is a very interesting, yet different, idea which is raised in this question. Henry Richards asks why the Twelve will be on Joseph’s right and Hyrum will be on his left. By asking the question in this manner, Henry Richards is attempting to demonstrate that Hyrum held a much lesser office than that held by the Twelve, and that as a result Hyrum is less deserving of eternal honor and glory than are the Twelve.

There should be no question that the First Quorum of Presidency presides over the Twelve. That the office of Presiding Patriarch presides over the Presidency has been discussed in Chapter 3. If the Twelve, the First Quorum of Presidency and the Patriarch were to sit together, the Patriarch would not sit between them. It is well to remember that while Hyrum is sitting at Joseph’s left, Joseph is, of course, sitting at Hyrum’s right. Would this not indicate that Joseph Smith as the President of the Church has the same relationship to Hyrum as the Twelve have to Joseph. Of course on Hyrum’s left would be the seat of the Prophet Joseph as the First Grand Head of Priesthood. If the quote were to imply that Hyrum came after the Twelve, he would have sat at their right as they sat at Joseph’s right. It certainly did not imply that the right and left hands indicate the good and the evil. Hyrum was the epitome of righteousness until the day he fell a martyr.

There is further evidence of the position which Hyrum held over the Twelve such as the following statement by Joseph Smith wherein he explains an address which Hyrum gave to the Twelve:

"The meeting was then addressed by President Hyrum Smith, by way of advice to the Twelve, chiefly concerning the nature of their mission; their practicing prudence and humility in their plans or subjects for preaching; necessity of their not trifling with their office, and of holding on strictly to the importance of their mission, and the authority of the priesthood."
22. Following the deaths of Joseph and Hyrum, the men holding the two highest offices were not revealed to the world. Heber C. Kimball said that there were men in attendance at Sidney Rigdon's trial who had authority that could not be revealed for fear their lives would be taken.

There are men here brethren who have got authority, but we dont (sic) want to mention their names, for the enemy will try to kill them. (Times and Seasons, Vol. 5, p. 664)

This anonymity continued throughout the years, to the degree that the majority of the Saints were not only unaware of whom the men were, but also of what particular offices these men held. Joseph F. Smith said the following:

It may be considered strange that the Lord should give first of all the patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the prophets or presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. (Conference Report, November 10, 1901, p. 71)

The immediate successor of Hyrum, Uncle John Smith, did not publicly lead the people in this capacity. He acted before the people in lesser offices. On January 1, 1849, Uncle John Smith received ordination to a lesser patriarchal capacity by the First Quorum of Presidency to facilitate his public administration. The following is recorded in the Journal History of the Church.

Monday, January 1, 1849, President Brigham Young and Heber C. Kimball (accompanied by Elder Jeddiah (sic) M. Grant) called at Father John Smith's and ordained him presiding patriarch in the Church of Jesus Christ of Latter-day Saints.

Henry Richards quotes this Journal History entry in attempt to prove that Uncle John Smith was not the chief Patriarch—holding the office Hyrum held—until 1849 and was not therefore ordained by Hyrum Smith as his successor in the office of Second Grand Head of Priesthood. To[212] demonstrate that Uncle John Smith had received ordination as the chief Patriarch before January 1, 1849 and, thus, demonstrate that Henry Richards errs in his conclusions, it is necessary to prove that Uncle John Smith was the Chief Patriarch before 1849. This is easily done. Wilford Woodruff in his Journal, under day of August 26, 1847, writes that the Saints in the Salt Lake Valley were left under the presidency of Uncle John Smith, Chief Patriarch of the Church.

"On the morning of the 26th of August, 1847, the pioneers, with most of the returning members of the Mormon Battalion, harnessed their horses and bade farewell to the brethren who were to tarry. The soldiers were very anxious to meet their wives again, whom they had left by the wayside, without a moment's notice, for their service in their war with Mexico. These being too, the 'Young men of Israel', had left many newly wedded brides; and not a few of those gallant fellows were fathers of first-born babes whom they had not yet seen."
"The brethren in the valley were placed under the presidency of the chief patriarch of the church—Father John Smith, Uncle of the prophet." (History of Salt Lake City, p. 49)

His status as the successor of Hyrum in the office of Chief Patriarch was not made public. The brethren in the Salt Lake valley over whom he presided in 1847 did not commonly know it. He presided over them in a lesser capacity, that of President of the Salt Lake Stake of Zion. Yet Wilford Woodruff knew his real authority and recorded such in his journal. The ordination which Uncle John Smith received from the First Quorum of Presidency in 1849 gave him a church position in which he could openly conduct his ministry.

His successor as Second Grand Head of Priesthood, John Smith, the son of Hyrum, was also ordained to this lesser patriarchal capacity by various members of the First Quorum of Presidency and the Quorum of Twelve to make possible his public ministry.

The ordaining of John Smith, the son of Hyrum, to the office of Patriarch of the Church on February 15, 1855 by Brigham Young must have certainly been anti-climactic to the prior ordination he received from the hands of his predecessor in the office of Chief Patriarch over the Church. Uncle John Smith and John Smith, the son of Hyrum, in their capacities as [170]one Chief Patriarch ordained various presidents of the church. John W. Woolley gave the following testimony as related by his son Lorin C. Woolley:

Gazelem (John W. Woolley) told me that Brigham Young was set apart as Pres. of the church by acting patriarch, Uncle John Smith, on the way here from Nauvoo. He was set apart temporarily only. When John Smith, son of Hyrum, the rightful successor, came of age and was married to two women the same day, he became patriarch to the church and set apart or ordained Brigham Young to be president of the church. In regular turn, he ordained John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith to the presidency. [213]John Smith, the Patriarch, had told this to Gazelem on a number of occasions. The office of Patriarch is above that of President of the Church. (Testimony of Lorin C. Woolley, October 5, 1933)

Another interesting testimony that the Patriarch holds more authority than the President of the Church is found in another entry in the Journal History dated March 4, 1849. Lyman Wight, one of the Twelve Apostles, was called by Brigham Young to leave Texas and go to Salt Lake City. Orson Hyde carried the message to Lyman Wight. Apostle Wight, who had been in the secret councils before the martyrdom declined as Orson Hyde reported to Brigham Young. It should be remembered that Brigham Young had been ordained to the office of President of the Church long before this incident occurred and that Lyman Wight understood this. Orson Hyde, who carried the message to Lyman Wight, was present when the Lord spoke from heaven calling Brigham Young to the office of President of the Church. Nevertheless, Lyman Wight did not acknowledge Brigham Young as "the first president." He knew that Uncle John Smith had more presiding authority.

He did not acknowledge you as the first president of the church...Father John Smith he will obey, he says: and if he should call him to Salt Lake, he would try to go. (Journal History of the Church, March 4, 1849)
In light of the above statements it would seem that the office of Patriarch has been little understood by the Mormon people, as well as the manner in which it has continued since the death of the Patriarch Hyrum Smith. It is little wonder that Brigham Young said:

There is too much covetousness in the church, and too much disposition amongst the brethren to seek after the power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph (Smith) left the people in the dark on many subjects of importance and they still remain in the dark. We have got to rid such principles from our hearts. (History of the Church 7:545)

23. Henry Richards has partly answered his own question this time by including the statement of Moroni which says, "Behold, I will reveal unto you the priesthood, by the hand of Elijah, the prophet,..." Elijah did not confer priesthood. He revealed or explained the priesthood as plainly stated in the above quoted words of Moroni. To reveal the priesthood to someone is quite a different thing from conferring it.

What priesthood did Elijah reveal or explain? It was the priesthood which Joseph Smith received from Elias or, John the Beloved—the dispensation of the gospel—as described in verse 12 or Section 110 of the Doctrine and Covenants.

[214] 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. (DC 110:12)

Elijah explained to the Prophet Joseph Smith the magnitude of the promises made to the fathers. He revealed how the priesthood which Joseph Smith had just received, or, in[171ne] other words, the keys of the dispensation of the gospel, would turn the hearts of the children to their fathers. Moroni also said:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming. (DC 2:1-3)

Elijah told the Prophet Joseph Smith that it was for this reason that the keys of the dispensation had been committed to him. Elijah did not restore the keys of the dispensation of the gospel. Elias committed this authority as just stated. Elijah revealed or explained these things. Elijah said to the Prophet Joseph Smith:

Therefore the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (DC 110:16)
It should be remembered that Elijah visited the Kirtland temple on April 3, 1836, while over four years later on October 5, 1840 Joseph Smith said that he was yet to come and restore certain keys:

**Elijah was the last Prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. (TPJS p. 172)**

Elijah was to restore certain keys, not the fulness of the priesthood. In his first version of his letter to Stephen M. Silver, Henry Richards quoted Joseph Smith as having said that “The power of Elijah is to hold the powers of the ‘FULLNESS of the Melchizedek Priesthood.’” (Answer to an Open Letter, p. 109) This is certainly different from what Joseph Smith actually said. The Prophet Joseph Smith said:

**Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven. (TPJS 337)**

[215] The Prophet Joseph Smith was explaining the difference between the Spirit of Elias, the Spirit of Elijah and the Spirit of Messiah. The Spirit of Elijah is to exercise the apostolic keys of the sealing power for both the living and the dead. This requires “revelations, ordinances, oracles, powers and endowments.” The fulness of the Melchizedek Priesthood in the general sense, that is, in the sense of a general authority that may be held by many men at one time, refers to the eternal priesthood which individuals receive when their calling and election are made sure and they receive the second anointing and sealings. This makes men patriarchs, priests and kings over their posterity in the eternal worlds.

...the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, &c.(TPJS 338)

The Prophet Joseph Smith further explained:

**Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it.**

[172ne] But the doctrine of the Scriptures and the spirit of Elijah would show them both false, and take a road between them both; for, according to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame; so there is a possibility of falling away; you could not be renewed again, and
the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood. (TPJS p. 338-339)

From this passage, it should be obvious that those who have been sealed by the power of Elijah or, in other words, received the fulness of the Melchizedek Priesthood may become sons of perdition, “if they shall fall away.” If a man has not been sealed by the power of Elijah and received the fulness of the Priesthood, he may fall away and commit grave sin, and yet, his soul will not be left in hell. He will not be a son of perdition. He will come forth in the resurrection of the dead to enter a Celestial glory. Such is the case with King David. He committed murder and yet he received a promise that God would not leave his soul in hell. He will come forth and receive a Celestial glory. His throne, kingdom, wives, posterity and every thing else which pertained to the Celestial glory were taken from him and will be given to another. Why did he not become a son of perdition for his heinous crimes? Because he was never sealed through the spirit and power of Elijah. He never received the fulness of the priesthood. Joseph Smith explained:

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that he should not be left in hell.

Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the Priesthood: and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage. (TPJS 339)

If a man becomes an heir to Godhood--a joint heir with Jesus Christ--he must receive all those ordinances given through the spirit and power of Elijah.

All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (TPJS p. 309)

And again:

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. (TPJS 308)

The Prophet Joseph Smith stated that Elijah was to explain the covenants to seal the fathers and their children. This is how God would rescue this generation. If it were not so, the whole earth would be utterly wasted at the second coming of Christ.

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.
Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected and made sure. (TPJS p. 323)

The Prophet also declared:

The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

To the mourners I would say—Do as the husband and the father would instruct you, and you shall be united.

The speaker continued to teach the doctrine of election and their sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and[217]the sealing of the fathers and children, according to the declarations of the prophets. (TPJS p. 321)

This is the spirit, power and calling of Elijah—to place the seals of the Melchizedek Priesthood on the house of Israel.

...the spirit and power of Elijah is to come after, holding the keys of power, building the temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready;... (TPJS 340)

The office Elijah held is not the issue. He possessed the office of Second Grand Head of Priesthood.

Henry Richards asks why John Taylor recorded in *Times and Seasons* the statement that "...every saint could see that Elijah's mantle had fallen upon the 'Twelve'."

He infers from this statement that the priesthood office Elijah had fell upon the "Twelve". The spirit and power of Elijah which fell upon the Twelve consist in the sealing keys of the Holy apostleship by which men are sealed up unto eternal life or in other words have their calling and election made sure as explained under point 23 of this chapter. Joseph Smith stated:

...Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for
while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; (TPJS p.338)

After the martyrdom, the Twelve carried the burden of the sealing power before the world. The Prophet Joseph Smith gave these keys unto them in the spring of 1844. The Twelve did not receive the patriarchal office which Elijah held anymore than Peter, James and John received the patriarchal office when John the Baptist appeared to them as Elias on the Mount of Transfiguration and helped confer upon them the apostolic keys of the sealing power.

It is recorded in the 16th chapter of Matthew that the Savior promised Peter the keys of the kingdom or, in other words, the keys to bind or seal on earth and have it bound in heaven.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:19)

In chapter 17 of Matthew, the Savior led Peter, James and John up into a high mountain, apart from the rest of the disciples.

[218] And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, (Matthew 17:1)

[174ne]The Prophet Joseph Smith relates that Moses and Elias appeared with the Savior, they conferred those promised keys.

The Savior, Moses, and Elias, gave the keys to Peter, James and John, on the mount when they were transfigured before him. (TPJS p. 158)

The Inspired Version of the Bible relates that John the Baptist was the Elias who appeared on the Mount of Transfiguration to help confer the apostolic keys of the sealing power.

And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus. (Mark 9:3 Inspired Version)

Did John the Baptist confer upon them the office of a priest after the order of Aaron? No. He was the last to hold it in the church in the Meridian of Times. They had deacons, teachers priests and bishops, but John the Baptist was the last to hold the office he restored May 15, 1829. President Taylor stated.

Then came John the Baptist and laid his hands upon his head and upon the head of Oliver Cowdery, and said, Upon you my fellow servants, I lay my hands and confer upon you the Aaronic priesthood, which shall never be removed again from the earth until the sons of Levi shall offer acceptable sacrifices to the Lord. Why did John come? Because he held the keys of that priesthood and was the last that held them in that dispensation. (Journal of Discourses 21:252)
The Twelve in Joseph Smith's day received the apostolic keys of the sealing power which is the mantle of Elijah of which John Taylor spoke. They did not receive as a quorum the office which Elijah held single handedly, for Elijah had passed that authority on to Elisha by anointing.

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeleholah shalt thou anoint to be prophet in thy room. (1 Kings 19:16)

25. Joseph Smith taught that the kingdom of God has been set up on the earth from the days of Adam to the present time.

Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. (TPJS p. 271)

He also taught that all the prophets (which would include those during the years between Moses and Jesus Christ) held the Melchizedek Priesthood.

[219] "Answer to the question, Was the Priesthood of Melchizedek taken away when Moses died? All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself. (TPJS 180-181)

The Lord explained that that portion of the Melchizedek Priesthood which remained on the earth continued with the house of Aaron among the children of Israel until John the Baptist.

Therefore, he took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, 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, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.

[175ne]For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power. (DC 84:25-28)

One of the prophets during this period was Elijah, who held the keys of salvation for the dead, and of whom it was prophesied that he should come before the great and dreadful day of the
Lord to bind, or seal, the hearts of the children to the fathers. The Prophet Joseph Smith explained:

The Bible says, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

Now, the word turn here should be translated bind, or seal. (TPJS p. 330)

The Priesthood which was taken from the children of Israel has been referred to as the Melchizedek priesthood while that which remained has been referred to as Patriarchal.

The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. (DC 107:13)

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood. (TPJS p. 323)

These priests after the order of Aaron truly were patriarchs, holding the keys of the blessings upon the church, the keys of the temple ordinances (including the sealing of the living to the living, the living to the dead, and the dead to the dead). From these above statements of Joseph Smith it is self-evident (notwithstanding the arguments of Henry Richards) that the following statements are true.

(A) All the head prophets in Israel from Eleazar to John the Baptist held the General authority of the Melchizedek Priesthood, and the keys necessary to carry on the kingdom—including the keys of the work in the temples.

(B) The chief office among the Israelites at that time was the Patriarchal office.

(C) When Moses was taken from the children of Israel, the highest office was no longer with them. Only those offices referred to in Doctrine and Covenants, Section 124 beginning at the 124th verse remained.

The highest office was the greater priesthood which administers the gospel in its fulness and holds the "keys of the mysteries of the kingdom" and "their knowledge of God." It is the office which organized men to the degree that they can be brought into the presence of God. This office and power was taken from among the children of Israel.

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of
godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

[176ne]But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also:

And the lesser priesthood continued, 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, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.

For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power. (DC 84:19-28)

It is surprising that anyone who proclaims Joseph Smith as a prophet of God can ignore the teachings he gave concerning the priesthood, its authority, and its presence upon the earth. John Taylor's discourse of Sunday, March 21, 1880 was given to the Saints as instruction not to replace what had been previously explained by Joseph Smith, but rather to be used with it.

[221] When John Taylor said that "a lesser light in the form of a law of carnal commandments and ordinances" was given to the children of Israel because they as a nation could not endure the greater light of the fulness of the gospel, he did not mean that the gospel was taken away. Any man who would obey it, could obey it. He says there was "a sprinkling of the Gospel." This is because few obeyed it, only a few here and there. It does not mean they only had a few parts of the gospel. Henry Richards leaves a great deal out of his quotation. His short quotation is composed of sentences and sentence fragments taken from a whole discourse. To begin with he leaves out the following significant item:

This is a singular idea to some people; they think there was no Gospel until Jesus came. Well, we cannot help that, but Paul understood it better. He tells us that Moses preached the Gospel to them in the wilderness, but the word preached did not profit them, etc., wherefore the law was added because of transgression. Added to what? To the gospel. Paul understood this if men in this age do not. (Journal of Discourses, Vol. 21, p. 247)
For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (Hebrews 4:2)

Paul further tells us that the law was added because of transgression.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Galatians 3:19)

Joseph Smith commented on Paul's teachings in the following words:

We find also, that when the Israelites came out of Egypt they had the gospel preached to them, according to Paul in his letter to the Hebrews,...(TPJS 60)

In another place, the Prophet comments:

Paul told about Moses' proceedings: spoke of the children of Israel being baptized. (I Cor. 10:1-4) He knew this, and that all the ordinances and blessings were in the Church. (TPJS p.159)

It should be evident that the editing which Henry Richards performed on John Taylor's sermon alters its meaning. He represents President Taylor as stating that the head prophet in Israel did not have the Melchizedek Priesthood. On the contrary, President Taylor said that they did have the Melchizedek Priesthood. He merely stated that it was not organized as it was in his day and this because of the stiff-neckedness of the children of Israel.

I speak of this as a certain principle and I speak of it now for the information of you elders, that they did not have then an organized Melchisedec priesthood, but that if it was conferred upon individuals, they did not have the power to confer it upon others, unless through special command of the Lord. (Journal of Discourses 21:249)

President Taylor knew that the Mosaic Prophets held the general authority of the Melchizedek Priesthood and had the gospel. Any man who would make himself worthy could receive the blessings. President Taylor stated:

In his day Moses was the law-giver and leader of the children of Israel. When he died some of Moses' honor was conferred upon Joshua, not all; and Joshua then was to be under the priestly direction of Eleazar, the son of Aaron, who was to ask counsel for him after the judgement of Urim. Thus the lesser priesthood began to bear rule in the person of Eleazar, the son of Aaron, although in operation it did not bear rule in Aaron's time. And while the keys
and powers of the Melchizedec Priesthood were withdrawn in the person of Moses, the Aaronic Priesthood was maintained in all its powers in the person of Eleazar. Joshua indeed led the people, but had not the gifts and powers of the priesthood which Moses had, holding indeed the Melchizedec Priesthood, but possessing only some of Moses' honor. *(Items on Priesthood p.9)*

President John Taylor's sermon should be studied carefully and examined in the light of the revealed word of God, the teachings of Joseph Smith, and in the light of other teachings of John Taylor, himself. To attempt to pit president Taylor against the revelations and teachings of other Prophets of God by editing quotations is a serious offense.

26. The following is a statement of John Taylor:

**Can a stream rise higher than its fountain? No. (Times and Seasons Vol.6 p. 922)**

This statement has been used on occasion by the Church of the Firstborn of the Fulness of Times to illustrate that the Twelve Traveling Council, having lesser presiding authority than the First Quorum of Presidency, is not authorized to ordain men to that higher quorum. Henry Richards refers to the words of President John Taylor as though they originated with Stephen M. Silver, for to do otherwise would weaken his position. He asks why Joseph Smith said the following:

And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. *(History of the Church 2:380)*

Evidently, Henry Richards is trying to imply that Joseph Smith Sr. ordained Joseph Smith Jr. to the highest office which Moses held, when he blessed him. The statement of Joseph Smith does not say that. [223] Joseph Smith's father did nothing more than anoint and seal blessings upon his head. That Joseph did not at that time (January 21, 1836) receive all of the keys which Moses held is evident when it is pointed out that Moses appeared more than two months later (April 3, 1836) and conferred certain keys he held upon Joseph Smith.

[178ne]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. *(DC 110:11)*

To seal future blessings upon an individual through the authority one holds as a patriarch is certainly not the same as conferring keys of the priesthood unto an individual, nor is it the same as conferring an office or priesthood upon an individual.

27. The evidences given in number 25 above are equally valid in this instance to demonstrate that Eleazar was the head prophet, that he held the general authority of the Melchizedek priesthood, that he held the Patriarchal office and that in this office he ruled the children of Israel in spiritual affairs in the very same manner and in the very same office which Hyrum held as explained in *Doctrine and Covenants* Section 124 verse 124. This was an office which was over the First Quorum
of Presidency and, therefore, Eleazar did hold an office which was higher than the one which Brigham Young held.

If Brigham Young explained in Journal of Discourses Volume 9, page 90, that the sons of Aaron were to hold the office of Bishop, this in no way invalidates the previously mentioned evidences. Rather, it simply demonstrates that the sons of Aaron were to hold both offices. The scriptures show that both the office of Presiding Patriarch and the office of Presiding Bishop became hereditary in the family of Aaron in the days of Moses. As Presiding Bishop, Aaron was to preside over the Levites:

And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. (Numbers 18:6)

The Levites were to inherit the tithes of the children of Israel.

But the tithes of the children of Israel which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them. Among the children of Israel they shall have no inheritance. (Numbers 18:24)

In their turn, the Levites were to pay one tenth of the tithes they received from the children of Israel to Aaron.

[224] Thus ye also shall offer an heave offering of it for the Lord, even a tenth part of the tithe.

And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress.

Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest. (Numbers 18:26-28)

The Apostle Paul further explained the duties of the Levites:

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, through they come out of the loins of Abraham: (Hebrews 7:5)

Paul explains that Levi, the Son of Jacob, or Israel held the Bishop's office.

And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. (Hebrews 7:9)

The Prophet Joseph Smith describes the nature of the Priesthood which the Levites held.
The 3rd is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinances, made without an oath; but the Priesthood of Melchizedek is by an oath and covenant. (TPJS 323)

The Bishop is the president of this priesthood or this power to administer in the outward ordinances. He presides over the Levitical priests, teachers and deacons.

Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.

The bishopric is the presidency of this priesthood, and holds 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 of Aaron.

But as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may 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 by the hands of the Presidency of the Melchizedek Priesthood. (DC 107:14-17)

In ancient Israel, Ithamar, the youngest son of Aaron, succeeded his father in the Presiding Bishopric. The families of the Levites officiated under the hand of Ithamar, the son of Aaron.

This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest. (Numbers 4:28,33)

The families of Gershon, Kohath and Merari constituted the "families of the Levites."

These were the sons of Levi by their names; Gershon, and Kohath, and Merari. (Numbers 3:17)

It should be clear that Aaron's youngest son, Ithamar, was the Presiding Bishop in the days of Moses. He succeeded his father, Aaron. He presided over the work of the Levites.

This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. (Exodus 38:21)

The fact that this office was to continue through the descendants of Aaron is not disputed by
the Church of the Firstborn of the Fulness of Times. Aaron also held the office of Presiding Patriarch or Second Priesthood.

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood. (TPJS p. 323)

This Second Priesthood or Patriarchal Authority was called after Aaron or the Priesthood of Aaron, because it was conferred upon Aaron and his heirs after him.

The second priesthood is called the Priesthood of Aaron because it was conferred upon Aaron and his seed, throughout all their generations. (107:13)

This Second Priesthood or Patriarchal Authority included the Levitical or Third Priesthood.

There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. (DC 107:1)

This Second Priesthood or Patriarchal Authority was to be conferred upon only one of Aaron's sons, or descendants, at a time.

And the holy garments of Aaron shall be his sons' after him, to be anointed there in, and to be consecrated in them.

And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. (Exodus 29:29-30)

Whereas Ithamar was set apart to succeed Aaron in the office of Presiding Bishop, Eleazar was set apart to succeed Aaron in the office of Presiding Patriarch.

As has been shown, Ithamar as Presiding Bishop was chief of the Levites. However, Eleazar as Patriarch was chief over Ithamar.

And Eleazar the son of Aaron the Priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary. (Numbers 3:32)

The 2nd office had authority in the temple to administer within the veil in the Holy of Holies, to receive the word of the Lord through the Urim and Thummim for Israel, to anoint kings and other priests and to preside over all the religious-educational, economic and civil functions of the church and kingdom of God. President John Taylor explained:

Fourth.—That the Aaronic Priesthood, being continued, it held the Uri and Thummim, and gave direction to Joshua, who was set apart by Moses, and to Saul, David, Solomon and others, who were anointed and set apart to their kingly power, and to rule over and to lead and direct Israel, and that this state of things continued until Christ. The High Priests of the
Aaronic Priesthood being the acknowledged representatives of God, holding the Priestly power: whilst the kings were anointed by them, or by their Priestly authority, and the kings and rulers had to get the word of the Lord from the Aaronic Priesthood, or through the Urim and Thummim.

Sixth.—It is evident that all the Aaronic Priesthood did not have the Urim and Thummim, nor did they call, anoint and direct Kings, or bear rule in the nation. But only the High Priest—one man—and that one man presided over and directed the action of all the other priests in Israel and regulated the action of the Kings, telling them when to go out to war and when not to go, and giving unto them the word of the Lord through the Urim and Thummim. (Items on Priesthood, p. 12)

These two offices, Presiding Bishop and Presiding Patriarch, continued in the house of Aaron. In the days of King David, the successors to Eleazar and Ithamar (Zadok and Ahimelech respectively) were officiating in these two offices.

And David distributed them, both Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, according to their offices in their service. (I Chronicles 24:3)

Prior to Aaron’s day, the Patriarchal Priesthood was hereditary in the house of Joseph who was sold into Egypt. Because of the transgression of the sons of Joseph in permitting the children of Israel to fall into bondage both temporally and spiritually, the Lord took the Second Priesthood from them and conferred it upon Aaron and his seed. In the meridian of time the sons of Aaron led the rabble to the crucifixion of the Savior. Hence, the Lord withdrew the Second Priesthood or Patriarchal authority in the person of John the Baptist. May 15, 1829, the Second Priesthood, the priesthood of Aaron, or Patriarchal authority was restored to the house of Joseph. The Prophet Joseph Smith stated:

An evangelist is a Patriarch, even the oldest man of the blood of Joseph or the seed of Abraham. (TPJS 151)

[181 ne] John the Baptist, a descendant of Aaron conferred that priesthood upon Joseph Smith, a descendant of Joseph who was sold into Egypt. John the Baptist said:

[227] Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (DC 13)

28. Christ gave the following explanation of the parable of the wheat, and the tares.

Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying, declare unto us the parable of the tares of the field.
He answered and said unto them, he that soweth the good seed is the son of man.

The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked.

The enemy that sowed them is the Devil.

The harvest is the end of the world, or the destruction of the wicked.

The reapers are the angels, or the messengers sent of heaven.

As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked.

For in that day, before the son of man shall come, he shall send forth his angels andmessengers of heaven.

And they shall gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth.

For the world shall be burned with fire.

Then shall the righteous shine forth as the sun, in the Kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:35-45 I.V.)

He explained that the wheat, or good seed, represents the children of the kingdom. Henry Richards insists that the wheat had not been planted at the time of the Jewish Church prior to Jesus Christ's ministry. It is true that the explanation of the parable of the wheat and the tares as given in section 86 of the Doctrine and Covenants is to be applied to the latter days, as the Preface to the section states. This does not mean, however, that there have not been children of the kingdom or wheat in every age of the world. In the Jewish Church just prior to the ministry of Christ, there were both wheat and tares, or, in other words, both the children of the kingdom and the children of the wicked. John the Baptist began to divide the wheat from the tares.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan.

And were baptized of him in Jordan, confessing their sins. (Matthew 3:5-6)

Those who came forth and accepted John's baptism with real intent prior to the ministry of Christ were certainly the children of the kingdom or the wheat.
The following is a statement of Benjamin F. Johnson.

To show you that I did know the motive of President Young in sending the battalion, I will say that I was one of that special council organized by the Prophet, of which I have written, and of which Brigham Young being the head, I still held my seat and still had a voice in all general movements relating to our exodus as a people from Nauvoo. And I will say that this council, as a legislature of the people, did continue under the presidency and become the Colonial Council, or legislature of the State of Deseret. (Letter to George F. Gibbs)

30. The Apostle Paul explained that no man, not even Jesus Christ, could take upon himself the honor of holding the Melchizedek Priesthood but must be called to it in the same manner as was Aaron.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. (Hebrews 5:4-6)

Paul, however, did not state that God Himself ordained Jesus Christ to the priesthood. Any such statement would have been injurious to the very premise he was presenting: that the Melchizedek Priesthood has always been delegated in the same manner.

The Prophet Joseph Smith explained the necessity of ordinances in a discussion of the fulness of the Melchizedek Priesthood. He stated that any man who receives that priesthood must receive it just as the Savior received it—through ordinances.

If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. (TPJS p. 308)

The statements written by Brigham Young and Willard Richards and so highly endorsed by the Prophet Joseph Smith are reproduced here.

Every High Priest must be ordained (Heb. V:1), and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii:14), to take part in the ministry which he had received of his Father; also, (John XV:16): "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; (Heb. V:4) For no man taketh this honor unto himself, but he that is called of God, as was Aaron (V:5), so also Christ glorified not himself to be made an high priest; but he that said unto him, thou art my son, today have I begotten thee. "No being can give that which he does not possess; consequently, no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to
investigate the principles of election, reprobation,[229] &c., without touching upon the priesthood also; and although some may say that Christ, as God, needed no ordination, having possessed it eternally, yet Christ says, (Matt. XVIII:18), "All power is given unto me in heaven and in earth:" Which could not have been if he was in eternal possession:... (History of the Church 4:257)

Jesus Christ not only had to be called of God, but had to be ordained by one in authority, and inasmuch as the office which he revealed was the very one which Moses had held, it was only correct that Moses be the one to confer it upon him. The priesthood descends in regular succession—each man ordains his successor. The Prophet Joseph Smith said:

How have we come at the Priesthood in the last days? It came down, down, in regular succession. (TPJS p. 158)

Joseph Smith explained that Christ had revealed the priesthood which Moses had held even prior to his baptism by John the Baptist.

...and Christ came according to the words of John, and He was greater than John, because He held the keys of the Melchizedek Priesthood and kingdom of God, and had before revealed the priesthood of Moses,... (TPJS p. 274)

[183ne] It should be evident that the teachings of Joel F. LeBaron on this subject are in complete harmony with the Scriptures and teachings of other prophets.

31. John the Baptist called the Jewish nation to repentance and to a remission of sins through baptism.

The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judea, and they of Jerusalem, and many were baptized of him in the river Jordan, confessing their sins.

(Mark 1:1-4, Inspired Version)

That only a portion believed and accepted John the Baptist's preaching is plain from the following account describing what transpired when the chief priests, the scribes, and the elders accosted Jesus demanding to know by what authority he preformed His ministry.
And they came again to Jerusalem; and as he was walking in the temple, there came to him the chief priests, and the scribe, and the elders, and said unto him,

By what authority doest thou these things, and who gave thee this authority to do these things?

And Jesus answered and said unto them, I will also ask of you one question, answer me, and then I will tell you by what authority I do these things.

[230] Was the baptism of John from Heaven, or of man? answer me.

And they reasoned with themselves, saying, if we shall say, from Heaven; he will say, Why then did ye not believe him?

But if we shall say, of men; we shall offend the people. Therefore they feared the people; for all people believed John, that he was a prophet indeed.

And they answered and said unto Jesus, We cannot tell.

And Jesus answering said unto them, Neither do I tell you by what authority I do these things. (Mark 11:29-36 Inspired Version)

It appeared that those who would not accept John the Baptist were the same who would not accept Jesus Christ. They were primarily the men in the Jewish church hierarchy, the chief priests, scribes, and elders. All of the Jewish nation were called to repentance by John the Baptist and they all had to obey or be damned. Joseph Smith explained:

...John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law;...(TPJS p. 276)

Henry Richards asks the question, "If John the Baptist held the 'highest office' at that time, do I understand that the Jews considered this man 'like Moses...sitting in Moses' seat' to have less authority?" The answer should be evident to everyone, even Henry Richards. The Jews who had repented and accepted the only legal administrator in the affairs of the kingdom--John the Baptist--certainly rejected the imposter. Only those Jews refusing to cleanse themselves through baptism held on to the false tradition that the Jewish Church had a man like Moses sitting in Moses' seat. These Jews rejected Christ as well as John the Baptist.

Henry Richards asks the following:

[184ne]How could the Jews believe John the Baptist held the "highest office" and still recognize a man "in Moses' seat?" (A REPLY TO "The Church of the Firstborn of the Fulness of Times, pp. 153-154)
The Jews could not believe that John the Baptist held the "highest office" then in Israel and still recognize a man "in Moses' seat." This is precisely what the controversy was between John the Baptist and the Jewish Church. The faithful followers of John the Baptist and Christ had little choice but to reject the imposter sitting in Moses' seat.

A similar choice is now before the Mormon people. They believe they have a man in Joseph Smith's seat—a prophet holding the same authority Joseph Smith possessed. The One Mighty and Strong, the deliverer, the seed of Joseph Smith or the married servant has now appeared on the scene challenging this claim. The Mormon people must receive the word of God through this servant sent of God or be cut off from among the people of the covenant.

For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among[231]them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

But 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.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the father shall cause him to bring forth unto the gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. (3 Nephi 21:9-12)

This prophecy did not refer to the mission of the Prophet Joseph Smith. The married servant (A) would come to the "people who are of the covenant." Joseph Smith came to a people that had never been under the covenant. Joseph Smith established a covenant people. (B) He would not be "hurt." His life would be in the Lord's hand. The married image or reputation would be healed. Joseph Smith, the Prophet was martyred. (C) This servant would come in the day of the gathering of the Jews.

Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.(3 Nephi 20:46)

(D) He would leave those who would not hearken unto the word of the Lord through him to destruction at the hands of the remnant of Jacob. Those who rejected Joseph Smith were not destroyed by the remnant of Jacob.
There are many churches in the world today with the name of Christ incorporated in some manner in their various names. Among these is the Church of Jesus Christ of Latter-day Saints. The name of the church is very important, but, it is not to be relied upon as the basis for determining which of the various churches is the proper one, that is, the one recognized by God, the Father, and His Son. The Savior has been, and is, called by many names and titles. Some of these are: the Only Begotten, the Firstborn, the Son of God, the Redeemer, the Lord, the Son of Man, the Lord of Hosts, Alpha and Omega, the Lamb, Son Ahman, Savior, Immanuel, the Christ, Jesus [185ne]Christ, etc. Each of these names of titles refers to the same individual and that individual is the Firstborn son of God or the Only Begotten of the Father in the Flesh. The use of any one of these names in referring to the true church of God upon the earth would be correct if the Lord should so direct and the true authority of the priesthood were there.

In the Book of Mormon, the church is referred to by the following:

[232] Church of the Lamb of God. And he said unto me: behold there are save two churches only; the one is the Church of the Lamb of God and the other is the Church of the Devil; wherefore whoso belongeth not to the Church of the Lamb of God belongeth to that great church which is the mother of abominations; and she is the whore of all the earth. (1 Nephi 14:10)

Church of God. And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the Church of God and were baptized. And thus ended the seventh year of the reign of the judges over the people of Nephi; and there was continual peace in all that time. (Alma 4:5)

Church of Christ. And they who were baptized in the name of Jesus were called the Church of Christ. (3 Nephi 26:21)

In the other books of scripture we find many more names by which the church has been called—all of them being legitimate names. Even if the church had no official name which it presented to the world, but possessed the true priesthood of God the true organization and the true principles of life and salvation, it would still be God's true church.

The highest title ever revealed, that of the Firstborn was given to the church in the beginning. The Church of the Firstborn was the first church raised up on this earth. This higher title comprehends all lesser titles and was to be restored with the restitution of all things. Heber C. Kimball stated:

Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers
received their endowments, they were together in one place. They were organized, and received
their endowments and blessings, and those keys were placed upon them, and that kingdom will
stand for ever. (Journal of Discourses 5:129)

In a revelation given to the Prophet Joseph Smith May 6, 1833, the Savior said:

And now, verily I say unto you, I was in the beginning with the Father, and am the
Firstborn;

And all those who are begotten through me are partakers of the glory of the same, and
are the church of the Firstborn. (DC 93:21-22)

Here the Savior of the world presents himself as the Firstborn and states that all that are
begotten through Him become members of his true church—the church of the Firstborn. However,
this name upon a church does not guarantee its authenticity. The Lord has indicated an additional,
and much more important criterion in the very verses which Henry Richards referred to, yet failed to
quote in his question.

Have they not read the scriptures, which say ye must take upon you the name of Christ,
which is my name? For by this name shall ye be called at the last day?

[233][186one]And whoso taketh upon him my name, and endureth to the end, the same shall be
saved at the last day.

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the
church in my name; and ye shall call upon the Father in my name that he will bless the church
for my sake.

And how be it my church save it be called in my name? For if a church be called in
Moses’ name then it be Moses’ church; or if it be called in the name of a man then it be the
church of a man; but if it be called in my name then it is my church, if it so be that they are
built upon my gospel. (3 Nephi 27:5-8)

It should be noted that in verse 8 it reads, "but if it be called in my name then it is my church,
if it so be that they are built upon my gospel." The Lord does not recognize any church except the
one built upon His gospel. A church may bear the name of Christ, but if it does not have the Gospel
of Christ as its foundation, it is not the true church of God. To have a church built upon any less than
the gospel as revealed by God through Jesus Christ and the prophets would be to have a church of
Jesus Christ in name only.

One of the basic principles of the gospel, which constitutes an essential part of the foundation
of the true church of God is the law of consecration and stewardships. If a man does not receive an
inheritance by consecration, his name is not to be enrolled with the people of God nor to be placed
on the book of the law of the Lord. His genealogy is not to be had on any of the records or history of
the church.
It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church.

Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts. (DC 86:3-5)

The Lord revealed that none are exempt from the law of consecration and stewardships who belong to His true church.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

And behold, none are exempt from this law who belong to the church of the living God; (DC 70:9-10)

If a church makes its members exempt from this law, it is not built on the Gospel of Jesus Christ, no matter what it might be called. A church which is not built on this foundation is not His church, as stated in the passage from 3 Nephi quoted above.

Henry Richards makes definite reference to verse 5 of 3 Nephi 27 quoted above. We requote this verse.

[234] Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; (3 Nephi 27:5)

Henry Richards makes the following comments:

In verse 5 he says his name was "Christ" and "by this name shall ye be called at the last day." His name wasn't "Firstborn" and you know it, Steve. His name was "Christ," "Jesus Christ" if you please. Steve, how plain should the handwriting on the wall be? (A REPLY TO "The Church of the Firstborn of the Fulness of Times," p. 154)

[187] The name given in verse 5 is Christ, not Jesus Christ as Henry Richards states. The Nephite disciples were asking the Savior what would be the name of His church.

And they said unto him: Lord, we will that thou wouldest tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

And the Lord said unto them: Verily, verily, I say unto you, why is it that the people
should murmur and dispute because of this thing?

    Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; (3 Nephi 27:3-5)

The Savior's reply settled the question. They called the church—The Church of Christ.

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. (4 Nephi 1)

In harmony with this instruction and modern revelation given in 1829, the LDS Church was originally called—The Church of Christ. Verse 5 makes it emphatic that this name—Church of Christ—was the name by which the true and faithful Saints would be called at the last day. Why was the name changed in 1834 to the Church of the Latter-day Saints? The Book of Mormon as quoted emphatically states that the true church would be called—The Church of Christ—"at the last day."

When the church was first organized, April 6, 1830, it was called the Church of Christ. Section 20 of the Doctrine and Covenants states:

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which was called April—(DC 20:1)

W.W. Phelps published the first book of revelations in Zion, in 1833 under the title—A Book of Commandments for the Government of the Church of Christ.

[235]  David Whitmer, one of the three witnesses to the Book of Mormon, and a credible witness of early church history gives the following testimony:

In June, 1829, the Lord gave us the name by which we must call the church, being the same as He gave the Nephites. We obeyed His commandment, and called it the Church of Christ until 1834, when, through the influence of Sidney Rigdon, the name of the church was changed to "The Church of the Latter Day Saints,"...I say, that any man who sanctions the name of the church being changed from the name which Christ gave it, setting aside the decision of Christ in this matter, is in utter spiritual blindness, and should repent speedily. (An Address to All Believers in Christ, Chapter 12.)

In 1839, Oliver Cowdery, another of the three witnesses to the Book of Mormon, published a tract stating his reasons for separating himself from the Latter-day Saints. Among other things, he opposed changing the name of the church. He stated:

There is no "First Presidency" there, no "High Priesthood" save that of Christ Himself,
no Patriarch to the church, and wonderful to tell the "First Elder" hath departed from God in giving us these things, and in changing the name of the Church. (Defence In A Rehearsal Of My Grounds For Separating Myself From The Latter-day Saints, by Oliver Cowdery, 1839)

[188n] It is obvious that the words of the Savior to the Nephite disciples had been fulfilled. The people of God in the last days were called the Church of Christ. Was this the only name by which they could be called in the last days? After they had been called the Church of Christ in the last days thus fulfilling the word of the Lord in the Book of Mormon, would it be impossible for the Lord to change the name of His church? Obviously not, or the Lord would not have revealed in 1838:

For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. (DC 115:4)

In 1829, the church was designated by revelation as the Church of Christ. Nine years later, the Lord by revelation gave a new name to His church—the Church of Jesus Christ of Latter-day Saints. The Lord revealed that His church would be called by each of these names in the last days. So it has been. Both revelations have been fulfilled—both names have been used. Is it now impossible for the Lord to give His church a new name? Obviously not. In the prophecies of Isaiah, the Lord God revealed that just before the millennium He would change the name by which His true servants would be called. The old name would be left as a curse unto the covenant people and the Lord would call His servants by another name. The old name would not be altered, it would be replaced.

And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: (Isaiah 65:15)

[236] The verses preceding the one quoted describe the lamentable wickedness and destruction of those who remain with the old name; and the blessed and glorious state of the Lord's servants who shall be called by another name.

Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not: for a blessing is in it: so will I do for my servants sakes, that I may not destroy them all.

And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop and that furnish the drink offering unto that number.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes and did choose that wherein I delighted not.
Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. (Isaiah 65:8-16)

The verses immediately following represent the glorious millennium.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. (Isaiah 65:17-25)
It should be obvious from these passages that (A) the Mormon people were to fall away, (B) there would be a gathering out from their midst, (C) those gathered out would be called by another name, (D) the unrepentant of the Mormon people would remain under the old name which had become a curse and would suffer a vexing destruction and (E) the Lord would usher in the millennial rest.

What would the new name be which the Lord would place on His servants? In answering questions about the book of Revelation, the Lord revealed that the 144,000 high priests, sealed out of the Twelve tribes, will bring as many as will come to "The Church of the Firstborn."

Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel—Twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel: for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the Church of the Firstborn. (DC 77:11)

The Lord by revelation has now called his servants who are gathered out—the Church of the Firstborn of the Fulness of Times. This is the organization which is based on the fulness of the gospel and is guided by the revelations of God through that prophet who holds as did Melchizedek and Moses, the office of the Priesthood of Melchizedek, which is after the order of the Son of God. The Prophet Joseph Smith stated:

All men are liars who say they are of the true Church without the revelations of Jesus Christ and the Priesthood of Melchizedek, which is after the order of the Son of God. (TPJS p. 375)

Henry Richards repeatedly asks if we are living in the "last days." This term—the last days—is used by some individuals to refer to a period of time just before the second advent of Christ. In this usage some believe the last days are very near, others believe we are living in the last days. Nephi, in predicting the events of the last days, defines them as "the days of the Gentiles." The Prophet Nephi states:

[190nel]But, behold, in the last days, or in the days of the Gentiles—...(2 Nephi 27:1)

The Prophet Joseph Smith lived in the days of the Gentiles. He revealed the fulness of the gospel in the midst of religions which had all gone into darkness. The Lord revealed:

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel. (DC 45:28)

In another revelation given in 1832, the Lord revealed that the days of the Gentiles, or the last days, were then beginning. The light, or "word" was beginning to break forth. The Lord said:
But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—(DC 86:4)

It should be clear that the Mormon people are the Gentiles indicated in these verses. In the dedicatory prayer for the Kirtland Temple, which was revealed by God, it is explicitly stated that the Mormon people are identified with the Gentiles.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles. (DC 109:60)

The Gospel ministry which Joseph Smith ordained, were to go first to the Gentiles. Therefore, their converts were those identified with the Gentiles.

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. (107:33-34)

The Prophet Joseph Smith, himself, a descendant of Ephraim, is referred to as a Gentile in the preface which Moroni wrote to the Book of Mormon.

...sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the gentile-...(Preface to the Book of Mormon)

The scriptures reveal that the last days or days of the Gentiles would eventually be fulfilled. This would be the day of Israel—the day when the gospel would be taken from among the gentiles and carried to the house of Israel. Two important periods of time are revealed by the Lord in modern revelation—the last times, or times of the Gentiles, and the fulness of times.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in which I will gather together in one all things, both which are in heaven, and which are on earth; (DC 27:12:13)

Notice all things would be gathered together in one in the fulness of times, not in the last times. The last times are the times of the Gentiles. For this reason the Mormon people were called the Latter-day Saints, meaning Saints of the last days or days of the Gentiles in contradistinction to the title—Saints of the fulness of times.

Great events would transpire when the times of the Gentiles would be fulfilled. The Jews would begin to gather to the land of their inheritance—the land of Jerusalem.
And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations;

But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. (DC 45:24-25)

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24)

The Gentile, and those associated with them such as the Mormon people would have turned their hearts from the Lord because of the precepts of men. They would not receive the light which is "the fulness of my Gospel."

But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

And in that generation shall the times of the Gentiles be fulfilled. (DC 45:29:30)

The coming of the Lord in power and great glory would transpire in that generation.

Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him saying, Master, tell us concerning thy coming?

And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.

And when these things begin to come to pass then look up and lift up your heads, for the day of your redemption draweth nigh.

And then shall they see the Son of Man coming in a cloud, with power and great glory.

And he spake to them a parable, saying, Behold the fig tree, and all the trees.

When they now shoot forth, ye see, and know of your own selves, that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is high at hand.
Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away, till all be fulfilled. (Luke 21:24-32 Inspired Version)

A deliverer would come out of Zion or out of the midst of the Mormon people and turn away ungodliness from Jacob. This is the One Mighty and Strong, the marred servant, the seed of the Prophet Joseph Smith.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

[240] And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins. (Romans 11:25-27)

It is also notable that God would call His servants by a new name at that great day when the times of the Gentiles would be fulfilled.

[192ne] And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by new name, which the mouth of the LORD shall name. (Isaiah 62:2)

The times of the Gentiles are fulfilled. The Mormon people have fallen away and lost the light—the fulness of the gospel. The Deliverer, Joel F. LeBaron, has appeared on the scene of action. The Jews have initiated their gathering to Palestine. The servants of God bear a new name, named by the mouth of the Lord—the Church of the Firstborn of the Fulness of Times. The ministry of the 144,000 and the second coming of the Lord Jesus Christ await this generation.

33. On March 20, 1839, after spending many months in prison, Joseph Smith wrote an epistle to the Saints. The following is taken from that epistle.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly: then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (DC 121:45)

The verse was used on the title page of Priesthood Expounded as an indication of the spirit in which the pamphlet was presented to the world. Only upon the principle of charity towards all men can the priesthood doctrine be distilled upon the children of God as the dews from heaven. The statement of Brigham Young which Henry Richards shows in this question is actually no more than an extension of this idea directed towards the Saints.

Let us now seek with greater diligence to build up the kingdom of heaven, and establish righteousness; seek to magnify the Lord God, and sanctify our own hearts; establish peace on
earth, destroy every root of bitterness from among the people, and cease from this moment to find fault with any brother or sister, even though they do wrong, for the Lord will apply the chastening rod to them if they need it. (Journal of Discourses, 1:201)

It should never be thought that to have charity is to condone error for fear of creating unpleasant situations. In the revelation quoted above, we are also told that the Holy Ghost may move us to rebuke sharply at times.

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou has reproved, lest he esteem thee to be his enemy; (DC 121:43)

[241]The Savior taught that we should love our neighbors as ourselves.

And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22:39)

Notice, however, that this is the second of the two great commandments. The first is that we should love the Lord with our complete capacity.

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. (Matthew 22:36-38)

Thus if we are to completely obey the lesser of these two commandments we would seek to enable those of our neighbors to come to the most complete understanding possible of the Lord and His will. The call to repentance is one of the most pure forms of love of which man is capable.

Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you—

[193ne]Wherefore, ye must needs be chastened and stand rebuked before my face; (DC 95:1-2)

It is in this spirit that the Church of the Firstborn of the Fulness of Times seeks to share its truth and knowledge.

Henry Richards adds that Brigham Young did not tell the people “to start a new church.” It is not the duty of the people to re-organize and set in order the church. The scriptures do reveal, however, that God would send One Mighty and Strong to set in order the house of God.

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 to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children enrolled in the book of the law of God; (DC 85:7)

Suffice it to say; new wine cannot be put in old bottles, or, in other words, new revelation cannot be put into the old church. The Savior understood this perfectly. He established a new organization. He did not attempt to use the apostate Jewish church in any way; the Jews had not kept the law.

Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law?

But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law.

[242] I receive not you with your baptism, because it profiteth you nothing.

For when that which is new is come, the old is ready to be put away.

For no man putteth a piece of new cloth on an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved. (Matthew 9:18-23 Inspired Version)

The Prophet Joseph Smith, speaking of more recent times, said:

What! new revelations in the old churches? New revelations would knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out! What! Sadducees in the new church! Old wine in new leathern bottles will leak through the pores and escape. So the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them. (TPJS p. 192)

34. The following statement was presented and asked to be explained in language which is understandable.

It was unto Peter, who presided over this authority or apostleship, that Jesus committed the keys of the kingdom, saying, "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." and again, "Whoso receiveth you, receiveth me; and he that rejecteth you, rejecteth me." What language could be stronger; or what authority could be greater? (Millennial Star 14:690)
The statement as it is shown is actually only a portion of an idea as it appears in the cited reference. The completed statement comprises language which should be understandable by everyone. It is as follows:

It was unto Peter, who presided over this authority or apostleship, that Jesus committed the keys of the kingdom, saying "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." And again, "Whoso receiveth you receiveth me; and he that rejecteth you, rejecteth me." What language could be stronger or what authority could be greater? Still it was no more than their position justified them in holding; for they were immediately associated with the Savior, and stood between Him and the salvation of every nation, kindred, tongue, and people, unto whom they should go, or to whom their testimony should be sent by a living messenger ministering under their direction. (Millennial Star 14:690-91)

The authority of the Apostleship is explained to be that of binding together, both on earth and in heaven. This authority is indeed great, in fact so great that it was asked, "...what authority could be greater? Still it was no more than their position justified them in holding." The subject of the article in the Millennial Star from which the above statement is taken is the Apostleship. This was an authority which is held by several men, an authority so great it could bind on the earth and even into heaven.

[243] The position of Peter, James and John as the First Quorum of Presidency, was a legal and justifiable basis for receiving and exercising the apostolic keys of the sealing power. These apostolic keys of the sealing power did not however, alter or change in any way the priesthood organization of the primitive church in which all Mormons profess to believe. Even though men hold these keys, they must act in connection with their file leaders in the priesthood. As stated in the quotation from the Millennial Star, Peter, James and John continued to act and officiate under the direction of Jesus Christ who was a priest after the order of Melchizedek, as well as an apostle.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (Hebrews 3:1)

Brigham Young, himself, admitted he was not the successor to Joseph Smith in the complete sense of the word.

The brethren testify that brother Brigham is brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care who succeeds. I do not think anything about being Joseph's successor. That is nothing that concerns me. I never asked yet, or had a feeling as to what kind of a great man, O Lord, are you going to make me? But, Father, what do you require of me, and what can I do to promote your kingdom on the earth, and save myself and brethren? I do not trouble myself as to whose successor I am. (Journal of Discourses 8:69)

Those keys and powers which Brigham Young exercised in the stead of Joseph Smith were keys and powers which he legally held. The subject under discussion in the text cited by Henry
Richards is the Holy Apostleship. Brigham Young did indeed hold all the keys and power of the Apostleship. This is the first and highest honor due to priesthood as Benjamin F. Johnson stated. It is an authority which many men may hold in connection with various offices in the priesthood. Wilford Woodruff stated:

"Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God for we have no time to sleep. (Journal of Discourses 4:147)"

These apostles must be organized in their various quorums as the preceding quotation demonstrates. Brigham Young held precisely the same office held by Peter in the primitive church. Both Brigham Young and Peter held the apostleship—whatsoever they sealed on earth would be sealed in heaven. Nevertheless both had file leaders in the organization. Both officiated under men who were priests after the order of Melchizedek. The passage quoted from the Millennial Star states that Peter acted[195ne] under the direction of the Savior. President Brigham Young acted under the direction [244] of his file leaders—Uncle John Smith, the Patriarch and Benjamin F. Johnson, the priest after the order of Melchizedek—notwithstanding the fact that he held all the keys and power of the Holy Apostleship. Brigham Young never claimed to be the one standing as god to the people, as did Joseph Smith in this statement.

"God made Aaron to be the mouthpiece for the children of Israel, and He will make me to god to you in His stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. (TPJS p. 363)"

35. The particular subject of Heber C. Kimball's remarks was the apostleship or keys of the kingdom of heaven. These are the sealing keys which the Savior promised to Simon Peter at the time the latter bore his momentous testimony that Jesus was "the Christ, the Son of the Living God." This is shown in the following quotation:

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

[196ne]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:17-19)

After Simon bore witness that Jesus was the "Christ," the Savior in turn bore record that Simon was "Peter." The Greek word "Christ" signifies the "Anointed One." It is equivalent to the Aramaic word "Messiah." The Greek word "Peter" means the same as the Aramaic word "Cephas." It signifies a "seer." This is shown in the record of the first meeting of Jesus and Simon. At that time the Lord prophesied that Simon would become Peter or Cephas.
He first findeth his own brother Simon, and said unto him, We have found the Messias, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld, him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus. (John 1:41-42, Inspired Version)

In the meeting recorded in Matthew, chapter 16, Simon had already received the office of a prophet, seer and revelator. The Savior emphatically declares that he was "Peter."

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matthew 16:18)

This is further demonstrated by the fact that the rock upon which the church was to be built as mentioned in this verse is the rock of revelation. The gates of hell did prevail against the church. They did not prevail against[245] the revelations of God. The Prophet Joseph Smith stated:

...Jesus in His teaching says, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." What rock? Revelation. (TPJS p. 274)

Simon Peter had already received a prophetic office—the keys of organization—but he had not yet received the keys of the kingdom of heaven or in other words, the keys of the sealing power—the keys of salvation. The Savior told Peter that he would yet endow him with the keys of the kingdom of heaven that he might seal on earth and have it sealed in heaven.

[196ne]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:19)

It should be noted that the keys of the kingdom of heaven which the Savior mentions in this verse constitute the power to bind on earth and have it bound in heaven. These are the Apostolic keys of the sealing power. Joseph Smith stated:

...and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. (TPJS 338)

Several days after promising the sealing keys to Peter, the Savior led Peter, James and John onto the Mount of Transfiguration.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. (Matthew 17:1)

Here the Savior, Moses and Elias conferred the keys of the kingdom on Peter, James and
The Savior, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him. (TPJS p.158)

The fact that Peter, James and John received the sealing keys on the Mount is further attested in the 18th chapter of the Book of Matthew. The Savior said to them:

Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (Matthew 18:18)

These are the keys which Peter, James and John restored to the Prophet Joseph Smith in the wilderness between Harmony, Susquehanna County and Colesville, Broome County.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

[246] Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven, and which are on earth; (DC 27:12-13)

Prior to the martyrdom the Prophet Joseph Smith conferred the sealing keys or keys of the kingdom of heaven upon the Twelve Apostles. He placed upon them the charge and responsibility to carry this authority before the world. In the very same discourse from which Henry Richards quotes, Heber C. Kimball explains that it is the keys of the kingdom of heaven or sealing keys that he is discussing. He stated:

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. that first man sent His own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the Keys of the Kingdome were deposited with three of those twelve, viz.; Peter, James and John. Peter held the keys pertaining to that Presidency, and he was the head;

How did these keys come to us? Did not Peter, James, and John ordain Joseph Smith our Prophet? They did. And Joseph Smith called and ordained Brother Brigham, Brother Heber, Brother Parley, and others, enough to make Twelve Apostles. (JS 4:1-2)

In the portion of his discourse quoted by Henry Richards, Heber C. Kimball again alluded to this chain of sealing power. In the light of the above cited information, let us now examine the quotation given by Henry[197 ne] Richards. It is presented with an additional section of the discourse which Henry Richards does not quote. It should be evident that the calling of an apostle is the subject.
This is my place and my calling, and this is my wish and the wish of brother Jedediah of brother Amasa, of brother Parley, and of every other Apostle that God has appointed and called upon this earth, or ever will while we remain here. It is for brother Brigham to do the will of Joseph and for Joseph to do the will of Peter for Peter to do the will of Jesus, and for Jesus to do the will of his Father. That is the chain that reaches from heaven to earth, and do you not understand that it is so? If you will keep hold of that chain and keep your hands strongly fastened in the links, you can reach into the vail (sic). (Journal of Discourses, 4:3)

This chain of authority describes the descent of the Holy Apostleship of the keys of the sealing power. That was the particular subject of Heber C. Kimball’s remarks, as shown. He was not attempting to set forth the descent of the First Grand Head of Priesthood which is described in chapter two of this work. As shown in chapter, two, both Moses and John the Revelator figure prominently in that priesthood lineage. The Lord revealed in the Doctrine and Covenants the perpetuation of that authority from Adam to Moses. The fact that Moses was the chief authority in the priesthood in his day is undeniable.

[247] And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro;

And Jethro received it under the hand of Caleb;

And Caleb received it under the hand of Elihu;

And Elihu under the hand of Jeremy;

And Jeremy under the hand of Gad;

And Gad under the hand of Esaias;

And Esaias received it under the hand of God.

Esaias also lived in the days of Abraham, and was blessed of him—

Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;

And from Noah till Enoch, through the lineage of their fathers;

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. (DC 84:6-17)
The position of John the Beloved as the Elias who restored this highest priesthood office to the Prophet Joseph Smith in the Kirtland Temple, April 3, 1836 is also documented in chapter two. We here quote only one passage—a passage demonstrating that John the Beloved was the Elias who was to restore “all things.” He did not confer upon the Prophet Joseph Smith each and every key. John the Beloved restored “all things” in that the office which he did restore constitutes authority over all things—the presidency over every branch of government and the administering of the gospel.

Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things. (DC 77:14)

In this verse the Lord reveals that John the Beloved was to restore “all things”. In another revelation the Lord acknowledges that the Prophet Joseph Smith had received this ordination from John the Beloved. The Prophet had received the keys and power of the priesthood wherein “all things” are restored.

For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. (DC 132:45)

Heber C. Kimball did not mention John the Beloved or Moses because he was not describing the authority over all things—the highest priesthood office. He was setting forth the descent of the Apostolic keys of the sealing power. Peter, James and John restored the Apostleship in the beginning of the Prophets ministry. This did not constitute the restoration of “all things”. The Apostleship does not comprehend all things. If it did, there would have been no need for further visitations and conferrals of authority. The restoration of the highest priesthood office of keys of organization—the commitment of the dispensation of the gospel into the Prophet’s hands—came 6 years after the conferral of the Apostleship or keys of salvation. They are obviously separate and distinct authorities. The scriptures and history make it clear that many men in many church positions may bear the Apostleship. Wilford Woodruff stated:

Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep. (Journal of Discourses 4:147)

The Apostles must all be organized—each man in connection with his file leader. This organization concentrates and centers in one—the authority over all things. There is a vast difference between the keys of salvation which many men may hold and the fulness of the keys of organization which only one man may hold at a time. Heber C. Kimball was describing an authority which many men may hold. In his discourse he mentions Brigham Young, Heber C. Kimball, Parley P. Pratt and others, enough to make Twelve apostles. He was not talking on the subject of the highest priesthood office—which only one man on earth at a time can hold—which came down through both Moses and John the Beloved. It is so plain and obvious that there can be only one office that presides over all things!
The position of the President as the head of the executive branch of the government is one of the most important in the United States. It is a position of great responsibility and authority, and the President is responsible for the overall direction of the nation.

A President must be able to make tough decisions, often in the face of opposition. The President must also be able to communicate effectively with the public, both domestically and internationally.

In recent years, the role of the President has become even more critical, as the country has faced a number of challenges, including economic downturns, terrorist attacks, and natural disasters.

The President is also responsible for the country's foreign policy, which can have a significant impact on the world. The President must be able to work with other countries to promote peace and stability, and to protect the nation's interests.

In conclusion, the President is a position of great power and responsibility. The President must be able to make difficult decisions, communicate effectively, and work with other countries to promote the best interests of the nation.

Q: What are we to understand by the little horn which was set up by that head, as mentioned in the 11th chapter of Revelation?

A: The little horn referred to in Revelation is a symbol of the Babylonian empire, which was a great power in the ancient world. The little horn represents the migrated movement of the empire, which extended its influence beyond its original borders. The little horn is also a symbol of the Antichrist, who will arise in the last days to challenge the authority of the Christian church.

1 Nephi 18:25-26

Now lo, the Lord that will destroy all the nations, and will restore all the families of the House of Israel, saith the Lord; as my name shall be before them, saith the Lord of hosts, I will have mercy on thee, O Zion, and will give thee thy spouses again, and will take away thy shame from off thee, and I will give thee a heart of wisdom.

These verses refer to the restoration of the House of Israel, which is a central theme in the book of Nephi. The prophecy of the restoration of the House of Israel is a central theme in the book of Nephi, and is a key theme in the overall message of the Book of Mormon.

And the Lord God said, This shall be a sign unto thee, saith the Lord: Behold, a little horn shall come up before them: but out of his own seed shall one stand up against him, and shall destroy the crown of his kingdom, as he standeth, even by reason of the horn that shall rise up against him.

This verse refers to the Antichrist, who will arise in the last days to challenge the authority of the Christian church. The Antichrist is a symbol of the forces of evil, and is a key figure in the prophecy of the future.

1 Nephi 13:42

And I testify unto you that he saith, When these things are done, then shall a great and a marvelous work be done among the children of men, even the restoration of all things, 

These verses refer to the restoration of all things, which is a central theme in the book of Nephi. The prophecy of the restoration of all things is a key theme in the overall message of the Book of Mormon.

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These verses refer to the restoration of all things, which is a central theme in the book of Nephi. The prophecy of the restoration of all things is a key theme in the overall message of the Book of Mormon.
CHAPTER 7

IN CONCLUSION JUST ONE QUESTION

Throughout this entire study, I have endeavored to point out the true differences of opinion which exist between the doctrine of the Church of the Firstborn of the Fulness of Times and the argument advanced by Henry Richards. The references, statements, and logic as presented by Henry Richards have all been studied forthrightly on a point by point basis with all of the major issues reviewed.

On the other hand, the Church of the Firstborn of the Fulness of Times has had in print, for over ten years, a list of Sixty Questions on priesthood presented by Joel F. LeBaron. These questions were originally issued with a challenge that if any man, or group of men, in all of Mormondom could answer them consistently and in harmony with the four standard works of the Church and the teachings of the Prophet Joseph Smith, without overthrowing their own claims to the highest priesthood authority, Joel F. LeBaron would give up his claims as the one holding the first grand head office.

After these many years there has not been a direct answer to this challenge. Most of the Sixty Questions have never been considered in print by those writing papers, composing letters, or even publishing books about the Church of the Firstborn of the Fulness of Times. It is for this reason that I feel I can conclude this study by asking only one question:

Why have Henry Richards and other LDS leaders and scholars consistently avoided the Sixty Questions on priesthood brought forth over ten years ago by Joel F. LeBaron? It is not because they felt it a waste of time. Bruce R. McConkie of the First Council of Seventy of the LDS Church wrote nearly fifty pages against the work of Joel F. LeBaron in his treatise entitled—

HOW TO START A CULT
or
Cultism as Practiced by the So-called
CHURCH OF THE FIRSTBORN
OF THE
FULNESS OF TIMES
Analyzed, Explained, and Interpreted;

As Also: Dissected,
Divellicated, Whacked Up,
Smithered, Mangled,
and Decimated

AN ESSAY SHOWING WHERE ALL
GOOD CULTISTS GO.

Mr. McConkie later invested the time necessary to revise this essay under the title—"Cultism as Practiced by the So-called Church of the Firstborn of the Fulness of Times." It was
subsequently given wide circulation as the official reply of the LDS Church to the doctrines of the Church of the Firstborn of the Fulness of Times. But no answers to sixty fundamental questions on priesthood. Why did he not answer the sixty fundamental questions of priesthood. Why did he not answer the challenge put forth by Joel F. LeBaron? With the extensive writing which Bruce R. McConkie did undertake against the Church of the Firstborn of the Fulness of Times, are we to believe that he cared nothing about the controversy? Or is it that he could not answer the sixty questions consistently and in harmony with the four standard works and teachings of the prophet Joseph Smith without overthrowing the claims of the LDS Church to the highest priesthood authority?

In 1961, Elder William P. Tucker, then a missionary for the Church of the Firstborn of the Fulness of Times, answered Bruce R. McConkie's attack. He called upon Mr. McConkie to answer the Sixty Questions. Silence was the answer.

In September of 1962, Henry Richards of the Winder Stake Presidency picked up the gauntlet dropped by Mr. McConkie. He published his first treatise against the Church of the Firstborn of the Fulness of Times, entitled--Answer to an Open Letter. It contained 125 pages. In 1965, he published his new wide spread A REPLY TO THE "Church of the Firstborn of the Fulness of Times," consisting of 159 pages. Again no answers to the Sixty Questions. Again it should be asked, did Henry Richards feel the whole subject unworthy of notice, or was he, like Bruce R. McConkie, unable to answer these questions consistently and in harmony with the four standard works of the church and the teachings of the Prophet Joseph Smith without ever throwing the LDS claim to the highest priesthood authority? The same could be said of the hundreds of pages written against the Church of the Firstborn of the Fulness of Times by less noteworthy leaders and scholars of the LDS Church. It should be remembered that Joel F. LeBaron said he would renounce his claims if any of his opposers in Mormondom could answer the Sixty Questions on priesthood.

When these various individuals find no answers to the challenge of Joel F. LeBaron, they consistently take recourse in the defamation of character. The Pharisee's employed character assassination as their main weapon against the Savior. "Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners," they said of him. In like manner, the opponents of the Prophet Joseph Smith attacked his character and reputation. In beginning the history of his life, the Prophet felt constrained to write--

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world--I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. (Joseph Smith 2:1, P. of G.P.)

And what of the servant sent of God to deliver the people of the covenant from spiritual and temporal bondage? His visage would be marred more than any man and his form more than the sons of men. In those days visage and form meant the was a man was looked upon--his
reputation. The reputation of this servant would be blackened by the kings in the Mormon priesthood. They would have no answer to the challenge of his doctrinal position. They would be confounded or, in other words, their mouths would be shut because they would see that which had not been told them. Yet the Lord would heal His marred servant—He would show unto His people that His wisdom is greater than the cunning of the devil. Then a great test would be required of the people of the covenant. Everyone of them that would not receive the word of the Lord through this marred servant would be cut off from the covenant people and left to a vexing destruction at the hands of the remnant of Jacob.

And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them 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; and there shall be among them those who will not believe it, although a man shall declare it unto them.

But 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.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. (3 Nephi 21:8-12)

The most prevalent weapon used by the kings of the priesthood in the LDS Church against Joel F. LeBaron is defamation of character. Because they are unable to controvert his doctrine, they seek to prevent free discussion and investigation by marring the Lord's true prophet. The blacker they can paint him, the fewer of their followers will investigate their reason. They do not realize that God will heal His servant—He will show that His wisdom is greater than the cunning of the Devil.

Bruce R. McConkie, in his writings against Joel F. LeBaron and the Church of the Firstborn of the Fulness of Times made the following remarks—

Let us, then, suggest a framework for a new cult—a cult patterned down to the minutest detail after the very one we are going to study. (McConkie's no. 1 pp.2-3)

Hence, all things considered and after some reflections, I think I shall call my cult: The Church of Exalted Animals of all ages. Obviously the term "Animal" includes man and
beast. What a time I shall have introducing both to the pastures of passion! Surely mine will be a cult to end all cults. (McConkie's no. 1, p. 3)

...I can show, from the scriptures and the sermons of the prophet, the truth and validity of my animal cultism far more effectively and logically than the LeBaron boys have presented their so-called patriarchal system from the same sources. (McConkie's no. 1, p. 6)

18. All this has been but preliminary. The best is yet to come. Here is a great secret. Now I can reveal that hitherto unknown and unrecorded, and unverified incident in the life of the prophet when Jim Duncan (his favorite horse) led him from the clutches of a mob. Verily, it was on that occasion that the prophet promised his four-legged friend: "You have been faithful in all things, and I now give you the patriarch and promise you that the mantle of Elijah's horses shall fall upon you. Yea, you shall hold the keys of the kingdom until the white horse shall come as recorded in revelation."

19. Finally, I shall reach the obvious conclusion (yes "Cultistically" obvious!) That no one can be saved without his dog, and that we are only waiting for Elijah's dog to return so we can begin baptism for dead dogs. (McConkie's no. 1, p. 5)

...about a score of the LeBarons have been excommunicated from the church; that one of the clan is sending forth "revelations" from his abode in a mental hospital; that there is reason to question the moral status and personal integrity of all who advocate the present practice of adulterous relationships under the guise of plural marriage; and so forth. (McConkie's no. 1, pp. 43-44)

[202ne] Suppose instead of stooping to personality discussions, we stay on the high plain of principle. (McConkie's no. 1, p. 44)

And LDS general authority, a member of the First Council of Seventy, penned these lines in fulfillment of the above-quoted prophecy that the kings of the Mormon priesthood would mar the reputation of the Lord's servant.

Henry Richards, also finding himself unable to answer the Sixty Question Challenge of Joel F. LeBaron, sought recourse in the defamation of character. Throughout his book, Henry Richards attempts to create the image of a self-contradicting ignoramus on the part of Joel F. LeBaron by his[253]studied usage of sentence fragments, sentences out of context and out-right misrepresentation. In this last chapter of his book, however, the subtle defamation of character ceases. He blatantly accuses a Prophet of God, Alma Dayer LeBaron, and his wife, Maude L. LeBaron, parents of the Prophet Joel F. LeBaron, of adulterous practices and relationships. These charges are absolutely false—neither Alma Dayer LeBaron or his good wife, Maude L. LeBaron, ever committed any adulterous practices nor were they involved in any way in any adulterous relationships.

The statement by Henry Richards that Maude L. LeBaron had been excommunicated for the charge of adulterous relationships under the guise of plural marriage is not only poor taste, but an obvious statement of error; inasmuch as the charge which was brought against her at that
time was that of “falsifying against the leaders of the Church.” This supposed charge was based on the statements of Sister LeBaron that she knew of LDS Church Leaders who had entered into plural marriage in Mexico since the signing of the Manifesto. Rather than attempt to disprove these statements, the LDS authorities excommunicated her for “falsifying against the leaders of the church.”

The fact of the matter is they could not prove her allegations false--LDS Church leaders in Mexico had entered plural marriage since the Manifesto. They hoped that excommunication would either silence her or, at least, destroy her influence.

Maude L. LeBaron was excommunicated under the charge of falsifying against the leaders of the church because she stated that they continued the practice of plural marriage after the manifesto. Henry Richards' allegation that she was even tried for adulterous practices under the guise of plural marriage is false. She was legally married to Alma Dayer LeBaron, as well as sealed to him in the Salt Lake Temple. Henry Richards has raised these issues to cast an insidious, ominous blackness on the LeBaron family and, thus, prevent the Mormon people from free discussion and investigation. Character assassination is a poor substitute for answers to the Sixty Questions.

Henry Richards wants to know why Alma Dayer LeBaron and Maude L. LeBaron sought readmittance into the LDS Church. He infers that their desire for readmittance constitutes an admission that Alma Dayer LeBaron had no independent priesthood authority. The main reason that Alma Dayer LeBaron and his wife tried to get back into the LDS Church is because they had never wanted to be out of the church in the first place. Alma Dayer LeBaron had a mission to perform—to warn the Mormon people against the modern apostasy, prepare a gathering place for the Saints in Mexico and qualify his sons to step forth, bind up the law and seal up the testimony. [254] He worked tirelessly until the day of his death to accomplish these ends. He consistently denounced the alarming tendencies toward apostasy in the LDS Church. At untold sacrifice he laid the foundation for the southern exodus of the Mormon people. He labored diligently to burn the law of God indelibly into the hearts of his sons. He had not requested to be excom[municted in the first place. It was not his mission to step forth and set in order the house of God. The time had not yet arrived for the ministry of the One Mighty and Strong spoken of in Section 85 of the Doctrine and Covenants.

Although the LDS Church was plunging rapidly into apostasy, it remained the only church recognized by the Lord and would remain such, as did the Jewish Church anciently, until the time came for the great setting in order. Because he had been excommunicated from the church, he was unable to obtain a hearing with most of the LDS people. This inhibited Alma Dayer LeBaron's mission to warn them of the trends toward apostasy within the church. He also wanted his sons to be raised with the Mormon people. Their future missions in life would require an understanding of the LDS people only possible through close association with them. It was for these reasons that he attempted to re-enter the LDS Church in 1934. He immediately saw the futility of obtaining readmission to the church and never tried again.

Maude LeBaron was similarly motivated. However, she wrote the letter from Mesa, Arizona, February 27, 1942 at the insistence of the LDS Church members in that branch.
Although excommunicated from the church she had played the piano for church services for some time. The Branch members, who esteemed her highly, continually insisted that she write a letter to President Grant asking for readmittance into the church. She attempted to explain to them the futility of such a letter. They persisted in urging that she try. She finally condescended to write the letter—without success.

If Alma Dayer LeBaron and his wife, Maude, were willing to make every concession as intimated by Henry Richards, it seems strange that the LDS Church leaders would remain so firmly committed to deny the membership. The petitions written by Maude L. LeBaron cover a period of 16 years. If she had even been guilty of adultery, the LDS leaders would have shown much more mercy than they did. They had only charged her with falsifying against the leaders. Why over a period of 16 years did they remain so unwilling to consider her re-admittance into the LDS Church? It is obvious that there was much more in the balance—the reputation and influence of the most feared opponent of the changes in principle, doctrine, practice and procedure carried out in the administration of Heber J. Grant. I challenge the LDS Church to publish in their entirety the four letters mentioned by Henry Richards in this chapter.

[255] Henry Richards then mentions many other things he could tell. In his post script he refers to photostatic copies of documents in his file that would be of interest. Several of our members and friends have visited Henry Richards. Nothing was shown them of anymore consequence than what is presented in his book. If Henry Richards had documents or information of a more convincing nature than those items presented in his book, it is certain that he would have presented them instead.

In his final note, Henry Richards cites a writer in the Times and Seasons who in turn quotes Joseph Smith the Prophet as having stated that the Twelve would have to lead the people if he were taken and that the Twelve should not allow themselves to be bluffed off by any man. This is precisely the doctrine of the Church of the Firstborn of the Fulness of Times. After the martyrdom, the Twelve did step forth as the shepherds of the sheep. They did not allow themselves to be bluffed off by Sidney Rigdon, James J. Strang, William Smith or any other man. This does not mean, however, that the Twelve did not recognize the presence of higher authorities whose names could not be mentioned for fear the enemy would try to kill them. Heber C. Kimball said:

[204ne]We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren who have got authority but we don't want to mention their names, for the enemy will try to kill them. (Times and Seasons, 5:664)

It should be clear that the Twelve were not attempting to hide officers that held a lesser position in the church. It should also be evident that they were not trying to hide the members of the political kingdom or Council of Fifty, the Twelve were members of that council. The subject of Heber C. Kimball's discourse was the leadership of the church. The Twelve publicly assumed the leadership, of the church, yet acknowledged that there were authorities whose names they could not even reveal.
Throughout his book, Henry Richards presents a great barrage of carefully selected quotations asking what they mean. The consistency of these quotations with each other, their harmony with present LDS doctrine or their actual relevance to the issues seems to have been inconsequential. Apparently the desired impact was to confuse inquiry, to cloud the issues and smother the inquisitive mind.

The truth about the life and words of Alma Dayer LeBaron will be given to the world in his forthcoming biography entitled Memories of Dayer LeBaron. In this manner the erroneous ideas which are circulated concerning this man of God will be dispelled.

As each day passed and the Sixty Questions remain unanswered, Joel F. LeBaron gains added stature before the world. As he accomplishes the work he has been sent forth to do, his marring becomes healed, and testimony is given to all the world that he most assuredly is a prophet of God.

APPENDIX

THE PROPHET’S CHALLENGE

When Elijah appeared after the three and one half years of famine, he summoned the priests of Baal to a contest on a high mountain to decide who was on the side of the Lord and who was in possession of divine authority. The contest at that time was to see who could bring down fire from Heaven, as a sign to the people that they might know whom to follow.

The same God who sent Elijah to a contest with the priests of Baal has sent me to a contest with the priests of Mormondom. The contest this time is based on pure knowledge of the Priesthood of God.

I have prepared a list of questions which I call upon all the combined priests of Mormondom to answer. I care not whether my opponents come forth 450 strong, or whether they come forth 450,000 strong. If any of my opposers can answer these questions consistently and in harmony with the four standard works of the Church and the teachings of Joseph Smith, without overthrowing their own claims as pertaining to the highest priesthood authority, I will forever surrender my claims as to holding the Priesthood scepter and the office Moses held.

But if none among all the hosts of Mormondom can do this—and I am able to answer these questions in accordance with the four standard works and the teachings of Joseph Smith the Prophet—and do so without overthrowing my claims to the highest Priesthood office, I will expect every true man who desires to do the will of God, and is able to understand these things, and who cares anything about the advancement of the Kingdom of God on earth, to step forth, support the work that I have been sent to do, and uphold the authority that has been conferred upon me.

Therefore, I say, let every man and woman examine the fruits of those who are pretending to be apostles and prophets—for the Prophet Joseph Smith said:
QUESTIONS ON PRIESTHOOD

The Second Priesthood

1. Is the office of the Presiding Patriarch a self-perpetuating office?

2. Who holds the Patriarchal office today that was instituted in the days of Adam and confirmed to be handed down from father to son?

3. Did Aaron hold a self-perpetuating office?

4. How did the Kingdom of God continue in power until the time of John the Baptist?

5. How was the Priesthood office Aaron held perpetuated from the time of his death to the time of John the Baptist?

6. Who is the priest after the order of Aaron today—and through what line did he receive his authority?

7. What must a man receive who is called and ordained even as Aaron?

8. Is the office of Presiding Bishop a self-perpetuating office?

9. Is the office of President of the Church a self-perpetuating office?

10. Are there any self-perpetuating offices in the Church of Jesus Christ of Latter-day Saints?

11. Upon what basis did John the Baptist hold the keys of power?

12. By what authority did John the Baptist wrest the keys, the kingdom, the power and the glory from the Jews?

13. What did the Jews lose when John the Baptist wrested the kingdom from them?

14. Did John the Baptist hold the keys of power and the Kingdom of God in his hands without holding the Melchizedek Priesthood?

15. Can Bishops be properly ordained other than through the authority of the presidency of the Melchizedek Priesthood?
16. Were the Bishops between the time of Moses and the Time of Christ ordained without the authority of the Melchizedek Priesthood?

17. Were men ordained to the Priesthood during that time without receiving the gift of the Holy Ghost?

18. Who was the Elias who appeared on the Mount of Transfiguration?

19. What keys or authority did Peter, James and John hold as a quorum that John the Baptist did not hold single-handed?

20. Was John the Baptist the last of the ancient prophets to hold the authority he restored on May 15, 1829?

21. When Peter, James and John delivered the keys to Joseph Smith, by virtue of what Priesthood office did he hold them single handed?

22. Of what do the keys of organization consist?

23. Of what do the keys of salvation consist?

24. By what authority and in what Priesthood capacity did Joseph Smith the Prophet stand as Prophet, Seer, and Revelator to the human family before the First Presidency of the Church was organized?

25. When John the Baptist ordained Joseph Smith to a priest after the order of Aaron and to hold the keys of this priesthood, what priesthood office did the Prophet receive?

26. Of what does the Order of Enoch consist?

27. Can the full and complete Order of Enoch exist without a man holding the office and authority Enoch held?

28. Can a man receive the authority Enoch held through a man or group of men who do not hold it?

29. Does the President of the Church of Jesus Christ of Latter-day Saints today hold the Priesthood office Enoch held? If so, how did he obtain it?
30. When a President of the Church dies, is the authority he held taken from the earth until another is appointed in his stead? If not, what happens to it in the meantime?

31. Is the President of the Church appointed by higher authority than that which he holds, by the same authority as that which he holds, or by lesser authority?

32. Can a lesser authority in the Priesthood appoint a higher authority?

33. What was taken out of Israel when Moses was translated?

34. Did Moses hold a self-perpetuating Priesthood office?

35. Who committed the Dispensation of the Gospel to the Savior?

36. In what priesthood capacity did Peter, James, and John receive and hold the keys?

37. Were Peter, James and John equal in holding the keys, or did Peter hold them independently of James and John?

38. Do the keys restored by Peter, James and John comprehend all priesthood authority?

39. Does the office of President of the Church comprehend all priesthood authority?

40. What is the difference between that which was restored by Peter, James and John, and the office of President of the Church?

41. When Peter, James and John received the keys on the mount, did this detract from the priesthood authority held by Christ?

42. When the Twelve received the keys the spring before the Martyrdom at Carthage, did this detract from the authority of the Prophet Joseph?

43. Who was the Elias who appeared in the Kirtland Temple April 3, 1836?

44. Was the Elias spoken of in D. & C. 110:12 the last one to hold the authority which he conferred, as mentioned in the preface to this section?

45. What authority was it that Elias conferred when he committed the dispensation of the Gospel of Abraham in the Kirtland Temple April 3, 1836?

46. Was the dispensation of the Gospel committed by Peter, James and John, or by Elias?
47. Was the authority conferred by Elias higher than that restored by Peter, James and John; was it the same, or was it lesser authority?

* * *

48. Who was the priest after the Order of Melchizedek and God's revelator to the human family after the Savior's Crucifixion?

49. What Priesthood authority remained upon the earth through John the Revelator?

50. How has the Kingdom of God remained set up from the days of Adam to the present time?

51. What is the Right of the Firstborn which was instituted before the earth, as spoken of in the Pearl of Great Price, Abr. 1:1-4?

* * *

52. What constituted the Holy Apostleship?

53. What constitutes the Oracles of God?

* * *

54. Did Peter, James and John restore the authority mentioned in D.& C. 132:7, that can be conferred upon only one man upon the earth at a time?

55. Was all presiding priesthood authority restored to the earth for the last time through the Prophet Joseph Smith?

56. What Priesthood was hid from the world as mentioned in D.& C. 86:8-11?

57. Did Joseph Smith hold the priesthood office Moses held? If so, when did he obtain it, who conferred this office upon him, and to whom did he give it?

58. Who is the Priest after the Order of Melchizedek today, and through what line did he receive his authority?

* * *

59. Who was the man who received the blessing that was to be put upon the head of the prophet Joseph Smith's posterity after him as mentioned in D.& C. 124:57?

60. Who is the promised seed of the prophet Joseph Smith, through whom the kindred of the earth are to be blessed?
Articles of Incorporation

ARTICLES OF INCORPORATION

CORPORATE SOLE

OF

THE CHURCH OF THE FIRST-BORN OF THE FULLNESS OF TIMES

CONTENTS

ARTICLE I

The name of the church shall be, THE CHURCH OF THE FIRST-BORN OF THE FULLNESS OF TIMES.

ARTICLE II

The purpose of the church shall be to reestablish the ancient order of rites and ordinances as established by Adam and Enoch.

ARTICLE III

The estimated value of the assets of the church at the time of the making of these articles is $1,500.00.

ARTICLE IV

The title of the person making these articles is President of The Church of The Church of the First-born of the Fullness of Times.

ARTICLE V

Any member of the church may be expelled from the church by the common consent of majority vote of its members and the presidency.

ARTICLE VI

The succession of the presiding officer shall be to a worthy son, or a near kin until a worthy heir shall qualify according to the patriarchal law, and the common consent of the church.

ARTICLE VII

Any provisions for governing or regulating the affairs of this church that are not specified herein nor enacted by law, shall be established by the common consent of said church.

ARTICLE VIII

The principle office at the time of the making of these articles is, 500 North State Street, Sandy, Utah.

Joel F. Le Baron

STATE OF UTAH
COUNTY OF SALT LAKE

On the 21st day of Sept. 1955, personally appeared before me Joel F. Le Baron, the signer of the above instrument, who duly acknowledged to me that he executed the same.

Notary Public

Articles of Incorporation of the Church of the Firstborn of the Fullness of Times, dated September 21, 1955, same date as the Secretary of State Corporate Seal on the reverse side of this page.
To the Church of the First-born of the Fulness of Times.

I, {Name}, Secretary of the State of {State}, do hereby certify that on the {Date} day of {Month}, {Year}, was filed in my office the articles of association of the said association. Said articles contain the statements of facts required by law, and that said corporation is hereby constituted a body corporate with rights of succession as specified in its said articles of association, and is hereby authorized to exercise all the functions, enjoy all the privileges of a corporation and to transact all business of said corporation as specified in its said articles of association.

In testimony whereof, I have hereunto set my hand, and caused the Great Seal of said State to be affixed, at {City}, this {Date} day of {Month}, {Year}.

{Name}, Secretary of State

{Notary's Signature}
Wesley applied for his Articles of Incorporation at a later date under the name of "Church of the First-Born," the above copy of the Secretary of State Corporate Seal showing the date to be December 1, 1955.
TO WHOM IT MAY CONCERN:

This statement is to certify that, I, Ross W. Le Baron Sr. believe that my father, Alma Dayer Le Baron Sr. conferred upon his son Joel F. Le Baron his mantle.

My father did not confer upon me the key and power of endless life which he held.

Ross W. Le Baron

For further explanation of the "mantle," refer to pages 18 and 19 [N.E.]