

## HOW TO START A CULT

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**Alternate Title:** CULTISM AS PRACTICED BY THE SO-CALLED CHURCH OF THE FIRSTBORN OF THE FULNESS OF TIMES ANALYZED, EXPLAINED, AND INTERPRETED; AS ALSO: DISSECTED, DIVELICATED, WHACKED UP, SMITHEREENED, MANGLED, AND DECIMATED

**Alternate Title:** AN ESSAY SHOWING WHERE ALL GOOD CULTISTS GO

Mark you this Bassanio?

The devil can cite scripture for his purpose.

An evil soul, producing holy witness,

Is like a villain with a smiling cheek,

A goodly apple rotten at the heart.

O what a godly outside falsehood hath!

(Shakespeare, Merchant of Venice, Act I, Scene 3.)

### THE CURSE OF CULTISM ARISES

From time to time cults arise, deceiving a few unwary and ill-informed members of the Church—all in accordance with the inspired utterance of Paul: “For there must be also heresies among you, that they which are approved may be made manifest among you.” (1 Cor. 11:19.)

Heresies are false doctrines which lead men from the truth and from salvation. They are listed, again in Paul’s language, among “the works of the flesh”; they gain a foothold among men because they “fulfil the lust of the flesh”; and those who adhere to them “shall not inherit the kingdom of God.” (Gal. 5:16-26.) There is no salvation in believing a false doctrine or in practicing a principle which is contrary to the divine will.

Speaking of certain members of the true Church, as it would be established in the last days, who would be led astray “because they are taught by the precepts of men,” Nephi said: “And all those who preach false doctrines and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!”

“Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! For the day shall come that the Lord God will

speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish. . .

“For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish.” (2 Ne. 28:14-19.)

One of the latest of these little heretical groups to arise calls itself, albeit rather blasphemously, “The Church of the Firstborn of the Fulness of Times.”

## CULTISTS SPREAD TARES OF WICKEDNESS

Generally the most effective response, when slinking dogs bark greedily at the great caravan-of-the-kingdom as it rolls unalterably toward its ultimate celestial destination, is to maintain a dignified and discreet silence. A few jackals and coyotes on the horizon are of no particular concern to the great army of the Lord as it marches triumphantly under the banner of the great King.

But the worth of souls is great, and if even one member of the Church should be wounded or destroyed by the bite of a rabid dog, such would be an eternal tragedy. Accordingly, as a guide to members of the Church who may be contacted by this particular cult, or who may in any degree be deceived by its groundless and spurious claims, the following data is presented.

As is common with all cults, their doctrines and practices change and vary from day to day, and it is not always possible to say with finality: “This is their official notion-of-the-moment on such and such a point.” Faced, in particular instances, with the necessity of confessing that they are sowing the tares of wickedness in the gospel soil, they simply alter their attack and find other heresies to spread.

## “THERE IS NO LIGHT IN THEM”

Among several small, quarreling, cultist groups there are many similar heretical views. A number of different organizations worship Adam as God, believe that one mighty and strong is destined to come and set the Church in order, and engage in the present practice of plural marriage. Because there is already ample published material setting forth the truth where matters of mutual cultist belief are concerned, only abbreviated summaries of such matters will be presented here. This work will concern itself primarily with the distinctive claims of this particular cult.

All statements attributed to them are from their own official, published documents, insofar as these reeds driven by the winds of dissemblance, division, and discontent can be said to have official positions.

“Come now, and let us reason together, saith the Lord.” (Isa. 1:18.) Let us take the revealed word and the inspired utterances of those prophets and apostles whom God hath chosen and sent to bear witness of his truth to all men. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa. 8:20.)

## ANYONE CAN START A CULT

Before digging in to the heretical nonsense which comprises the philosophy of the curious cult here under consideration, let’s take a glance at least at how cults come into being. Indeed, it will enlighten and orient us in our entire investigation if we can start out with an understanding of how easy it is to formulate the doctrines and espouse the practices which taken in their aggregate comprise cultism.

Let us, then, suggest the framework for a new cult—a cult patterned down to the minutest detail after the very one we are going to study.

As a matter of fact, after reading the cultist concepts of the Church of the Firstborn of the Fulness of Times, and discovering how easy it is to dream up doctrines which can be “proved” from the scriptures and the sermons of the brethren; and after learning there are always some who will accept any sugar-coated opportunity to indulge their lusts; I think I will start a cult of my own.

What new doctrine shall I proclaim? What indulgent practices shall I offer to those who forsake the straight and narrow to worship with me in the wilderness?

Well, since so many cultist fields are under cultivation by others, though I shall adopt some of their practices, I shall have to devise some new theories not heretofore generally promulgated. Obviously I must appeal to the baser instincts of those who have not bridled their passions or controlled their lusts according to the gospel standard.

Hence, all things considered and after some reflection, I think I shall call my cult: The Church of Exalted Animals of All Ages. Obviously the term “Animal” includes both 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.

## A NEW CULT TO ARISE

It should be noted that I shall not need to prove my doctrine; nor will it need to be reasonable. The mere announcement of it—interspersed as such announcement will be with obscure and little understood scriptures—will cause many to accept it. And who can or will take the trouble to disprove it? So, for my cult, I shall pontificate a philosophy to this effect:

1. All things were before created spiritually, out of spirit element, including animals and plants. Many passages of scripture and numerous sermons from the early brethren prove this.
2. Next, I shall pervert (only slightly, mind you!) Doctrine and Covenants 93:29-30 and related passages to show that spirit element had agency before portions of it became spirit men or spirit animals.
3. Then I shall reason that no spirit element would use its agency to be born an animal instead of a man unless it is just as great, in the eternal sense, to be one as the other.
4. Along with this argument I shall show how animals as well as Adam and Eve were first created in the flesh on this earth as immortal entities. Lehi and numerous quotations from the early brethren of this dispensation will set this up without question.
5. At this point I shall bolster my case by showing that animals have intelligence, that they have agency, that they think, reason, and speak. Of course, there will be scriptures to “prove” all this. Is not all truth “independent in that sphere in which God has placed it, to act for itself”? (D&C 93:30.) Did not the serpent speak to Eve in the Garden? What about the conversation Baalam’s ass had with someone or other? And all those beasts which John saw and heard worshiping and praising God? And so on and so on.

### ANIMALS HELP MAN GAIN SALVATION

6. When I come to the part animals have played in carrying on the Lord’s work, I shall talk of Adam naming the animals, of Noah taking them on the Ark, of the horses and chariots of Israel, of the donkeys that carried Joseph and Mary on their journeys, of the foal of an ass upon which Jesus made his triumphal entry into the city of the great King, of Elisha and the spirit horses that protected him, of two she bears that preserved the honor and dignity of a certain prophet who was impiously referred to as bald-headed, of Elijah going to heaven in a chariot of fire, and of many such like things. Of course, there are scriptures to “prove” all this.
7. As a crowning exhibit of service, I shall introduce the law of sacrifice, quote Joseph Smith to show that it takes the sacrifice of all things to merit eternal life, and show how certain animals were foreordained to lay down their lives on the altars of Israel.
8. What a field day I shall have in analyzing all the details relative to the clean and unclean animals of Leviticus.
9. In speaking of the Levitical laws, I shall discuss the scapegoat and the manner in which he carried the sins of Israel on his own head. Some pertinent illustrations will occur as to how animals still do this for men, thus being instruments whereby men can be saved.

10. To bring this doctrine up to date, it might not be amiss to introduce here the story about the mountain goat which led the San Juan pioneers through the hole in the rock and to recreate the stories of how some pioneers are said to have administered to their oxen while crossing the plains.

11. Since a discussion of the scapegoat will bring up the matter of the atonement, an interesting section can be worked out about the Passover and the detailed nature of the sacrifices there involved.

## ANIMAL MYSTICISM REVEALED ANEW

12. To provide a necessary element of mystery and mysticism, ample consideration will be given to the white horse, red horse, black horse, and pale horse of Revelation 6. Naturally I shall reproduce that spurious bit of prophetic imagery that refuses to die out among sensation seekers which is called, "The White Horse Prophecy." And strangely enough that very prophecy will establish the divinity of my cult and mine only.

13. Then when I get to immortal animals and an analysis of the beasts of Daniel and Revelation and a consideration of the sermons of the Prophet on the resurrection of animals—what a picture of fancy, speculation, and nonsense I shall paint.

14. Of course it will be necessary to speculate relative to that revelation which says some animals, fowls, and fishes are corruptible while others are not.

15. A real contribution will be my discussion, based on statements from Joseph Smith, that there are animals from worlds without number who have already been saved and exalted.

16. About this point, I shall throw in the fact that cows were once worshiped in Egypt, showing that the Egyptians possessed the secret key word which I am now at liberty to reveal for the first time in modern times—i.e. "Holy Cow!"

17. A discussion Of Aaron's golden calf will fit beautifully into the picture in this connection, as also an analysis of the Rod which turned into a serpent when thrown down before Pharaoh.

## SECRET OF A SUCCESSFUL CULT REVEALED

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, 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 patriarchy, 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.

20. This is really only a small part of my new cultist philosophy, and I shall reveal more as occasion arises. But to assure myself of followers, I shall conform to the accepted cultist practice of:

- a. Bringing forth one mighty and strong to set the Church in order;
- b. Worshiping Adam as God—or perhaps in this case: Adam’s Ox! ;
- c. And—of course, of course, OF COURSE!—worshiping at the shrine of adultery by engaging in illicit sex indulgence under the guise of plural marriage.

## MY CULT EXCELS THEIR CULT

Now, I can surmise that some may suppose my proposal to create a new cult along the foregoing line is made with tongue-in-cheek, or that I am deliberately being absurd and ridiculous.

But wait. Ridiculous did you say? All in the world I have done is to summarize and mimic—item by item—the actual presentation made by the so-called Church of the Firstborn of the Fulness of Times in their publication, “Priesthood Expounded: The Principles of Succession in Priesthood Authority and the true Pattern of Priesthood Government,” written by Ervil M. LeBaron in consultation with his brothers.

If there are those who suppose my suggestions are overdrawn, I can only say: “Read the LeBaron book and see for yourself.” In that book all will find a system set forth which totally dwarfs mine in absurdity and nonsense. Actually, of course, the book is a jumbled mass of confusion and speculation, and the concepts it advocates are drawn out of thin air without sense, reason, or properly interpreted scripture to back them up.

Except for the purpose of gaining the information to show the absurdity of their claims, it is a complete waste of time to study their case. Having read and analyzed their claims, however, I hereby guarantee, without any reservation or restriction whatever, in all seriousness, that 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.

Now, if there are any who are toying with the idea of joining a cult, any cult, please, please, please hold off for the moment. If there is sufficient demand, I'll start my own cult, as herewith outlined, and I will give this further unqualified guarantee:

I can offer anything that any cult can offer, and, in addition, all who join my cult can wear the sacred symbol of the holy cow carried on the platinum chain.

(Note: Please send the necessary box tops direct to me.)

Well, so much for my cult. Now let's see what mass of confusion and ridiculous absurdity the LeBaron's have concocted for their cult.

Obviously it is not necessary to go into minute detail and to show the error and falsity of all the claims and views held by these (or other) cultists. Rather, by pointing out the falsity of the basic foundation stones on which they have built their structure, we shall have accomplished our purpose.

Actually there are false claims in great number that could be considered—not just dozens, scores, or hundreds of errors; literally, there are thousands. But it is only necessary to deal with the basic ones. If a house has no foundation, it cannot stand.

## A SECRET CHOSEN PEOPLE

### **False cultist claim:**

From Abraham to Moses the presiding authority and the patriarchal priesthood rested, not with the descendants of Abraham whose history is recorded in the Bible, but with other and virtually unknown people concerning whom the scriptures contain scarcely an allusion as to their existence, let alone any facts relative to their history.

In the meridian of time, these same powers were not resident with Peter, nor with the First Presidency composed of Peter, James, and John, nor with the Twelve. But unknown to the saints in that day they were concealed in secret and were hidden even from those men who shall sit on 12 thrones and judge the whole house of Israel.

In like manner, these powers were withheld from Brigham Young and the Twelve in this day. Again they have been hidden from the Church, concealed from the very saints themselves, and are now coming forth to be exercised for the first time since the days of the Prophet by these almost unknown LeBarons who so miraculously find they hold them. (*Priesthood Expounded*, pp. 27-28.)

## **True doctrine.**

What a doctrine this is! Isaac, Jacob, Joseph, and others—all prophets and patriarchs who saw God face to face, who entertained angels, who saw the visions of eternity—from all of these the fulness of priesthood and authority was withheld. And Peter and the others of the Twelve were only dabbling with a part of the truths The Lord was still waiting for some unknown LeBaron boys to come forth so that all keys and powers could again be manifest.

That there is not one shred of scriptural evidence to support this fantastic claim goes without saying. Its mere recitation is its own refutation. The whole body of sacred writ speaks to the contrary.

Instead of this notion, they might just as well have claimed that the keys of salvation came down from Balaam's burro—the Old Testament ass that could talk.

Deity does not deal in secret systems of salvation. The whole gospel system is to herald the truths of salvation to the world so that every living soul may have the earliest possible opportunity to hear, obey, and be saved. The Lord is concerned, not with a secret handful of people, but with the whole human family. And it is axiomatic that the scriptural accounts deal with the chosen peoples and races who have walked in the light of his grace and goodness in times past.

## AUTHORITY CONFERRED IN SECRET

### **False cultist claim.**

At the death of Joseph Smith and his brother Hyrum the “priesthood offices” they held “were concealed and held in reserve” to be made manifest again at some future time. The patriarchal office held by Hyrum was given, in Carthage Jail in secret, to John Smith, an uncle of the Prophet “to hold in trust and to put upon one of Hyrum's sons who should qualify for the office.”

“In due time,” so the story goes, this “Patriarchy was put upon John Smith, the son of Hyrum, who in turn put that grand office upon John W. Woolley. It is through this authority that the so-called Fundamentalist movement has been carried on upon an independent basis.”

As to the office held by Joseph Smith, it was given secretly to Benjamin F. Johnson at an unknown time, an unknown place, and under unknown circumstances, without even a witness to record the event.

Benjamin F. Johnson kept his secret well for some 70 or so years and then, still in secret, he conferred the authority upon his grandson, Alma Dayer LeBaron, St., who in turn gave it to Joel F. LeBaron, his son—still, of course, in secret, as far as the body of the saints



are concerned. This last named LeBaron is the one mighty and strong who “is now about setting the house of God in order.” (*Priesthood Expounded*, pp. 51-55.)

### **True doctrine.**

First, the historical claims are false, fraudulent, and untrue. They have been manufactured out of whole cloth. The things here claimed just did not happen. There is no historical record whatever that even intimates that Joseph and Hyrum passed their powers and authorities on in the way claimed. This sort of historical daydreaming is in exactly the same class as my mimicking claim that the Prophet gave the keys of the kingdom to his horse, Jim Duncan. Both are entitled to exactly the same credence.

Second, there never has been, there is not now, and there never will be such a thing as the keys of power and authority in the true kingdom of God being given to anyone in secret. Such is contrary to the order of heaven and violates the express requirements set forth in the revelations.

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

However, foreseeing that false witnesses would arise in this dispensation who would claim that powers and authorities were given in secret, the Lord shattered such claims in advance with this divine injunction: “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.” (D&C 42:11.) This pronouncement, so devastating to the claims of almost all cultists, is contained in the revelation entitled, “The Law of the Church.”

These present cultists go forth preaching what they claim is the true gospel. They attempt to build up the organization which they say is the true church. Now, were they or their supposed predecessors back to Joseph and Hyrum ordained by some one who had authority from the Church, according to the law of common consent, so to act? And was it known to the Church that the designated persons had actually been ordained and given the authority claimed? Did the Church—that is the whole body of official members taken together—ever know that Benjamin F. Johnson “had been regularly ordained by the heads of the church” to hold the keys and powers which the cultists now claim he received? Did the Church as such ever know that Uncle John Smith received special patriarchal powers in Carthage Jail? Or that he conferred such upon John the son of Hyrum? Or that John W. Woolley or Alma Dayer LeBaron, St., ever received any such thing?

How can anyone be so ill-informed, so devoid of understanding, so chained to a false concept as to suppose that certain “priesthood offices” were “concealed and held in reserve”; that there were secret conferrals of authority; that the Lord was hiding from the world and the saints the very truths which by his own mouth he had said were to be trumpeted in the ears of all living? (D&C 1.)

The issue is simply this” The LeBarons and other cultists say they possess keys and authority that were given in secret, under hidden and unrevealed circumstances, to persons now dead| their whole philosophy centers around the concept that these things were deliberately kept secret. On the other hand the Lord says, in language that cannot be misinterpreted or read in any other way, that no one can possess such power and authority unless it is known to the Church that he has it and that he was regularly ordained by the heads of the Church. Nee who are we going to believe, the LeBarons or the Lord?

## SELF-PERPETUATING OFFICES OR COMMON CONSENT—WHICH?

### **False cultist claim.**

There are two “self-perpetuating” offices in the priesthood. These offices (one held by Joseph Smith, the other by Hyrum) are passed on to others—in secret, without the knowledge or approval of the Church, and in total disregard of all of the provisions of the law of common consent. (*Priesthood Expounded*, pp. 49-52.)

### **True doctrine.**

There is no such thing in all this wide, wide world, in either ecclesiastical or civic government, as a self-perpetuating office. God Almighty only is self-perpetuating. He alone is omnipotent, eternal, unchanging, with the power to go on, of, by, in, through, and because of his own will. As far as men are concerned, their lives and powers are temporal and temporary. The LeBarons have inherited no more self-perpetuating power for their usurped dynasties than Hitler, Napoleon, and Caligula had for theirs.

This notion of a self-perpetuating office is one of the devil’s substitutes for the Lord’s law of common consent. Rather than empowering men to pass their powers and offices on to others of their own choosing, Deity has ordained that all who hold priesthood offices and all who receive authority and power, must get these in strict accordance with the law of common consent.

Before any person can either receive a priesthood office or function in it, he must be chosen by revelation; the choice must be announced to the body of the saints generally in an official conference called for that purpose| and there must be a formal sustaining and approving vote of the people.

Both the doctrine and the practice of the law of common consent are amply and authoritatively set forth in another work by the present author as follows:

### “Revelations about Common Consent

“The law of common consent has been operative in every dispensation, and some examples of its ancient operation have been preserved for our enlightenment in the ancient scriptures. Our present concern, however, centers primarily around the latter-day

revelation of this doctrine and the manner in which it has operated beginning with Joseph Smith the Prophet.

“So that a clear, full understanding of the law may be gained, we will now quote—with sufficient context to avoid ambiguity or false conclusions—all of the principal revelations the Lord has given on this subject. Then with the revelations clearly in mind, we will summarize the important provisions of the law. Finally, we will see how they have operated in our day and thus find conclusive assurance as to the existence of the true Church of Jesus Christ.

“In April, 1830, Joseph Smith received the revelation and commandment to set up the Church and kingdom of God again on earth as part of the promised ‘restitution of all things.’ (Acts 3:19-21.) So that the restored kingdom would be perfect and operate in precisely the same manner as had been the case in all former dispensations, the Lord revealed the specific procedural details governing all vital phases of its establishment and operation. As to the law of common consent, he said:

“Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

“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; And said conferences are to do whatever church business is necessary to be done at the time.

“The elders are to receive their licenses from other elders, by vote of the church to which they belong or from the conferences. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling; or he may receive it from a conference.

“No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; But the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called.

“Every president of the high priesthood (or presiding elder), bishop, high councilor and high priest, is to be ordained by the direction of a high council or general conference.”  
(D&C 20:60-67.)

“In July, 1830, the Lord said: ‘All things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith.’ (D&C 26:2.)

## “Sole Source of Revelation for the Church

“By September of the same year, as the young Church began to grow and its newly converted members to gain experience in the operation of the affairs of the kingdom, Satan (in imitation of the true order of heaven) found a receptive Church member to whom he could give false revelations. Hiram Page had a certain stone and by its aid he professed to receive revelations concerning the up building of Zion and the order of the Church.

“These false claims deceived several Church members, and even Oliver Cowdery, the second elder in the kingdom, had been wrongly influenced by them. Just before a Church conference and following earnest inquiry, Joseph Smith received the following revelation which the Lord addressed to Oliver Cowdery:

“Behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith. Jun., for he receiveth them even as Moses.’

“Oliver was told to ‘declare faithfully the commandments and the revelations’ given through the Prophet; to speak and teach by the Comforter; but, said the Lord, ‘Thou shall not write by way of commandment, but by wisdom; And thou shalt not command him who is at thy head, and at the head of the church; For I have given him the keys of the mysteries, and the revelation which are sealed, until I shall appoint unto them another in his stead . . . Thou shalt have revelations, but write them not by way of commandment.’

“My servant Joseph,’ the Lord continued, ‘shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.’

“Then Oliver was commanded to undo, as far as he could, the ill effects of his wrongful acceptance of false revelations, ‘Thou shall take thy brother, Hiram Page,’ the Lord told him, ‘between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him;

“For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants. For all things must be done in order, and by common consent in the church, by the prayer of faith. And thou shalt assist to settle all these things, according to the covenants of the church.’ (D&C 28:1-16.)

In that great revelation, given February 9, 1831, at Kirtland, and known as ‘the law of the Church,’ the Lord said: ‘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 head of the church. . . .

“‘And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.’ (D&C 42:11, 14.)

“In February, 1831, the Lord spoke again to the Prophet with reference to the one to whom he would give revelations for the Church, No reference whatever to the law of common consent is made in this revelation. But because some avoid its plain meaning, it seems wise to consider it here, in context and along with the various revealed terms and conditions of the true law of common consent.

“At the time the Lord gave this instruction, some members of the Church were disturbed by people making false claims as revelators. In his infinite wisdom the Lord denounced in plain words the false and specious claims of those who, as the authors of false revelations which had not come from him, ‘use the name of the Lord, and use it in vain, having not authority.’ (D&C 63:62.)

“First, the Lord reminded the Church that they had received his law ‘through him whom I have appointed unto you to receive commandments and revelations from my hand.’

“Then he decreed: ‘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.

“‘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.’ (D&C 43:2-7.)

### “Administrative Affairs Governed by Common Consent

“Several revelations mention the law of common consent in connection with the responsibility of the Church to care for the poor and to administer the affairs of the United Order—a social and economic system offered the early saints of this dispensation.

“As early as January 2, 1831, at a conference of the Church being held at Fayette, New York, the saints were commanded that certain men among them should be appointed ‘by the voice of the church,’ to care for ‘the poor and the needy, and administer to their relief that they shall not suffer.’ (D&C 38:34-35.)

“In May of that year, in connection with consecrations and stewardships made and held under the United Order, the Lord specified that each man had certain rights ‘until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church.’ (D&C 51:4.)

“Later (April 23, 1834) more detail was revealed as to how the principles of common consent were to operate in the United Order. The funds in the treasury were to be expended ‘only by the voice of the order, or by commandment,’ or in other words, ‘only by the voice and common consent of the order.’

“Then the Author of the law of common consent told how it should operate. ‘And this shall be the voice and common consent of the order,’ he said, ‘that any man among you say to the treasurer: I have need of this to help me in my stewardship,’ and he should receive it—’Until he be found a transgressor.’ Provision was also made for removal of a transgressing treasurer by ‘the council and voice of the order.’ Properties, also, were to be pledged to the order ‘by common consent or otherwise.’ (D&C 104:64.)

### “Officers Sustained by Common Consent

“As the Church had need for the appointment of officers to administer its affairs, the Lord required that certain of these be sustained by the people in accordance with the law of common consent.

“‘I have called my servant Edward Partridge,’ he said to the Prophet on February 4, 1831, ‘and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church.’ (D&C 41:9-11.) In case of transgression another was to be ‘appointed in his stead.’ (D&C 42:10.)

“A bishop or agent administering the United Order was to be ‘appointed by the voice of the church.’ (D&C 51:12.) The duty of the bishop was to ‘be made known by the commandments which have been given, and the voice of the conference.’

“‘And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed and ordained unto this power [i.e. to serve as a bishop]. This is the will of the Lord your God, your Redeemer.’

“Elders were to be ‘recommended’ by the church or churches in which they labored, and were to carry a certificate from other elders or the bishop when going to the land of Zion. (D&C 72:5, 7-8, 19, 24-26.)

“On January 19, 1841, we find the Lord naming by revelation certain officers whom he had chosen to administer the various affairs of his kingdom on earth. For instance: ‘I give

unto you Hyrum Smith to be a patriarch .... 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 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. They are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith; David Patten I have taken unto myself.'

“Then the Lord named whom he had chosen to serve as high counselors, as the presidency of a high priests quorum, as the presidency of an elders quorum, as the presidents of the quorum of seventies, as members of a bishopric, and as the presidency of a quorum of priests.

“Following the listing of these brethren, he said: ‘The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the perfecting of my saints.

“‘And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove them at my general conference.’ (D&C 124:124-125.)

“The principle whereunder Church officers are both called of God and sustained by the people is found in the account of the organization of the first high council. ‘The president of the church, who is also president of the council,’ the inspired record says, ‘is appointed by revelation and acknowledged in his administration by the voice of the church.’ (D&C 102:9.)

### “Summary of Law of Common Consent

“The foregoing are all of the principal latter-day revelations relative to the law of common consent. They show conclusively that the Lord’s house is a house of order and not a house of confusion. Every principle, every procedure, every requirement for the organizing and governing of the Church fits into a perfect pattern, so that the saints need not be deceived, misled, or left in darkness.

“Now let us summarize these revealed laws and procedures, so that we may weigh the claims and procedures of all churches against the laws the Lord has given. The Lord’s Church, the earthly repository of his gospel, power, and authority, will conform in every respect to his revelations and will be able to offer salvation to all who will come and drink at the true fountain.

“1. The Holy Spirit guides the Church of Jesus Christ. That Spirit will not dwell in unclean tabernacles or in unholy places. Hence, no person or organization can prosper in

spiritual things except on the basis of righteousness—the righteousness which must precede the receipt of guidance from the Spirit.

“All the teachings, performances, programs, and ordinances of the Church must be performed under the direction of the Spirit. Ordinations to all offices in the true Church are performed by the power of the Holy Ghost in the one performing the ordinance. By the prayer of faith the saints may gain the Spirit, and if they do not receive it, they are commanded not to teach.

“2. All the acts of the true Church must conform to the revealed pattern. No procedures may be followed, no principles espoused, which are not recorded in the revelations or directed by the Spirit. Nothing is to be done by the Church contrary to the covenants the Lord has given.

“3. All of the organizational things which the Church does—that is, the procedures which it follows and the officers which it appoints—must be done by common consent, by much faith and prayer. Even the Prophet Joseph Smith could not be imposed upon the people of the Church by divine fiat. He presided over a conference, for instance, by the voice of the conference. All things must be done in order. There is no confusion or uncertainty where the Spirit of the Lord reigns.

“4. General Church business cannot be transacted in secret. No man, for instance, could be appointed in secret to head the Church or to carry on some supposed great program for the salvation of men. The Lord has decreed otherwise. Conferences are to transact the business of the Church.

[At what conference was Benjamin F. Johnson ever sustained by the people to wear the mantle of the Prophet? Or any of the LeBaron boys, when did the voice of God and the voice of the people ever unite to give all or any of them a position of preference and authority in Israel? If Joseph Smith, himself, could not be imposed upon the people without their consent and affirmative vote, how can anyone else? What a perfect safeguard the law of common consent is against cultists and imposters!]

5. No man can so much as be ordained to any office in the Church without a vote of the Church. There is no such thing as a secret ordination to office, either high or low, in the Church of Christ. The Lord does not work in dark corners. His great works are trumpeted in the ears of all living so that every soul who is willing to do so may learn of them.

[This provision in the Lord’s law—based as it is on the infallible revelations previously quoted—is a real stickler for all cultists. Not only are their alleged leaders precluded by the law of common consent from governing the Lord’s affairs on earth, but the privilege so to do could not even be given them in the first instance without an approving vote of the people. Such is the Lord’s system; such is his way of closing the door against those who manufacture false stories to suit their own ends. In effect the Lord is saying, “Who



even bother to hear the trumped up claims of cultists, for these claims cannot be true because they do not comply with my law of common consent.”]

6. Even after a proper ordination the elders of the Church have no power to act independently of the direction of the Church. They cannot presume to have any right or prerogative that has not been specifically given to them. Those holding priestly offices must have certificates of ordination. Elders must be properly recommended for special labors and must carry certificates so certifying. And no elder can receive a license to act in his calling without a vote of the Church, by direction of a conference.

7. Church officers are empowered to act within the scope of their appointments, only if they are first, called by revelation, and second, sustained by the vote of the Church. The appointment comes by revelation. Conferences are empowered to approve or disapprove when the names of church officers are read.

8. After their appointment and acceptance, Church officers have no power to proceed according to their private notions either in their teachings or in their direction of those over whom they preside. They must conform to the Lord’s pattern for those so called.

“Their duties are given them by revelation in the commandments, and also by the voice of the conference. For instance, if one professing to head the Church did not lead the people in the performance of baptism or any other” revealed principle he would stand condemned and rejected of the Lord. He could not claim to be the Lord’s servant because he failed to do the Lord’s work.

9. The President of the Church [or any other officer, no matter what his title or position] gains his position only if two conditions are met. He must be appointed by the Lord. Then he must be acknowledged as Church President by the voice of the Church. They must vote to sustain him in his position, Even after the Lord names him, he cannot be ordained to his high calling except by the direction of a high council or general conference. Obviously the appointment cannot be a secret one; the vote of the people cannot be taken in secret; the fact of ordination cannot be withheld from Church knowledge. The Lord works in the open.

“10. Indeed, no one can be appointed in secret to preach the gospel or build up the Church. To enable any man to carry the message of salvation to the world or to build up the Church and kingdom on earth, he must be authoritatively ordained by the heads of the Church, and it must be known to the Church that he has been given authority to preach or perform whatever work is involved. The wisdom of the Almighty is seen in these provisions.

“11. We have seen how the law of common consent was applied to the United Order in the early days of this dispensation. Since this social and economic system is no longer operative, these procedures do not now apply. The application of the principle of common consent to the procedures of that Order, however, are of importance to us. In general, all

the temporal, financial, and economic affairs of the Order were administered by the voice and common consent of the Order.

“12. The Church of Jesus Christ is the kingdom of God on earth. It is not a democracy. Laws and commandments do not originate with the people. Church members do not adopt legislation by which they will be governed. Christ is the heavenly King. He is the Lawgiver.

“13. Christ chooses his own administrators. ‘Ye have not chosen me, but I have chosen you,’ he said to his apostles of old. (John 15:16.) The earthly representative of the heavenly King is the President of the Church. He is a prophet, a seer, a revelator, and the only one authorized to give the mind and will of the Lord to his people.

“14. So that the President of the Church may govern all the affairs of the kingdom on earth, he holds what are called the keys of the kingdom. Keys are the right of presidency. In the fullest sense they can be exercised by only one man at a time because someone has to stand at the head and preside over all others.

“No one but the Lord has power to command him who is at the head. He stands supreme over all other men. Such was the position of Joseph Smith, the first Prophet and first earthly head of the kingdom in this dispensation; and such has been the position of each of his successors—mighty men named by the Lord and acknowledged by the voice of the people.

### “Application of the Principles

Now we have quoted or referred to all of the principal revelations which the Lord has given in Latter-days relative to the law of common consent. We have summarized the chief truths taught in these revelations (and in some others so well known that quotations or documentation has seemed unnecessary).

“The true doctrine of common consent is before us. All who are troubled by the applications which have been made of these principles, in the various factions which have broken off from the Church organized by Joseph Smith, should study and re-study these principles, until a clear and comprehensive understanding of them is reached. Then they should, point by point, apply the principles to all of the circumstances surrounding the rise and functioning of the various factions and groups claiming rights and powers originally vested in the Prophet Joseph.

“The principles cannot be controverted. They came by revelation. They are the mind and will of the Lord. If any group or organization has not conformed to them in every particular, then can that church or group righteously claim to be the Lord’s Church?

“Every sincere truth-seeker should be fair enough with himself to make an honest and open-minded investigation of the whole matter—an investigation upon which the gaining or losing of personal salvation hinges.

“If the spirit of contention, or argument and debate, of confusion and uncertainty, of uncleanness in thought or deed prevails in any group, can such group have the Holy Spirit? And if it does not have the Holy Spirit can it be the true Church?

“If any faction professes to follow early leaders who were supposedly called quite secretly, without the general knowledge of the Church, and whose calls were not acknowledged by the Church at the time of their supposed selection, can that organization be the true Church?”

“If any group has leaders who do not teach all of the principles of revealed truth and who donor direct the performance of all of the ordinances of salvation—and such there are, as witness the glorious truths surrounding baptism for the dead, and eternal marriage—then can these leaders possess the spirit of revelation? Can they act as legal administrators for the Lord?

“If any faction chooses to rank Joseph Smith as a fallen prophet rather than accept all of the truth he gave—and there are those who do this—then has that group departed from the truth and rejected the Lord by rejecting his Prophet? Are they of God?

“If any group has come into being, in part or in whole, as a result of supposed revelations coming from others than the one man on earth who holds the keys whereby he may learn the mind of the Lord for his people—can it be approved of the Lord?”

“If any group or unit came into existence and chose its officers and heads after the body of the saints, in accordance with the law of common consent, had voted to accept the Quorum of the Twelve as their leaders and follow them—and what faction did come into existence under these circumstances?—then can such church organization be of God? Can they implant the sure hope of salvation in any human heart?”

“If any factions followed leaders other than those who received all of the keys of the kingdom from the Prophet while he yet lived, namely, the Quorum of the Twelve—and such there are—then are such following other shepherds than the Lord’s shepherds, and are these in a sheepfold whose owner is not the Good Shepherd? . . .

“Now we have seen what the law of common consent is; the things to which it applies; the things to which it does not apply; and the manner in which it has operated among the true saints of God.

“Why should any remain in darkness relative to this doctrine? Truly, those who are alive to the things of the Spirit will have no difficulty in recognizing the truth and in conforming to it.

“The true operations of the law of common consent distinguishes those who have the fulness of the gospel from those who have only a part of the Lord’s will; it differentiates between those who have found the true Church of Jesus Christ with all its saving powers and those who cling to a hollow shell, without power to foster hope in this life, or assure eternal life in the world to come.” (Bruce R. McConkie, *Common Consent*, pp. 4-14, 19-21, 27.)

## WHAT! NO WITNESSES?

### **False cultist claim.**

Unbeknownst to the Church, keys, powers, and authorities greater than those held by the First Presidency and the Twelve were given to Benjamin F. Johnson by the Prophet and to Uncle John Smith by Hyrum Smith. The power given to Uncle John Smith is claimed to have been conferred in Carthage Jail; whether the other imprisoned saints were aware of what was allegedly transpiring is not known; that given to Benjamin F. Johnson was at an unknown time and place, in the absence and without the knowledge of anyone else. In neither case was a record made, and in neither case is there any testimony of witnesses who can certify as to what took place. As to both conferrals of authority we must rely solely upon the word of people who now say that these things must have occurred some 115 or 120 years ago.

### **True doctrine.**

Whenever the Lord sends a message to the world, or confers priesthood, keys, power, or authority upon men, it is in strict conformity with the divine law of witnesses which he himself has ordained. This law includes the provision that every divine message, and every conferral of priesthood, keys, power, or authority, requires the certification of two or three or more properly accredited witnesses.

Without such testimony—and this law has been in force in all gospel dispensations—none need accept a message purportedly coming from Deity or be subject to the direction of anyone claiming a divine bestowal of priesthood, keys, power, or authority. Indeed, unless all of the provisions of the Lord’s law of witnesses are complied with, men are in duty bound to reject a proffered message and to avoid the ministrations of the discredited messenger.

For an extended consideration of the law of witnesses, the student is referred to the scripturally supported analysis of President Joseph Fielding Smith on pages 203-228 of *Doctrines of Salvation*, vol. 1. After studying this presentation and getting the provisions of this law clearly in mind, such conclusions as the following will be self-evident:

If Jesus had not sent forth witnesses to testify of his resurrection, men would have had no obligation to believe that he came forth from the tomb. Men who had seen with their eyes, heard with their ears, and felt with their hands were required to testify of their own knowledge that he had risen from the dead.

If Joseph Smith had been alone when John the Baptist returned bringing the Aaronic Priesthood with its keys and powers, even though he had recorded his testimony of the sacred event, men would have been under no obligation to accept his unsupported witness.

If the Prophet had been alone when Peter, James, and John came, when Moses, Elijah, and others ministered unto mortals again, his unsupported—though recorded—testimony of such events would have had no binding efficacy upon other men.

If no witnesses are present to testify when new apostles are ordained and given the keys of the kingdom, when baptismal and sealing ordinances are performed, when baptisms for the dead are performed, and so forth through all the essential saving ordinances of the gospel, these ordinances lack binding effect.

Where certain ordinances are concerned, the requirement of witnesses is so essential that without them the ordinances are of no avail. For instance: “Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven.” (D&C 127:6-7.)

If a baptism for the dead is not valid unless it is witnessed and recorded, does anyone think the very keys of the sealing power itself can be conferred without witnesses and with no record being kept of such a transcendent event?

Now where is the record of what transpired in Carthage Jail when Uncle John Smith allegedly received the so-called patriarchy? Who are the witnesses? Where is the record of their testimony? And whose testimony stands as a witness to all the world of the conferral of keys and authority upon Benjamin F. Johnson? If there are neither witnesses nor recorded testimony, what are honest investigators to conclude? Has the Lord repealed the divine and eternal law of witnesses? Or is it that there can be no true witnesses of events that never happened?

## FALSE CONCEPTS ABOUT THE PRIESTHOOD AND ITS OFFICES

In a 56 page pamphlet by Ervil M. LeBaron, entitled: Priesthood Expounded: The Principles of Succession in Priesthood Authority and the True Pattern of Priesthood Government, there are, literally, hundreds of totally false historical and doctrinal statements. Taken as a whole the pamphlet is a mass of contradictory confusion which

leaves the spiritually enlightened reader with the feeling that nothing about priesthood has been “expounded,” but that the whole picture has been confused, muddled, and enshrouded in darkness.

Obviously there is no need even to attempt a refutation of these various notions° The mere recitation of most of them, without comment, is sufficient to show their absurdity° But to give the reader a little of the “feeling” of a cult and its doctrines, perhaps it will be profitable just to list a few of the ridiculous ideas that are assembled together to make up its religious teachings.

### **False cultist claims.**

Christ himself did not hold all of the priesthood. Other prophets, such as Elijah, held a greater priesthood than the Son of God. (pp. 21, 25.)

### **True Doctrines.**

Does this sort of thing need refutation? Is it possible that present or past members of the Church can become so darkened as not to know that the “highest” priesthood is simply after the Order of Him who is without beginning of days or end of years—who is Christ the Lord?

### **False cultist claims.**

Joseph Smith did not hold all of the keys of the priesthood. (pp. 325, 34.)

### **True Doctrines.**

Every priesthood, key, power, right, and authority that any man ever held on earth was restored and conferred upon Joseph Smith. That is what is meant by the Dispensation of the Fulness of Times, i.e. the fulness which is everything had in any dispensation was restored to the Prophet. (D&C 128.)

### **False cultist claims.**

John the Baptist held the Melchizedek Priesthood. (pp. 11-13, 16.) He was the presiding patriarch of the Church in his day, and that is the authority he restored when he came on May 15, 1829. (pp. 37-38.) John the Baptist held a higher office than and presided over Peter, James, and John, and the Twelve in his day. (pp. 37, 44.) John held the same power that Elijah held (p. 44.), and it was the spirit John the Baptist who gave this power to Peter, James, and John on the Mount of Transfiguration. (p. 43.) Joseph Smith organized the Church in this dispensation by virtue of the power received from John the Baptist. (p. 46.)

### **True Doctrines.**

John during his ministry held the Aaronic Priesthood only, served as an Elias to prepare the way for the greater, was not an ordained patriarch, and when he came in this day, he said plainly that it was at the direction of Peter, James, and John, who held a greater priesthood, and that they would come in due time to restore their higher authority.

### **False cultist claims.**

Even after the death of John the Baptist (who held higher authority than Peter), yet Peter did not gain the top position of presidency. Guess who presided over Peter? Why none other than his counselor, John the Revelator. (p. 39.)

### **True Doctrines.**

Aside from being totally unsupported imagination, this is childish nonsense.

### **False cultist claims.**

Elijah's coming to restore the keys whereby all ordinances may be performed is yet future. (p. 25.)

### **True Doctrines.**

Somehow or other Elijah managed to confer all of the keys of the sealing power upon Joseph and Oliver when he came the first time in this dispensation.

### **False cultist claims.**

Aaron and his descendants after him held the Melchizedek Priesthood, ministered in spiritual things, and exercised the keys of the sealing power. So did John the Baptist and Hyrum Smith. (pp. 11, 13, 15, 35.)

### **True doctrines.**

Upon Aaron and his seed the Lord conferred a lesser priesthood to minister in temporal concerns; it was not the patriarchal order which is part of the Melchizedek Priesthood, but was patriarchal in one sense and one sense only—it descended from father to son.

There is more—much, much more. Actually there are hundreds of false statements in this one 56-page pamphlet alone, to say nothing of the other written material that flows from the LeBaron headquarters. But these above mentioned, plus the various items considered separately in this presentation, are sufficient to give a perspective of the kind of material that gushes forth from uninspired sources.

What is the true doctrine in this field of priesthood?

This doctrine is simple, plain, easy to understand. It includes the following basic principles:

1. Priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of man.
2. There are on earth two orders of priesthood, the Melchizedek and the Aaronic or Levitical.
3. Each of these orders of priesthood has within it certain offices to which men are called and ordained. In this way the work and labors in the vineyard are divided according to the varied talents of the hired servants. Offices in the Aaronic Priesthood are: Deacon, Teacher, Priest, and Bishop; those in the Melchizedek Priesthood: Elder, Seventy, High Priest, Patriarch, and Apostle.
4. The priesthood is greater than any of its offices. No office adds any power, dignity, or authority to the priesthood. All offices derive their rights, virtues, prerogatives and powers from the priesthood. All offices in the Church, in the kingdom of God on earth, in all of the dealings of God with man, are appendages to the Melchizedek Priesthood. In other words, the offices are less than, are supplemental to, and grow out of the priesthood. It is so stated, in so many words, in the revelation. Thus, the Melchizedek Priesthood is greater than the office of patriarch, or elder, or what have you, in that priesthood. The office derives its power from the priesthood.

Where shall we turn to learn these basic principles from authoritative sources?

Rather than quote here what is so well known as to be almost axiomatic in the Church, it is suggested that those unfamiliar with these principles read carefully the following authoritative and the presentations:

President Joseph F. Smith, *Gospel Doctrine*, 5th ed., pp. 136-200.

President John Taylor, *Gospel Kingdom*, pp. 129-233.

President Joseph Fielding Smith, *Doctrines of Salvation*, vol. 3, pp. 81-183

## NATURE OF THE KEYS OF THE KINGDOM

### **False cultist claim.**

Basically, the whole theoretical position of the LeBaron cultists rests on the claim that persons other than the First Presidency and the Twelve have received and transferred keys



of power and authority which are greater than and supercede those held by the Presidency and the Twelve.

### **True doctrine.**

Any serious contention (1) that there are keys of power and authority greater than those held by the Presidency and the Twelve, or (2) that the Presidency and the Twelve do not hold all of the key which God ever conferred upon men in any age of the earth's history, is totally, completely, and eternally false. Such a claim runs counter to all of the most simple, well known, and fundamental concepts as to what the keys of the kingdom are and as to how they operated.

There is text material in abundance available in this field of gospel study. Those wishing to review the doctrines and principles involved need only to turn to the writings of President Joseph F. Smith in *Gospel Doctrine*, of President John Taylor in the *Gospel Kingdom*, of President Joseph Fielding Smith in volume three of *Doctrines of Salvation*, or to any one of a number of other authoritative and documented presentations.

By way of summary, and as shown in all of these various text sources, the situation is simply this:

1. The kingdom involved is the kingdom of God on earth. By actual count there are scores of passages in the Doctrine and Covenants which say categorically that this kingdom has already been set up and given to the saints. It is now known as the Church of Jesus Christ of Latter-day Saints and is operating as an ecclesiastical kingdom only. When the millennial era commences, and Christ reigns personally upon the earth, the kingdom will also become a political kingdom and govern in civil as well as ecclesiastical matters.
2. Keys are the right of presidency, the power to control and regulate; they are the directing, governing, supervising prerogatives. Thus, using the symbolical language of the scriptures, the keys of the priesthood open the door to the use of the priesthood; the keys of the sealing power, open the door to the use of the sealing power; and so forth. In other words the keys of the priesthood or of the sealing power are the power and right by which priesthood and sealings are governed, controlled, regulated, and so forth.
3. It follows that the keys of the kingdom are the right and power to preside over and direct all of the affairs of the kingdom of God on earth which kingdom at this moment is The Church of Jesus Christ of Latter-day Saints.
4. There must always be a directing head, a president, a final arbiter on all matters. That head is the one who holds the keys. If he holds the keys of the kingdom of God on earth, he is the supreme, unchallenged representative of Deity on earth. He is the mouthpiece and representative of the Almighty among men. He is the president of the Church. Since he is called to preside over all of the Lord's affairs in the earthly kingdom, there is no

divine power held by mortals which he does not possess. The very fact that he holds the keys of the kingdom is another way of saying that no one can preside over him or exercise a power which he does not possess. The keys of the kingdom are the right of supreme presidency over all things. Nothing is exempt.

5. All of these keys were not restored at one time in this dispensation. The Lord gave to Joseph Smith and his associates various portions of these powers from time to time until they all had been conferred again upon men. John the Baptist, Peter, James, and John, Moses, Elias, Elijah, Gabriel, Raphael, Michael, and divers angels, all came and conferred their keys, powers, authorities, and dispensations.

6. Priesthood was first restored; then the various keys were given. The receipt of these keys then authorized and empowered the recipients to use the priesthood for the purposes involved.

7. Elsewhere in this document are found the scriptural quotations and the statements of the witnesses who were present which show that all of the keys and powers given by heavenly messengers to the Prophet were conferred upon each member of the Twelve. This was done in the Nauvoo Temple in the winter of 1844, some six weeks prior to the martyrdom. There is no question whatever about this. As the statements of those present specifically show, every member of the Twelve received every power that God ever gave in this dispensation, which means every power held by anyone in any dispensation of the past.

8. Keys are conferred by setting apart, not by ordination. Each time a new apostle has been ordained and set apart to serve as a member of the Council of the Twelve, he has been given all of the keys of the kingdom of God on earth, President David O. McKay, for instance, received these keys from President Joseph F. Smith. Since keys are the right of presidency, however, they lay dormant in President McKay until he became the senior apostle of God on earth. At that time he was able to exercise them in their fulness, and this is what is meant by the scripture which says they are held in their fulness by only one man on earth at a time. This is precisely what happened when Joseph and Hyrum were martyred. Brigham Young was the senior apostle of God on earth and hence had the power and right of presidency. He then, being duly sustained in accordance with the law of common consent, was in a position to exercise all of the power and authority that any man on earth ever possessed.

No one who knows what the keys of the kingdom are, or how they operate can ever follow any cult without knowing that he is going contrary to the divine will.

## LIMITED POWERS ONLY GIVEN THE TWELVE

### **False cultist claim.**

There are higher offices in the Melchizedek Priesthood than that of the apostleship. The Twelve did not receive the power and priesthood held by Joseph, Hyrum, and others in the early days. They had power and authority as far as it went, but not the fulness held by the Prophet and Patriarch. This also, incidentally, was true of Peter himself and of all the primitive Twelve. (*Priesthood Expounded*, pp. 41-42, 49, 51.)

### **True doctrine.**

Historically this is false, doctrinally it is nonsense.

We have already noted the relationship of the priesthood to its various offices, as also the nature of the keys of the kingdom, and the prerogatives vested in those who hold them. Here let us record two quotations only—one by Elder Parley P. Pratt, showing that the Twelve did in fact receive all of the keys and powers held by the Prophet, and the other a quotation from the present writer's work on *Common Consent*, showing that the receipt of these powers by the Twelve was in accordance with the law of common consent and hence binding upon the Church.

Elder Pratt gives a typical example of the testimony born by the early brethren as to the pre-eminence of the Twelve after the martyrdom. Under date of January 1, 1845, he sent the following proclamation to members of the Church in the Eastern states:

“We [the Twelve] hold the keys of the ministry and ordinances of salvation in this last kingdom; and if the people choose to be benefitted by them, it is their own blessing: if not, it is their own neglect. They cannot essentially add or diminish any thing to our authority, or to our eternal power and glory. Our God can work and enable us to work, either with or without their means or their aid. And, in either case, the result of our labours will be the restoration of the kingdom and government of God.

“Hear it, then, ye people; this is the destiny of the small, the despised church and kingdom of God, as established by him through the instrumentality of our murdered—martyred prophet.—For this he lived and laboured; and for this he died.

“This great and good man was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, ‘I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and

so set before them a pattern in all things pertaining to the sanctuary, and the endowment therein.'

“Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow.

“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 things of the resurrection and the life to come.

“After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of his bloodthirsty enemies, and all this to save the people for whom he had so long laboured from threatened vengeance.

“Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly now rests upon the Twelve.

“He has organized the kingdom of God.—We will extend its dominion.

“He has restored the fulness of the Gospel.—We will spread it abroad.

“He has laid the foundation of Nauvoo.—We will build it up.

“He has laid the foundation of the Temple.—We will bring up the top-stone with shouting.

“He has kindled a fire.—We will fan the flame.

“He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendour.

“He was a ‘little one,’ and became a thousand. We are a small one, and will become a strong nation.

“In short, he quarried the stone from the mountain; we will cause it to become a great mountain and fill the whole earth.” (*Millennial Star*, Vol. 5, pp. 149-153, Mar. 1845.)

If, as is here so irrefutably shown, the Twelve received “all” the powers and authorities which God had given the Prophet, what more was there for them to get?

Now, to show that the saints knew and understood that all power was resident in the Twelve, the following is quoted:

“15. Although the nature of presidency is such that only one man can exercise the fulness of the keys at one time, the Lord has ordained that these keys be conferred also upon others. The others so honored are the Twelve. They hold the keys of the kingdom of God and of the dispensation of the fulness of times.

“Each man who is ordained to this apostolic calling receives all of the keys and prerogatives, but their full operation remains dormant in him unless he becomes the senior or presiding apostle of God on earth. Such was the position of Brigham Young following the martyrdom of Joseph and Hyrum.

“On July 23, 1837, at the time when Thomas B. Marsh was president of the Twelve and Joseph Smith, Sidney Rigdon, and Hyrum Smith were the First Presidency, the Lord said through the Prophet:

“I say unto all the Twelve: Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him; and also to youward, shall not be taken from him till I come.

“Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom, as pertaining to the Twelve, abroad among all nations— That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; For on them have I laid the burden of all the churches for a little season.

“Wherefore, whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name an effectual door shall be opened unto you, that they may receive my word.

“Whosoever receiveth my word receiveth may and whosoever receiveth me, receiveth those, the First Presidency, whom I have sent, and whom I have made counselors for my name’s sake unto you.

“And again, I say unto you, that whatsoever ye shall send in my name, by the voice of your brethren, the Twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them— Inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit . . . .

“For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times. Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation; For verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you. Verily I say unto you, behold how great is your calling.” (D&C 112:14-22, 30-33.)

“Speaking of the right to exercise that power which is inherent in the keys of the priesthood, of the Church, and of the kingdom, the Lord has also left us this revealed word: ‘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.’ (D&C 132:7.)

“Joseph Smith also had the Lord’s promise that ‘the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; Nevertheless, through you shall the oracle be given to another, yea, even unto the church.’ (D&C 90:3-4.)

“16. Those who receive the Lord’s servants receive the Lord. To receive the Lord (and therefore gain salvation) one must accept the First Presidency and the Twelve—those who actually have the power to open the door of his kingdom for any person.

“17. Joseph Smith was a true prophet. He did not fall. He kept his covenants, obeyed the Lord’s law, endured to the end, and went on to his eternal reward in the kingdom of him whose servant he was. After the Prophet had been fully tried and proved worthy, he received the promise, without qualification or restriction, that the keys of the kingdom would never be taken from him in this world nor in the world to come.

“18. But as there was to be a day when the Church, to fill its glorious destiny, would be required to continue without the personal guidance of its first Prophet, so provision was made whereby the keys and oracles were to be given by the Prophet to the Church, that is others were to hold them. This was done by conferring all of the keys upon all of the twelve so there would be no break, no lapse, no less of authority. It was not the design of the Lord to let his work fail.

“19. Revelation for the guidance of the Church comes only through the President of the Church. While Joseph Smith lived, he alone could receive the mind and will of the Lord

for the establishment and perfection of the Church. He alone could write by way of commandment to the Church. Even Oliver Cowdery, who had received from heavenly messengers the same keys held by the Prophet, could not write by way of commandment to the Church, could not command him who was at the head. The mere fact that any supposed revelation for the Church comes from anyone except the President of the Church is conclusive proof that the supposed revelation is false and is not of God . . . .

### “Power of the Twelve to Lead Church

“As is well known, the work of the Lord started with a small beginning in this dispensation. But line upon line; precept upon precept; key, power, and authority upon key, power, and authority; the truth was revealed, until the Prophet Joseph had, centered in him, all that was necessary to save and exalt the human family in the kingdom of God.

“All of these truths, powers, and keys were given by him, during his lifetime, to the Quorum of the Twelve. This conferring of the fulness of the keys upon the Twelve was completed in the winter of 1843-44 in the Nauvoo Temple.

“Joseph Smith then said to them: ‘I have sealed upon your heads all of the keys of the kingdom of God. I have sealed upon you every key, power, and principle that the God of heaven has revealed to me. Now, no matter where I may go or what I may do, the kingdom rests upon you ... Ye apostles of the Lamb of God, my brethren, upon your shoulders this kingdom rests; now you have got to round up your shoulders and bear off the kingdom. If you do not do it you will be damned.’ (Wilford Woodruff, *Discourses of Wilford Woodruff*, p. 72.)

“That the Twelve were sustained by the Church, time and again during the lifetime of the Prophet, as the lawful holders of the keys of the kingdom, is known by all informed persons.

“For instance, recording the business transacted during the dedicatory services in the Kirtland Temple, March 27, 1836, Joseph Smith said: ‘I then called upon the quorums and congregation of saints to acknowledge the Twelve Apostles, who were present, as prophets, seers, revelators, 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.’ (*History of the Church*, vol. 2, pp. 417-418.)

“That the Prophet always taught that the Twelve stood next to the First Presidency in regulating all the affairs of the kingdom of God on earth is well known. He gave such instruction, for instance, on January 16, 1836, explaining that the Twelve were not subject to any other than the First Presidency, that is, he said, ‘Myself, 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 a conference of the Church, August 16, 1841, the Prophet called upon the Twelve ‘to stand in their place next to the First Presidency, and attend to the settling of immigrants and the business of the Church at the stakes, and assist to bear off the kingdom! Victoriously to the nations.’ Then by vote of the conference, approval was given of his instructions in relation to the Twelve. (*History of the Church*, vol. 4, p. 403.)

### “The Lord and Church Act Together

“Thus the position, office, calling, responsibilities, power, and authority of the Twelve were well established while the Prophet yet lived. When he and Hyrum were martyred, the leadership fell automatically upon the Twelve, Brigham Young, the senior apostle and president of the Twelve, at the head.

“It was well known to the members of the Church that the right and power to lead the Church, following the martyrdom, rested with the Twelve. When Sidney Rigdon proposed that he be appointed a guardian to build up the Church unto Joseph, Brigham Young responded that he did not care who presided over the Church, but one thing he would have to know and that was what the Lord said about it.

“‘Joseph conferred upon our heads,’ President Young said, ‘all of the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can set between Joseph and the Twelve in this world or in the world to come. How often has Joseph said to the Twelve: “I have laid \_\_\_\_\_ the foundation and you must build thereon, for upon your shoulders the kingdom rests.”’ (Joseph Fielding Smith,” *Essentials in Church History*, p. 387.)

“The saints assembled in conference in Nauvoo on August 8, 1844, to choose the leadership the Lord had named to preside over his Church. In a most marvelous and miraculous manner the Lord confirmed, in the sight of the thousands of assembled saints, that the keys of the kingdom were held by the Twelve and that the mantle of the Prophet had fallen upon Brigham Young.

“When President Young arose to address the saints, he was transfigured before them. They beheld the Prophet Joseph Smith and heard the voice of the Prophet as naturally and plainly as they ever had done while the Prophet lived. The Lord was having his say as to who should lead his people.

“Then, while the Spirit of God was poured out upon them, the saints were called upon, in accordance with the law of common consent, to acknowledge and sustain as their leaders those whom the voice of the Lord had named. The vote was unanimous. Not one hand was raised against Brigham Young and the Twelve. The Lord had spoken. The people had acknowledged that his voice had been heard. The law of common consent had worked perfectly. The action taken was binding upon the Church. And the overwhelming majority



of the members of the Church followed Brigham Young to the West.” (Bruce R. McConkie, *Common Consent*, pp. 14-17, 21-24.)

## BRIGHAM YOUNG’S PRIESTHOOD LIMITED

### **False cultist claim.**

Brigham Young received and held limited priesthood authority only; he was never given and never exercised the fulness of priesthood power and authority which the Prophet possessed. (*Priesthood Expounded*, pp. 17, 35-36.)

### **True doctrine.**

That Brigham Young received, along with all of the Twelve, every priesthood, key, power, endowment, sealing, grace, right, and prerogative that the God of Heaven ever conferred upon men in any age of the earth’s history, we have already seen.

But in addition, he was singled out and specifically called by name, by Deity himself, to hold “the full power of the presiding priesthood,” and to govern all of the Lord’s affairs on earth.

Orson Hyde was one of those present who heard the voice of God name Brigham Young to hold the fulness of the priesthood and occupy the highest position on earth that a mortal man can receive. Elder Hyde’s testimony is as follows:

“I will briefly allude to some aspirants to office and honours in the Church of which we are members. There have been aspirants to the Presidency of this Church ever since the death of Joseph Smith, and even before. It may be regarded as lost time to allude to these things at all by which any portion of the day is consumed. But, brethren, bear with me. I have read the writings of every aspirant to the presiding Priesthood in this Church since the days of Joseph. I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doctrine and Covenants, Bible, &c., quite voluminous, resembling the bile ejected from a disordered stomach. I have never discovered one burst of the Spirit of God in all their claims or publications.

““Who has ever read Brigham Young’s writings in which he has laboured to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause through Brigham, because he obeys him; but man has to plead the cause of man who is sordid, illiberal, murmuring, and corrupt.

“In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small Branch of the Church was established; and I must say that I

feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high and spake to the Council. Every latent feeling was aroused, and every heart melted. What did it say unto 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, before I removed to what was called Kaneshville. 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. This is my testimony; these are my declarations unto the Saints—unto the members of the kingdom of God in the last days, and to all people.

“We said nothing about the matter in those times, but kept it still. [After seating myself in the stand, I was reminded of one circumstance that occurred, which I omitted in my discourse. Men, women, and children came running together where we were; and asked us what was the matter. They said that their houses shook, and the ground trembled, and they did not know but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed| the lord was only whispering to us a little; and that he was probably not very far off. We felt no shaking of the earth or of the house, but were filled with the exceeding power and goodness of God.] We knew and realized that we had the testimony of God within us. On the 6th day of April following, at our Annual Conference, held in the Log Tabernacle at Kaneshville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice of the Lord from on high in his appointment. (Voice from the stand: ‘That is Vox Dei, vox populi.’) Yes, the voice of God was the voice of the people. Brigham went right ahead, silently, to do the work of the Lord, and to feed his sheep, and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about lineal descent, right, power, and authority.

“Some persons say that Brigham does not give revelations as did Joseph Smith. But let me tell you, that Brigham’s voice has been the voice of God from the time he was chosen to preside, and even before. Who that has heard him speak, or that has read his testimonies, or that is acquainted with his instructions, does not know that God is with him? Who does not know, Jew or Gentile, that has come in contact with his policy, that he possesses a power with which they are unable to compete. He possesses skill, wisdom, and power that trouble wise men and rulers. God will make him a greater terror to nations than he ever has been.” (*Journal of Discourses*, vol. 8, pp. 233-234.)

Who, enlightened by the Spirit of Truth, can read this testimony of Elder Hyde’s without knowing that it is true. Volumes of evidence along this same line could be assembled. But for our present purposes this should suffice.

In connection with this witness please note:

These LeBaron cultists say: Brigham Young did not receive the fulness of the priesthood so as to be able to govern all of the Lord's earthly affairs.

God Almighty said: "Let my servant Brigham step forth, and receive the full power of the presiding priesthood in my Church and kingdom."

We say: Light and darkness are before us. Choose ye this day!

## PATRIARCHAL POWER ABOVE OF PRESIDENCY

### **False cultist claim.**

There is a patriarchal office which is greater than the offices held by the First Presidency and the Twelve. A man holding such office, acting as presiding patriarch, presides over and directs the labors of the First Presidency and the Twelve. (*Priesthood Expounded*, pp. 38-40, 44, 46, 51-53.)

### **True doctrine.**

We have already seen that all offices in the priesthood are less than and grow out of the priesthood itself; that no office adds anything to the priesthood; that all offices derive all of their power from the priesthood.

Now let us deal with the specific matter of the so-called patriarchal office that is supposed to be above the offices held by the presiding officers in the kingdom.

"It is the duty of the Twelve," so the revelation says to choose and ordain patriarchs. (D&C 107:39.) That patriarchs chosen and ordained by the Twelve are subject to the Twelve, even the cultists concede. But, say they, manufacturing, as is their custom, a claim out of thin air: There are "other" patriarchs who are not subject to the Twelve and whose power supercedes that of the Twelve.

Who are these "other" patriarchs? The founders of their cult, of course. But, they continue, these "other" patriarchs included such men as Seth and Methuselah and various of the ancient patriarchs. (*Priesthood Expounded*, pp. 38-39.)

Now here is a marvelous thing, a case of flagrant error on the part of the cultists. What the revelation actually says is that the Twelve are to ordain patriarchs and confer upon them the very identical power and position that Seth and Methuselah and all the ancient patriarchs held. That is Seth, Methuselah and all the rest were ordained in their day and generation, by someone holding the apostolic powers. The revelation says the Twelve are to choose and ordain patriarchs as such are manifest by revelation, and that the Twelve are to give those so chosen the very priesthood which was confirmed to be handed down

from father to son,” and which as held by the ancient patriarchs who are then listed by name.

All this was clearly and officially set forth before the Church at least as early as June 1, 1845. The *Times and Seasons* of that date contains the following explanation by President John Taylor:

### “The Office of Patriarch to the Church

“In regard to the office of patriarch, William Smith has been ordained patriarch to the church; but he is not the only patriarch, but would act as a senior patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead, priority, or presidency of the patriarchal office in this place; and in this capacity, if there should be a council of patriarchs, he as a matter of course would preside by right of office. But every legally ordained patriarch has the same right to bless that he has, and their administrations are just as legal as his. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess the authority to do it; but an elder does, and an elder’s administration would be just as legal as the administration of any of the before mentioned persons, or as that of the president of the church.

### “Rights of Fathers to Act as Patriarchs.

“Every father, after he has received his patriarchal blessing, is a patriarch to his own family, and has the right to confer patriarchal blessings upon his family: which blessings will be just as legal as those conferred by any patriarch of the church: in fact it is his right; and a patriarch in blessing his children, can only bless as his mouthpiece.

“A patriarch to the church is appointed to bless those who are orphans, or have no father in the Church to bless them. Not as stated inadvertently, in the editorial above alluded to ‘to bless all, and such as have not a father to do it,’ for this he could not do, where the church is so extensive; the burden would be too onerous; hence other patriarchs have been ordained, both in this country, and in England, to assist the patriarch to the church, and hence the provision made in the Doctrine and Covenants: ‘It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, [patriarchs] as they shall be designated unto them by revelation.’ (D&C 107:39.) And should any of those patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother William Smith; however, ‘holds the keys of the patriarchal blessings upon the heads of all my people,’ and would of necessity have the seniority; and

of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

“The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also, to set at rest this agitated question.

### “The Patriarch Does Not Preside Over the Priesthood or the Church

“We now proceed to answer some of the remarks which we have heard:

“We have been asked, ‘Does not patriarch over the whole church’ place Brother William Smith at the head of the whole church as president?

“Answer. No. Brother William is not patriarch over the whole church, but patriarch to the church, and as such he was ordained. The expression ‘over the whole church,’ is a mistake made by W. W. Phelps. He is patriarch to The Church of Jesus Christ of Latter-day Saints. The twelve are commanded to ordain evangelical ministers in all large branches of the church abroad? And who has charge over them? The patriarch? No. Those who ordained them. And to whom is committed, the power and authority to regulate all the affairs of the churches abroad? And who has the charge of the whole priesthood here? Answer. The presidency of the church, and not the patriarch.

“But does not the Doctrine and Covenants say:

“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.’ (D&C 124:124.)

“Yes, but that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, ‘I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer a and a prophet.’ (D&C 124:125.) In the Doctrine and Covenants we read ‘the duty of President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses.’ (D&C 107:91.) And from this it is evident that the president of the church, not the patriarch, is appointed by God to preside.

“But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is

made by our junior, and one that may be very easily made inadvertently. Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family, that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected and must needs be restored. But Father Joseph Smith was not president of the church; nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was once counsel, but when he was ordained patriarch he gave it up and another was ordained in his stead, [William Law] and in all probability if Brother William magnifies his calling, he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did—not as president of the church, but as patriarch to it.

“The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy, as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Brother William was in the quorum of the twelve yet he was not president of the twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith presidents over the church instead of Joseph.

“Brother William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

“A patriarch is what is termed in scripture an evangelist, and Brother William acts in that capacity, and God has placed in the church 'first apostles,' not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

“Again, who ordained Father Smith to the office of patriarch? His son Joseph, and Father Smith ordained Hyrum, and the twelve (of whom Brother William is one) ordained him. Who are appointed to ordain evangelical matters? 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. (D&C 107:39.) Can a stream rise higher than its fountain? No . . .

“We think that everyone will see that Brother William Smith’s patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the twelve; but will rather change the nature of his office.

“But will it take any thing from his priesthood, it may be asked. No. You cannot take any man’s priesthood away without transgression. Brother William will still retain the same power, priesthood, and authority that he did before, and yet will hold in connection with that the patriarchal office and the keys of that priesthood, and as one of the twelve must maintain his dignity as one of the presidents of the church, of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents, and councils of the church.” (John Taylor, *Gospel Kingdom*, pp. 146-149.)

## BENJAMIN F. JOHNSON GIVEN SCEPTER OF POWER

### **False cultist claim.**

It is to Benjamin F. Johnson, a friend and confidant of the Prophet, that the LeBaron cultists trace their authority. It is claimed by them that the Prophet placed upon Brother Johnson “the priesthood sceptre which was held and restored by John the Revelator and which constitutes the office which holds the keys over the Church of the Firstborn upon this earth.” (*Priesthood Expounded*, p. 54.)

### **True doctrine.**

This is pure imagination. No such thing ever happened. Those who promulgate such a story are dishonest. They know better and have the conclusive written evidence that their story is false.

It is true that Benjamin F. Johnson was a friend and intimate of the Prophet. But what is far more important, as far as his own salvation is concerned, he stayed with the Church after the martyrdom and remained in subjection to and subject to the complete direction of the next five presidents of the Church.

Never once did it ever occur to him to tell Brigham Young and the other church presidents that he, Benjamin F. Johnson, held the presiding power in the kingdom and that they, the presidents of the Church, were subject to his direction. Rather, Brother Johnson’s whole life was a conscientious attempt to live the gospel uphold the hands of those who presided in the earthly kingdom.

Fortunately, the written testimony of Brother Johnson has been preserved, so that we know exactly what he thought as to whether Brigham Young received all of the power and authority held by the Prophet, and whether anyone other than the Presidency and the Twelve were empowered to lead, guide, and direct the Lord’s work on earth.

A great host of descendants and close friends have recorded what Brother Johnson told them that he believed. All of it centers around the theme that he himself held no special keys or powers, that his patriarchal position was exactly the same as that of any patriarch in the Church, and that Brigham Young and the other and subsequent leaders of the Church held all the powers, keys, and prerogatives relative to the Lord's earthly work. We need not take space, however, to record what others have heard Brother Johnson say. Let us note, rather, some samples of what he himself wrote.

In his published Journal is found this account of the vision he received when the mantle of the Prophet, in the presence of the hosts of Israel, fell upon Brigham Young.

“At the “time of the martyrdom all the Quorum of the Twelve were absent except John Taylor and Dr. Richards, both of whom were with the Prophet in the Carthage jail, and Sidney Rigdon having retained a partial fellowship as one of Joseph's counselors, came forward claiming the right of Guardian of the Church. James J. Strang also claimed through a spurious revelation purporting to be through the Prophet that he should lead the Church. And so matters stood until the return of the Twelve, when a conference was assembled, and President Rigdon was called upon to put forth his claim before the people, which he did, and after closing his remarks, which were void of all power or influence, President Brigham Young arose and spoke. 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 as Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him. Then I remembered his saying to the Council of which Sidney Rigdon was never a member, and I knew for myself who was now the leader of Israel. New confidence and joy continued to spring up within me, and the subject of our finding a new home in the wilderness of the great West was one that occupied much of my thoughts.” (Benjamin F. Johnson, *My Life's Review*, pp. 103-104.)

The saying to the Council referred to in the above quotation is recorded in these words:

“At one of the meetings in the presence of the Quorum of the Twelve and others who were encircled around him, he [Joseph Smith] 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.’” (Benjamin F. Johnson, *My Life's Review*, p. 99.)

To show how Brother Johnson labored to support the westward movement with Brigham Young at its head, the following is excerpted: “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.” (Benjamin F. Johnson, *My Life's Review*, p. 107.)



In his old age, Elder Benjamin F. Johnson was asked by the First Presidency of the Church to recount in writing many of his early experiences with the Prophet. This he did, certifying that “although so many years have intervened, they are still in my mind, as fresh as when they occurred.”

His testimony that the Twelve received all of the power and authority held by the Prophet is recorded in these words:

“Let us remember that by revelation he [Joseph Smith] had organized the Holy Priesthood, and that [he had done so] by command of the Lord (D&C 124 and 125) .... He had received the keys of endowments, to the last anointing, and sealing, together with the keys for the salvation of 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 weakly 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 of the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys, powers and privileges pertaining there to; 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.” (An official letter written at the request of the First Presidency by Elder Benjamin F. Johnson, in October 1903, to Elder George Gibbs.)

Elder Benjamin F. Johnson has left us his written testimony, in words as plain and clear as language can be, that Brigham Young (contrary to the false claim of the LeBarons and all rebel cultists) did in fact receive all of the keys and powers that God had given to the Prophet. These are his words:

“Of Brigham Young as President of the Church, I will again bear as a faithful testimony that I do know and bear record that upon the head of Brigham Young as chief, with the Apostleship in full, was by the voice of the Prophet Joseph, in my hearing, laid the full responsibility of bearing of the kingdom of God to all the world.

“And I do further bear this as a testimony, faithful and true, to the Church and to all the world, that at a conference of the whole Church, at Nauvoo, subsequently to the Prophet’s death and return of the absent Apostles, that I sat in the assembly near to President Rigdon, closely attentive to his appeal to the conference to recognize and sustain his claim as ‘Guardian for the Church,’ And I was, perhaps, to a degree, forgetful of what I knew to be the rights and duties of the apostleship, and as he closed his address and sat down, my back was partly turned to the seats occupied by Apostle Brigham Young and other Apostles, when suddenly, and as from Heaven, I heard the voice of the Prophet

Joseph, that thrilled my whole being, and quickly turning around I saw in the transfiguration of Brigham Young, the tall, straight, and portly form of the Prophet Joseph Smith, clothed in a sheen of light, covering him to his feet; and I heard the real and perfect voice of the Prophet, even to the whistle, as in years past caused by the loss of a tooth said to have been broken out by the mob at Hyrum.

“This view, or vision, although but for seconds, was to me as vivid and real as the glare of lightning or the voice of thunder from the heavens, and so deeply was I impressed with what I saw and heard in the transfiguration, that for years I dared not tell what was given me of the Lord to see. But when in later years I did publicly bear this testimony, I found that others had testified to having seen and heard the same. But to what proportion of the congregation that were present, I could never know. But I do know that this, my testimony, is true ....

“I do know that Brigham Young was President of the Church, was the right man in the right place, and a great leader for Israel ....

“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 .... His voice was ever the voice of the True Shepherd to Israel .... From his young manhood, all through his after life, 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 for the dead ....

“The confidence of the people was towards him. From his first assuming the presidency, his great influence as a leader seemed to be in his quick discernment, his ready decisions, and in his right judgment, in placing men and things in their proper positions, and to their best possible use; while his intuitive magnetism, his kindly sympathy and affection, his noble bearing as a brother, friend, and a man in its true and full sense, inspired confidence, respect and love in all who really knew him. And as for comparing him with others filling the same calling, I can only think of them all, and each, as strong might pillars in the Great Temple of our hopes, equal in strength and use, but each molded by the Master’s hand in symmetry and beauty to a difference in form and mind but not in priesthood and purpose.” (Gibbs’ Letter.)

That these plain, blunt, written testimonies by Elder Benjamin F. Johnson show where he stood on the question of the presiding power and authority of God on earth, none but the willfully blind can question. He knew and testified that Brigham Young received all that the Prophet had and that each succeeding President up to and including President Joseph F. Smith (during whose administration Brother Johnson passed away) received all of these identical powers and authorities.

In this connection, it may well be asked: Was Benjamin F. Johnson a patriarch? Certainly. Where did he get the patriarchal office and power? He was ordained in Mesa, Arizona, by

Brigham Young, Jr., one of the Council of the Twelve, on January 7, 1883. He was then 64 years of age and Joseph the Prophet had been dead for more than 38 years.

Now why in the name of all that is logical and sensible would Benjamin F. Johnson receive a so-called “lesser” office under the hands of an apostle over whom the recipient is alleged to have presided by virtue of a “greater” office already held, Do we ordain elders to the office of deacon so they will have power attend to some minor temporal matters? Didn’t it ever occur to these cultists that all “greater” offices include within themselves the rights, powers, and prerogatives of “lesser” callings? Or could it be that someone has attempted to falsify the record where Brother Johnson’s testimony and powers are concerned?

## WHAT IS THE NAME OF THE TRUE CHURCH?

### **False cultist claim.**

Thus saith these particular cultists: The name of the true church is: The Church of the Firstborn of the Fulness of Times.

### **True doctrine.**

On the other hand we hear this voice from on high: “Verily thus saith the Lord . . . unto all the elders and people of my Church of Jesus Christ of Latter-day Saints . . . . For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations; And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.” (D&C 115:1-6.)

Now, would it be unkind to cultist claims to ask: What caused an unchangeable God to change his mind about the name of his Church? Did that Being who knows all things, past, present, and future, forget the name he had revealed for his Church?

Didn’t a rather wise man, known among the elect as Jesus Christ, the Son of God, once say that these in the last days who did not know the name by which they should be called, and who were not built upon his gospel, should “by and by” be “hewn down and cast into the fire, from whence there is no return”? (3 No. 27:1-12.)

Further: What people is it that the Lord has commanded to arise and shine forth and be a light and a standard to the nations? Is it the people he calls “my Church” or is it some cultist group? Where will men find safety and a defense from the storms and wrath to come? Will it be in the Church and kingdom of God, the organization which he has called by name and accepted as his own, or will it be in some inconsequential little group in some unknown location?

## ADAM-GOD THEORY

### **False cultist claim.**

Adam and God the Eternal Father are one and the same person.

### **True doctrine.**

This so-called Adam-God theory is false and contrary to the whole body of revealed truth. It negates the essential features of the whole plan of salvation, belittles God, makes a mockery of the atonement of his Son, and postulates the utterly absurd notion that Christ the Son had to work out an atoning sacrifice which would bring to pass the immortality and eternal life of God the Father.

At this late date, no one with any degree of spiritual discernment whatever is troubled with this old Adam-God heresy. It has been so wholly and completely discredited and disproved by abundant scriptural and other evidence that no one with good sense gives it a second serious thought.

Those who desire or need detailed information about it should read pages 90-126, noting particularly pages 96-106, of *Doctrines of Salvation*, vol. 1, by President Joseph Fielding Smith.

Please, can't cultists come up with something better to contend about than this Adam-God nonsense?

## CULTISTS ARE ALWAYS EXCOMMUNICATED

Those who affiliate with this any other cult are always excommunicated from the Church. As a result, any priesthood held is lost. Any promised blessings are forfeited. The hope of salvation and eternal life vanishes away. Nothing remains for them but such niggardly rewards as the Father of lies can confer. And aside from the lusts of the flesh, what rewards can Lucifer dispense?

There is no salvation outside the Church of Jesus Christ of Latter-day Saints. Salvation is available in and through this great Latter-day kingdom and it only. "Whosoever belongeth to my church [and as we have seen 'my church' by express, revealed definition is The Church of Jesus Christ of Latter-day Saints] need not fear, for such shall inherit the kingdom of heaven . . . Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them." (D&C 10:55, 67-69.)

One of the express claims of the LeBaron cultists is that they have more to declare to the world than the plan of salvation offered by the Latter-day Saints. One of their Articles of Faith says the Church is just an appendage to what they have. (Sixth Article of Faith.) If they declare more than the Lord has placed in his Church, are they for him against him?

“And wo unto them who are cut off from my church [remember the revealed definition of ‘my church’], for the same are overcome of the world.” (D&C 50:8.)

As surely as the Lord lives, those who are cut off from his kingdom, unless they repent and return to him with all their hearts, shall receive sorrow rather than salvation, anguish in place of joy, and degeneracy instead of eternal life.

Cultists are damned. Saints only are saved.

## ALL REAL CULTISTS MUST PRACTICE PLURAL MARRIAGE!

### **False cultist claim.**

The present practice of plural marriage is a required part of the gospel.

### **True doctrine.**

Plainly and bluntly stated, this cultist claim is a cloak to cover adulterous desires and practices.

Plural marriage, when commanded by Deity, is wholesome, clean, righteous, and leads to eternal exaltation. When practiced without divine approval, it is debasing, wicked, adulterous, and damning.

After all that has been written, preached, taught, and explained about the principles and practice of plural marriage in the past 125 years, there is absolutely no excuse for anyone to be deceived as to any essential feature of the theory or the practice. Those who err’ as to the doctrine or the practice are either abysmally ignorant or wilfully defiant. In either event their course forecloses their own hope of salvation and jeopardizes the hope of kinsmen and others influenced by them.

As every even slightly informed gospel student knows the Lord’s law of marriage includes the following provisions:

1. Marriage is ordained of God and should be performed by the authority of the sealing power of the priesthood so that the participating parties become husband and wife for time and for eternity.
2. Deity’s express command, for all ages of the earth including this one, is that a man should have one wife and one wife only, unless by special revelation he commands, for a

time and a season and for his own purposes, that worthy brethren take more than one wife.

This principle is summarized in this revealed language: “Hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people, otherwise they shall hearken unto these things.” (Jacob 2:27-30.)

3. As far as this dispensation is concerned the Lord has done three specific things in the field of marriage: First he commanded that men “should have one wife” (D&C 49:16); then he authorized plural marriage in proper cases (D&C 132); and finally by revelation he withdrew the plural marriage authorization and commanded again that men should have one wife and one wife only.

Cultists, of course, believe or pretend to believe that the command to perform plural marriages was not revoked. Their claim is false. This matter is well known, fully documented, amply broadcast to the world, and should be known and understood by all. Failure to receive, accept, and conform to this verity is of serious and direful consequences.

President Wilford Woodruff received the revelation commanding the discontinuance of plural marriage, and by virtue of the keys vested in him, and in him only, he being the President of the Church, the practice of plural marriage was discontinued. Also, in compliance with the divine will, he presented the Manifesto to the Church. It was accepted and became binding in accordance with the law of common consent. And thus the matter stands to this day.

Those desiring to read in President Woodruff’s language, the details about the revelation received and the action taken as a result thereof will find such on pages 208-218 of the *Discourses of Wilford Woodruff*.

Surely there is some better “theoretical” excuse for adultery than this totally worn-out notion held by cultists that the Lord did not recall the practice of plural marriage. Really, Mr. Cultist, you would be on sounder ground if you argued that the Lord had repealed the Ten Commandments; you could make a much stronger case by saying that in this enlightened age when science has perfected the means of avoiding conception and of preventing and curing venereal diseases, that adultery really isn’t a sin anymore.

## AGAIN THE CRY: ONE MIGHTY AND STRONG COMETH!

### **False cultist claim.**

In keeping with the common pattern among cultists, we find a claim that one mighty and strong has been appointed to set in order the house of God.

### **True doctrine.**

And in keeping with the established pattern where cultist claims are concerned, this one is just as false as any of the others.

Pretenders have arisen over the years (most of them, it should be noted, being residents of mental institutions) who have claimed to have power to set the Church in order and direct the affairs of God on earth.

So that a basic explanation of the points involved would be available the First Presidency of the Church, back in 1905, published a long, detailed explanation of the doctrine and principle involved. From revealed sources they showed that the one mighty and strong was Bishop Edward Partridge who was called to arrange by lot the land inheritances of the saints; also, that any future person acting in that same capacity—that is, to perform the same work relative to temporal land inheritances—would be a future Presiding Bishop of the Church.

This document has been widely published in various church papers and texts. Pamphlet copies are available from the Council of the Twelve office in Salt Lake City. Those interested in the detailed and technical analysis involved should study the document itself. For our purposes here, let us just quote the concluding paragraphs of this official document:

“In conclusion we would say that the Latter-day Saints, by this time should be so well settled in the conviction that God has established his Church in the earth for the last time, to remain and no more be thrown down, or destroyed) and that God’s house is a house of order of law, or regularity, that erratic disturbers of that order, men of restless temperament, who through ignorance and egotism become vain babblers, yet make great pretensions to prophetic powers and other spiritual graces and gifts, ought not to have any influence with them, nor ought the Saints to be disturbed in the in spirit by such characters and their theories.

“The Church of Christ is with the Saints. It has committed to it the law of God for his own government and perpetuation. It possesses every means for the correction of every wrong or abuse or error which may from time to time arise, and that without anarchy, or even revolution; it can do it by processes of evolution—by development, by an increase of knowledge, wisdom, patience and charity.

“The presiding quorums of the Church will always be composed of such men, they will be chosen in such manner, that the Saints can be assured that solid wisdom, righteousness, and conscientious adherence to duty will characterize the policy of those who are entrusted with the administration of the affairs of the Church.

“While from time to time, as the work of the Lord may have need of their services, men of exceptional talents, and abilities will develop among the people of God; and without disorder, or eruption or excitement they will be called of the Lord through the appointed agencies of the priesthood and Church authority, to positions that will afford them opportunity for service.

“They will be accepted by the Saints in the regular order, appointed by the law of the Church just as Edward Partridge was called and accepted; and just as the ‘one mighty and strong’ will be called and accepted when the time comes for his services.” (Joseph F. Smith, John R. Winder, Anthon H. Lund, *The One Mighty and Strong*, The Deseret News, November 13, 1905.)

## WHOSE CULT IS THIS?

All cults have a common owner; all belong to the same person; all are offshoots from the true Church; all break off from the same source—from the Church which the Lord in this day designated by name as the only true and living Church upon the face of the whole earth.

Cults in general are composed of dissident persons, rebels who for various reasons seek shelter outside the fold of Christ. They are persons who no longer recognize the voice of the True Shepherd.

“Behold, I say unto you,” Alma proclaimed, “that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd. And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto, whosoever denieth this is a liar and a child of the devil. For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil. Wherefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil, for he hearkeneth unto his voice, and doth follow him. And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.” (Alma 5:38-42.)

Why do members of the true Church get themselves entangled with cults and their teachings? There is only one answer. Such a direful fate comes because of sin and the loss of the Spirit.



Chiefly the sin which leads cultists to cultism is immorality. This is the reason we find so many cults attempting to offer a theoretical justification for free indulgence of the lusts or its adherents. Naturally cultists, seeking to cloak their desires and acts with respectability, try to build a case for the present practice of plural marriage.

But their arguments where this and all of their distinctive doctrines are concerned, are foolish and manifestly false. These arguments are, in the most liberal way of stating it, the *reductio ad absurdum* of all religious reasoning, a thing which has been clearly manifest in its work which has dealt with a few of their foundationless claims.

Incidentally, it is difficult to imagine how this cult could have succeeded in singling out more false doctrine to believe if it had done nothing but make a conscience effort to do so. It is as though its uninspired creators had read the revelations on the priesthood, church organization, and doctrine and then said, "Now what is the opposite of the truth here recorded," and immediately espoused the error and rejected the truth.

At this point there may be some who entertain this query: Who are the LeBarons? What better answer is there than this: Who cares? What conceivable difference can it make who they are? Are we not sufficiently enlightened and impartial to deal with principles rather than personalities? If every distinctive doctrine and practice of this cult is false, what difference does it make who fosters, espouses, or advocates it?

Black is black; white is white; lies are lies; truth is truth; and it is completely immaterial who attempts to turn satanic blackness into angelic whiteness, or who proclaims a lie as though it were the truth; it is the ultimate reality and not the fancy nonsense of men which we seek. It is the truth and not cultism that makes men free.

True it is that cultist investigators might well be influenced by the personal character of the "stalwarts" among the cultists, but that is not the real issue. In an unbiased investigation, it would be just as well to forget that 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.

Suppose instead of stooping to personality discussions, we stay on the high plain of principle. Let us be concerned only with what the truth is and where it is found. If all verity, reason, and sense are with the Church and kingdom of God on earth, we can forget about the cultist "personalities" who advocate and spread their damning heresies. Unless those involved in these things will repent with all their hearts (a consummation devoutly to be desired) then we must leave them—for there is no other choice—to follow, serve, and be ruled by the master and shepherd they have chosen as their own.

## KINGDOM NOT TO BE GIVEN TO ANOTHER PEOPLE

If members of the Church understood the divine decree issued in connection with the setting up of the kingdom of God in the last days, they would never be led astray by the false claims of apostate groups.

That decree was that the God of Heaven would set up his Church or kingdom through the instrumentality of Joseph Smith; that this Church and kingdom, so established, should never be destroyed; that it should never be left to other people, but should stand forever. (Dan. 2:44.)

That decree was that the great latter-day Zion would enlarge the place of its tent, stretch forth the curtains of its habitations, lengthen its cords, and strengthen its stakes; that it would break forth on the right hand and on the left and be fully established in righteousness; that “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn,” (Isa. 54.)

In other words, God Almighty decreed that the very gospel, Church, and kingdom restored and set up through the instrumentality of Joseph Smith was destined to grow, progress, increase, expand, and spread itself abroad; that there would never be a time when the kingdom or any of its powers would be given to others. That is, the Church (containing within itself, as we have seen, every power, key, and authority that God ever gave to man on earth) has not, can not, and will not fail, No others are to step forth and take the kingdom, The ark does not need steadying.

If ever there was a revealed principle that came without limitation or qualification, this one guaranteeing the perpetuity and progression of the kingdom is that principle. The scriptures and all of the latter-day prophets bear the same testimony with reference to it.

For instance, President John Taylor, in 1872, said: “I know this kingdom will not be given into the hands of another people. I know that it will continue to progress and continue to increase in spite of all the powers of the adversary, in spite of every influence that exists now, or that ever will exist on the face of this wide earth, God is our God, and he will bring off Israel triumphant,” (John Taylor, *Gospel Kingdom*, p. 233.)

Later, in 1884, he said: “There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress.” (John Taylor, *Gospel Kingdom*, p. 214.)

Elder Orson Hyde in the sermon previously referred to gave this stirring testimony: “What is called ‘Mormonism’ by the world is the fulness of the everlasting Gospel—the truth of God—the only way of salvation for all people to whom it is made known or in any way declared, and destined to rule the world. While on this branch of my subject, allow me to introduce a testimony given me, not long since, under other and peculiar

circumstances. Hear it, all ye people! ‘Mormonism will win its way through the world, and triumph in the face of any and all opposition. There is a God that never sleeps, an eye that never slumbers, and an arm that never becomes feeble. This God is our God, and through our agency he has decreed the triumph of his cause. “Fear, not little flock; it is your Father’s good pleasure to give you the kingdom.” There is no man on earth, no people on earth, no nation on earth, no kindred or tongue on earth, or the whole combined, that raises the hand or voice against the kingdom of God or its policy as now established, but that will be rejected of God, dishonoured of men, and go to ruin with the wrath of Heaven upon them.’” (*Journal of Discourses*, vol. 8, p. 233.)

There are literally thousands of similar inspired utterances. Can there really be any doubt about the principle here involved?

### “LET US HEAR THE CONCLUHION OF THE WHOLE MATTER”

“What shall I more say?” as Paul expressed it in his epistle to the Hebrews. True it is that volumes could be written showing the corruption, wickedness, and falsehood out of which cultism grows and in which it glories.

But why say more? We have seen that their doctrines are false, their practices evil, and that their whole philosophy is from beneath.

But no one needs to be deceived. Those who treasure up the Lord’s word will not be. The Holy Ghost is still a Revelator. Every person who abides the law entitling him to receive revelation shall know for himself of the divinity of the Lord’s work and the final triumph of his earthly kingdom as now constituted.

The Church of Jesus Christ of Latter-day Saints will continue to grow, increase, multiply, and abound, because it has the truth and is upheld by the power of God. Guided by revelation, assured of a present and future triumph over all opposition, able to give peace and joy here and guarantee eternal life hereafter for its members, the Church stands as the greatest and most important organization on earth.

To those we have forsaken the fold of the true Shepherd, or who have evinced any sympathetic interest in cultism in any of its forms, we give this message:

“Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” (Isa. 55:6-7.)