I say again, Wo unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to Celestial Glory, which has been revealed unto my saints through the mouth of My servant, Joseph. For whosoever doeth these things shall be damned, sayeth the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and shall not return unto me void.” *** *** “As I have decreed so shall my judgments begin at the House of God.” (From revelation given to Wilford Woodruff while in hiding in Arizona in 1880.) See Life of Wilford Woodruff by Cowley for reference to said Revelation. Also J. L. Broadbent’s book, Celestial Marriage, page 13.

THE CHURCH IS COMMANDED TO ESTABLISH THE LAW OF ABRAHAM

In 1882 the church was commanded in a revelation to John Taylor given to “The People of My Church,” to see to it that Presidents of Stakes, Bishops of Wards, all general authorities of the Church, and also the heads of families conform to the Law of Abraham, or the law of plural marriage, called also the Law of God, because it was the law by which God Glorified Himself. (See Revelation of 1882 in Celestial Marriage by J. L. Broadbent.)

This Revelation was approved by the First Presidency and the Quorum of the Twelve on the 24th day of October 1882, and was printed in a German and Danish and Swedish edition of the Doctrine and Covenants, but never was printed in any English edition. In this way the leaders of the people took it upon themselves to withhold the words of the Lord from His Saints, an awful responsibility, seeing in doing so they classed their own wisdom superior to that of the Lord.

FIRST MANIFESTO IS DEFEATED

The persecution reached its highest point in 1886 and many leading men, both outside the church and in, were looking for some solution of the trouble. It was proposed to make an agreement to discontinue the practices, which had been revealed to them from heaven. A document was written and taken to the President of the Church, then in hiding and exile. The first councilor to the President, George Q. Cannon, ask his file leader to obtain the mind and will of the Lord on this subject. This important event occurred on the night of September 26, 1886, at the residence of John W. Woolley in Centerville, Utah. President John Taylor went into his room, the windows and doors had been securely fastened and bolted and a guard placed to see that no one should interfere.

A STONE IS PLANTED IN ZION

About nine o’clock that night the guard and others in the adjoining room noticed bright lights shining out through the opening under and around the door and heard voices in the room. They heard three distinct voices up to about midnight and two voices after midnight and continuing until morning. The guard became alarmed and desired to make an investigation, as he was responsible to see that no one interfered or discovered the hiding place of the Prophet. But the Spirit spoke peace to him, telling him that all was well.

In the morning when Brother Taylor came out from the room the light from his person was so bright that they could not look upon him. He said, “I have had a very pleasant visit with Brother Joseph.”

The guard ask, “who was the other person in the room?”

To which the President replied, “It was your Lord.” Then the President of the Church sat down and wrote the revelation of 1886 and had his clerk make five copies,
which were given to five members present. He then said, “I would rather suffer my right hand to be cut off than to sign such a thing or my tongue to be cut out before I would sanction it.” He then stood and spoke for eight hours filled with the spirit of the Lord. Among other things he told those assembled, that it had been shown to him that, although he would refuse to sign such a document that his successor would sign one like unto it. And he told them of the conditions this action would bring about in the church; how they would drift into darkness and error, and that the day would come when the church itself would take up the persecution against those advocating the living of the higher principles, and farther that they would even go so far as to cut those off the church who openly declared a belief in these things. He said, “The day will come when fifty per cent of the church will apostatize because of unholy living and non-payment of tithes, and of those who are left half of them will leave the church because of the principle for which we are in hiding; “and” I doubt if ten per cent of the Priesthood will remain true to their covenants.”

PATRIARCHAL AUTHORITY SAVED TO EARTH

After this meeting was dismissed five or six remained and President Taylor laid his hands on most of these and gave them a commission and put them under covenant to see to it that plural marriages would be performed, and that not a year should pass that children were no born under that covenant; and conferred upon them the sealing power of Elijah in its fulness.

Many other men were ordained to this power soon afterward by President Taylor, or under his instruction before his death and put under a like covenant. This action was taken as a result of the visit and under the direction and instruction of Joseph the Prophet and the Lord that night of September 22, 1886, most of these men have lived up to their covenant and promises in this regard.

From that day to the present the Quorum of the Twelve have had some of these men among their membership. These men were under a double responsibility. If their acts became known it meant they would loose their standing in the church and if they did not perform those acts they became covenant breakers and thus brought upon themselves the disfavor of the Lord.

KEYS OF THE PRIESTHOOD

President Taylor held certain sacred keys or authority and a responsibility to act under Jesus Christ to direct certain grand divisions of the Work of God on Earth.

One was the Key to the Presidency of the Church, which had been conferred upon him by Brigham Young, who received it under the hands of Joseph Smith, who in turn had it conferred upon him by messengers sent from God. He also held the key to the Kingdom of God on earth, which was in due time to direct and exercise governing power over the temporal or civil powers of the earth.

In that day the prophecy will be fully fulfilled which says, ‘The Law shall go forth from Zion and the word of the Lord from Jerusalem.’ The law representing the temporal or civil government, and the word of the Lord the spiritual government. The head of one to be Zion, and the other Jerusalem.

This also throws additional light upon the dream of Daniel Chapter 2, Verse 24, in which he saw the little stone cut out of the mountain without hands representing the kingdom which the God of Heaven was to set up in the latter days.

All the kingdoms represented by the members of the image had been civil or temporal kings ruling over the
civil affairs of their people. And the kingdom which the God of Heaven is to set up is one like unto them, which is to take full charge of the governments of the earth, as their head, when Christ comes to reign, as promised. No church could well assume this part, as no doubt there will be other churches upon the earth during that time, and a just government would have to practice equality and justice among the different creeds, and one of their number would not be in a position to do this.

The organization known as the Kingdom of God was organized by Joseph Smith under the direction of Jesus Christ and consists of 48 High Priests and two honorable men of the earth making a council of 50 members. The two men to represent the interests of the people outside of the church and Priesthood.

This organization has been upon the earth from the day it was organized until the present time and is the nucleus around which will grow the governing power to take charge of the civil affairs of Zion, when all else is anarchy and chaos, to save to the earth that knowledge and learning and all the good that has been made known and come down to us through the ages, to bear fruit in the millennium.

This organization grows out of the church, but is not the church, but is separate and distinct from it. (See Journal of Discourses, Vol. 2, Pages 309 to 310).

It is destined to govern the church and in time all the nations of the earth in a temporal sense, not by tyranny and force, but by justice, guidance and mercy and love.

What will be the operation of this kingdom of the earth? With the light of the Priesthood ever beaming from Zion, it should be happy and willing obedience to this body led, guided and directed by the supreme; a protection for the helpless and weak, for the orphan, the widow and the aged, against the tyrant and oppressor. Thus giving the earth the highest type of government with Christ as King.

The other great and important key was the key to the Patriarchal Order or Law, which was first bestowed upon the head of Joseph Smith, Sr., by the Prophet Joseph. All these keys and others are under the direction of the keys to the Dispensation of the Fullness of Times, which were conferred upon Joseph Smith, the Prophet. “For unto you, the Twelve, and those, the First Presidency, * * * * 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.” D. & C., Verses 30-32, Section 112.

The keys to the dispensation direct all the several keys to different activities of the priesthood in the earth. This grand key of the dispensation, which has the power of directing all the others was conferred by the Prophet Elijah jointly upon two men: First to Joseph Smith and Oliver Cowdry. “Therefore the keys of this dispensation are committed unto your hands.” D. & C. Sec. 110, V. 16.

These keys were never to be taken from Joseph Smith in the world or the world to come; however, Hyrum Smith was given the appointment lost by Oliver Cowdry. Hyrum Smith was released as councilor in the first presidency and William Law was sustained and ordained in his place that Hyrum might fill a more important office vacated by Oliver Cowdry. “That he may act in concert with My servant, Joseph, and that he shall receive counsel from My servant, Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessings and glory and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was My servant, Oliver Cowdry.” D. & C. Sec. 124, V. 95.
The keys of the dispensation seemed to be too great a responsibility for one man to hold, so they were given to two jointly with Joseph Smith directing. But coming under the keys of the dispensation were the other three general keys: The keys to the Church, under which were the keys to the apostleship and preaching the gospel to every creature; the keys to the kingdom or temporal rule, and the keys to the Patriarchal Law. Hyrum Smith also held this last key, as his birthright from his father. "That my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right." D. & C. Sec. 124, V. 91. Also "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." D. & C. Sec. 124, V. 124.

There was a law in the church that this Patriarchal Key should descend from father to son. But as the son was not always worthy, in the event of no worthy son being available it was conferred upon the oldest worthy patriarch in the church. Thus it descended from Hyrum Smith to John Smith, uncle to the Prophet, who held it in trust until John Smith, the son of Hyrum should qualify, as no man was counted worthy to hold this power who did not live the Patriarchal Law of Marriage. It was seldom conferred upon men who had but one wife.

President John Taylor before his death sent an urgent message for Joseph F. Smith to return from a mission from the Hawaiian Islands that he might instruct him in the conferring of these important keys so that he might not make any grave mistake in this matter. Joseph F. Smith arrived at President Taylor's bedside two days before the Prophet's death; and Brother Taylor told him that he would yet become president of the Church, that he had conferred the keys to the Kingdom upon Brother John Woolley. He further instructed him to see to it that when John Smith, the Patriarch, was about to go to the other side to have him confer the patriarchal key also to John W. Woolley to hold in trust until one of the rightful lineage should be qualified to hold this key.

He further told him not to confer the key to the Presidency of the church upon anyone but to take it to the other side when he died; explaining to him that it would come down to him in the usual manner when he came to the Presidency of the Church. These instructions were strictly adhered to.

These and other events helped fulfill the prophecy of Isaiah Chapter 28, with regard to the stone or foundation that the Lord promised should be laid in Zion for a sure foundation. The great importance of this action on the part of the Lord to work out his great plan is not at first apparent. Why was it necessary to place the key to the Patriarchal order where it became obscure or drive it out in the wilderness, in other words?

**IMPORTANCE OF PATRIARCHAL KEY OR SEALING POWER OF ELIJAH**

There never was a day or could there be a time that a temple can operate successfully with all its sealing ordinances unless its operations are directed by a man holding and rightfully officiating in the fulness of the Priesthood, which to do a man must be living in the Patriarchal Law or the Law of Plural Marriage. Now the authority that seals children to their parents, wives to their husbands, and the authority to perform plural marriages is all the same authority. It is the highest and most important authority that has ever graced the earth. Only one man on the earth at a time can hold its keys and it directs the sealing power known as "The Holy Spirit of Promise," which is the only power in the Universe that can make a tie that is eternal and that will endure and not dissolve at death.
RIGHTFUL KING DRIVEN INTO THE WILDERNESS

All other contracts, vows or associations end at death. Another truth that may have been overlooked is the fact that God could not recognize, in justice to his holy law, the act of any man as holding such an important key who was living the law and at the same time denouncing the practice of it in public or private. This being a form of hypocrisy and pretension. So when the Manifesto was once signed; for the protection of all the Temple rites and ordinances it was essential, in fact, it was imperative that the key to the sealing ordinances be held by a man who would stand for his principles to the end. One who would be wise and discreet; whose actions would not attract too much attention to the end that some satan directed individual would be enabled to destroy what God had planted. And so this important key was planted away from the show and notice of the crowd to operate in silence, yet with courage and honor for the protection of those sealing ordinances which we all hold so important and near to our hearts, and which hold the directing forces of securing to us and to our loved ones the vital ties, for which we have hoped and labored and prayed that we might make, and secure by our faithfulness and valor in the Master’s work.

NEW ERA IN CHURCH

We will now go back to the year 1886. After the death of John Taylor, the third President of the Church, Wilford Woodruff, the Church’s greatest missionary, came to the presidency. He was a man of great humility even as a little child. The Lord loved him as shown by the fact that one of His most important revelations was given through him. This revelation was afterward accepted and passed by the Quorum of the Twelve. This was the revelation of 1880. (See Celestial Marriage by J. L. Broadbent.)

SECOND MANIFESTO SUCCEEDS

When Wilford Woodruff came to the presidency of the Church the persecution was at its highest point. Letters were pouring into his office by the thousands appealing to him for relief from the suffering being heaped upon the Saints. This great hearted man was moved mightily by these appeals. The future looked dark before them. There seemed to be no ray of hope and, what was worse than all the other trouble combined, was the fact that there were spies and traitors in their own ranks who would go to the federal and state officers with every bit of evidence they could find. Thus the leading men were spied upon and betrayed by their own brethren, if we might call them such. Had it not been for this treachery from within the ranks, there might have been a chance to defend these principles against outside forces.

President Taylor had been immovable against all appeals, but after his death the same individuals on both sides renewed their efforts to bring about an agreement. There were high church officials who stood in danger of losing their property, or political position, or prestige with the Gentiles and there were those who considered the good will of men above principle, and there were the suffering ones praying for relief. The church was threatened with confiscation of its property, and the people with disfranchisement of their privileges as citizens of the government. Leading men were sent to Washington to confer with the President of the United States where preliminary agreements and promises were made to forsake the principles that were obnoxious to the outsiders and conform to the laws that had been passed against them.

This pressure was brought continuously to bear against the new President of the church who held out against it for three years. He went to the Lord for advice as to making an agreement with the government and received the revelation of 1889 in which the Lord said: