THE KEYS OF THE PRIESTHOOD ILLUSTRATED

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THE KEYS OF THE PRIESTHOOD ILLUSTRATED

Written and Compiled by

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THE IMPORTANCE
OF THE KEYS OF THE PRIESTHOOD

When Jesus was asked what the greatest commandment was, He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."¹ In explanation of what one must do if he truly does love God, the Savior further said, "If ye love me, keep my commandments."² True love of God, then, is expressed only by following certain specifications, or as Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."³

Also, the Lord said to the Prophet Joseph Smith:

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed?"

(D&C 132:8-10)

How important it is then to learn the commandments of God, or in other words, to find the "narrow path," for the only order appointed of God is the order which He Himself has designed. Concerning this order, the Lord said:

"All covenants ... associations ... or expectations ... not sealed ... through the medium of mine anointed ... have an end when men are dead" and "there is NEVER BUT ONE on the earth at a time on whom this power and the KEYS OF THIS PRIESTHOOD ARE CONFERRED."⁴

(D&C 132:7)

This brings us then to the prime objective of this book: identification of the man who holds "the Keys of the Priesthood," or in other words, "The Lord's Anointed," or the "Mouthpiece of God." As the man holding the Keys of the Priesthood, he is authorized in God's order to seal on earth

¹ Matt. 22:37 ² John 14:15 ³ Matt. 7:14
that which is sealed in the heavens. As the "Lord's Anointed," he is personally acquainted with the Lord, being anointed by Him. And thus as the "Mouthpiece of God," he is who can deliver to us the words of salvation, receiving them directly from God's own lips. Of all mortals, then, he has the most effective communication with God, and thus he, better than any other mortal can best instruct us on how we can improve our communication with God, and how to keep His commandments and get back into His presence. It is only this path which leads to true and everlasting happiness. Or, as the Prophet Joseph Smith testified,

"it is necessary to know who holds the keys of power, and who does not; or we may be likely to be deceived."

*(TPIS 338. also IHC 6:251)*

**THE SPIRIT OF GOD - THE ONLY INFALLIBLE GUIDE**

Is it not because so many have made an error in identifying this "one man," that they are led into as many false paths? As Brigham Young warned:

"What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not. This has been my exhortation continually.

*(ID, 9:150)*

**IMPORTANT OF THE KEYS OF PRIESTHOOD**

"of the Spirit yourselves. That is your privilege."

*(ID 4:368)*

Then not only is the Spirit of God necessary to know who is a prophet, but once he is found, we must continue to discern his words *BY THE SPIRIT,* for as Joseph Smith also said, "a prophet was a prophet only when he was acting as such." Even the scriptures can only be understood by the Spirit, for it is by the Spirit that they are originally given.

Heber C. Kimball also warned:

"To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. . . . That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. . . ." *(in Conf. Report of April 1906, pp. 74-77)*

Certainly we cannot know what we do not experience. It is no wonder, then, that when Brigham Young once asked Joseph Smith, after Joseph's death, what the most important thing was he could tell the saints, Joseph replied:

"Tell the brethren to be humble and faithful and BE SURE TO KEEP THE SPIRIT OF THE LORD, and it will lead them aright. Be careful and not turn away the small, still voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their heart open to conviction, so that when the Holy Ghost comes to them their hearts will be ready to receive it. They CAN TELL THE SPIRIT OF THE LORD FROM ALL OTHER SPIRITS - it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts, and their whole desire will be to do good bring forth righteousness and build up the kingdom of God.

1. IHC 5:265.
"Tell the brethren IF THEY WILL FOLLOW THE SPIRIT OF THE LORD, THEY WILL GO RIGHT. BE SURE TO TELL THE BRETHREN TO KEEP THE SPIRIT OF THE LORD: . . ."

(Juvenile Instructor 8:114)

In November 1879, after Brigham Young's death, Wilford Woodruff recorded Brigham visiting him in a dream and giving the same counsel:

"Tell the people to GET THE SPIRIT OF THE LORD AND KEEP IT with them." (Wilford Woodruff, p. 529; 1909 ed.)

Concerning the necessity of PERSONAL experience in learning the word of truth by the Spirit, Alma wrote:

"But behold, if ye will awake and arouse your faculties, even to an EXPERIMENT upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves - It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness. Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away."

"And now, behold, because ye have tried the EXPERIMENT, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

And now, behold, is your knowledge perfect? Yea, your KNOWLEDGE IS PERFECT IN THAT THING, and your faith is dormant; and this because you know, for ye KNOW that the WORD hath SWELLED YOUR SOULS, and ye also know that it hath sprouted up, that your understanding doth begin to be ENLIGHTENED, and your mind doth begin to EXPAND.

O THEN, IS NOT THIS REAL? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the EXPERIMENT to know if the seed was good.

And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorseth it, because it hath no root it withers away, and ye pluck it up and cast it out.

Now, this is NOT BECAUSE THE SEED WAS NOT GOOD, neither is it because the fruit thereof would not be desirable; but it is because your GROUND IS BARREN, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it
shall take root; and behold it shall be a tree springing up unto everlasting life.

And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is MOST PRECIOUS, which is SWEET ABOVE ALL THAT IS SWEET, and which is WHITE ABOVE ALL THAT IS WHITE, yea, and PURE ABOVE ALL THAT IS PURE; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and your patience, and your sufferings, waiting for the tree to bring forth fruit unto you."

(Alma 32:27-43)

Dear Reader, we do not expect any man to unquestionably accept only the word of man. We urge that while studying these things, you pray in the name of Jesus Christ to our Father in Heaven, asking Him to reveal the truth to you. We know that if you pray in humility with an unbiased desire to obey all of God's commandments with a full intent and promise to Him that you will do as He requires, He will reveal the truth of this to you.

No amount of debate, argumentation or rational proofs can replace revelation by the Spirit in a personal experience. You must have a personal experience yourself! But though study and reason CANNOT REPLACE revelation, they should ACCOMPANY it. Of this, the Lord said to Oliver Cowdrey:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you MUST STUDY it out in your mind; THEN you MUST ASK ME if it be right, and IF IT IS RIGHT I will cause that your BOSOM SHALL BURN within you..."

(D&C 9:7-8)
LOCATING THE KEYS OF THE PRIESTHOOD

With three conflicting maps, each locating Salt Lake City in a different place, travelers using the incorrect maps, of course, are going to end up in the wrong place. By the same token, people who disagree on the location of the Keys of the Priesthood are following different maps or sign posts.

If God's complete system of authority is likened to a building, then each picture showing the building constructed differently, would naturally lead to different claims of where the highest authority is.

Each man gives a different answer as to where the Keys of the Priesthood are. But each man's answer conforms to the picture he has in his mind. If we all had the same picture we could agree. To find the Keys of Priesthood then, let's obtain the true picture of the order of God's House.

DEFINITION OF PRIESTHOOD AND KEYS

By the term, "Priesthood" we mean, "the authority to act in the name of God," the commonly accepted definition in Mormonism.

By the term "Key" or "Keys" we shall mean:

1. That which locks or unlocks; binds or looses; seals or unseals, Or,
2. That which reveals, discover, solves (as keys of knowledge, for instance), Or,

3. That which defines specific boundaries of action.

Examples of these uses are:

1. The authority from God, by which a man and woman are "sealed" for eternity in marriage, or in other words, by which 'the door is opened' for them to live eternally as husband and wife.

2. The three grand keys given by Joseph Smith whereby the source of any spiritual visitor may be known:

   "When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand.

   If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear - Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

   If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.

   These are three grand keys whereby you may know whether any administration is from God." (D&C 129:4-9)

Thus, with these Grand "Keys", or in other words, with this information, the door of knowledge is opened whereby one can see the true source of various spiritual visitations.

3. A key which opens the door to a particular room, giving access to the things in it, but only within the bounds or walls of that room. For instance, a priest may open the door to baptism, but he may not as a priest open the door to the gift of the Holy Ghost.

Thus the priesthood is the authority to act in God's name, while the particular keys thereof indicate the boundaries of that application. For instance, the Bishop of the Aaronic Priesthood of a ward has authority to act in God's name, but that authority is confined to temporal things and to the boundaries of that Ward. This Bishop may then be
spoken of as holding the Keys of the Aaronic priesthood as pertaining to his ward. In a general way of speaking, he may be referred to as holding the keys of the priesthood, where it is clear from the context that the boundaries are the Aaronic priesthood of his ward.

Likewise, the president of a stake presides over the priesthood of his stake. He may be spoken of as holding the keys of the priesthood, where the context is clear that it pertains only to his stake.

Whenever the term "Keys of the Priesthood" is used, then, confusion arises when the context is not made clear. Unless otherwise indicated, we shall use the term "Key" or "Keys" "of the Priesthood" to mean the highest authority from God among mortals, the authority held by only one man on earth at a time.

THE KINGDOM OF GOD

Other terms are often times used interchangeably with "Keys of The Priesthood", but may or may not be synonymous, such as "Keys of the Kingdom." One reason these terms are not always synonymous is that each term may be used in several different ways. The term, "Kingdom of God", for instance, may be used either with reference to the entire system of God, or specifically, to its divisions. For example, we read of three kingdoms of glory, the Telestial, the Terrestrial, and the Celestial. These kingdoms belong to God, and thus each one is "a" Kingdom of God. Also, collectively, they may be spoken of as The Kingdom of God. In the broadest sense, the Kingdom of God circumscribes all things, both good and evil.

In another sense, God's system of order for mortals alone, is also referred to as the Kingdom of God. Sometimes the "House of God" is used interchangeably with "The Kingdom of God." But this Kingdom or House of God in turn might be differentiated still further. We might call the ecclesiastical aspect of it, The Church, whereas the political aspect of it has been called the political Kingdom of God. In one sense, both the political and the ecclesiastical aspects of the Kingdom of God have been referred to, in a general way, as simply the Kingdom of God, where the context implies the specific meaning. Speaking about general and specific uses of the term "Kingdom of God", B. H. Roberts writes:

"...the phrases Kingdom of God, Kingdom of Heaven, the Church of Christ, Church of God, the Church, etc., are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between "The Church of Jesus Christ" and the "Kingdom of God" And not only a distinction but a separation of one from the other. The Kingdom of God is to be a political institution... On the other hand the Church of Christ is purely an ecclesiastical organization..." (The Rise and Fall of Nauvoo, 1965 ed., pp. 180-1)

We also shall use the term "Kingdom of God" in the same strict sense, that is in reference to the POLITICAL Kingdom of God. For further clarification, we shall always prefix it with the word "political": The Political Kingdom God among mortals. Obviously, the context of any reference will assist us in determining which definition of Kingdom of God is applicable.

Concerning the organization of this Political Kingdom of God, Brigham Young said:

"The Council was composed of about fifty members."

(US 26:328-9. This is the Millenial Star)

Benjamin F. Johnson, a member of this council, wrote:

"It was in Nauvoo early in 1844 in an assembly room, common to the meeting of a council, or a select circle of the
THE KEYS OF THE PRIESTHOOD

"Prophet’s most trusted friends, including the Twelve, but not all of the constituted authorities of the Church, for Presidents Rigdon, Law or Marks, the High Council, or presidents of quorums were not members of that council, which at times would exceed fifty in number. Its sittings were always strictly private, and all its rules were carefully and promptly observed and though its meetings were at times oftener than monthly, and my home at Ramus over twenty miles distant, I was present at every session and being about the youngest member of that council, I was deeply impressed with all that transpired, or was taught by the Prophet." ("An Interesting Letter," from Benjamin F. Johnson, to George S. Gibbs, 1903, p.9. Utah State Historical Society Library)

We may summarize different uses of the term "Kingdom of God," then, as follows:

DIFFERENT USES of the Term "KINGDOM OF GOD"

<table>
<thead>
<tr>
<th>Usage</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. All things in Heaven and Earth.</td>
<td>DC.27:13; 38:37; 104:14-15, etc.</td>
<td></td>
</tr>
<tr>
<td>2. Celestial Kingdom.</td>
<td>DC.6:3; 7:4, etc.</td>
<td></td>
</tr>
<tr>
<td>3. Celestial, Telestial Kingdoms, etc.</td>
<td>DC.88:20-24, etc.</td>
<td></td>
</tr>
<tr>
<td>5. Political Kingdom of God on earth.</td>
<td>HC.7:381-1-2; JD.17:156-7; 20:166; Rise and Fall of Nauvoo, 180-2, etc.</td>
<td></td>
</tr>
<tr>
<td>6. The Church of God on earth.</td>
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</tbody>
</table>

LOCATING THE KEYS OF PRIESTHOOD

NOTE

MORTAL - IMMORTAL CHAIN OF PRIESTHOOD KEYS. We have heard it said by some, that the Keys of the Priesthood could not have been transferred to anyone beyond Joseph Smith because Joseph Smith holds these keys forever. But that such reasoning is fallacious will be shown by the entire contents of this book. For now, the following examples should suffice.

When one man holding priesthood confers priesthood on another, certainly the first man does not lose his priesthood by this act. It would not be proper to conclude that God would lose His authority simply by the act of "giving" authority to others. When Christ, being an apostle, "gave" the apostleship to others, He certainly did not lose His apostleship.

When Joseph Smith gave the Keys of the Priesthood to an other to succeed him among mortals when he died, he surely did not lose the keys himself. Joseph, being faithful, CONTINUED in the immortal world to hold all keys delivered to him, while an other mortal then acts under the direction of the immortal Joseph Smith, that mortal having been appointed to hold the Keys of the Priesthood among mortals. With the death of each man holding the Keys of the Priesthood, an other mortal is chosen to take the place which was vacated among mortals. The chain of authority continues on up through all those who have ever held these keys faithfully, each continuing to act under his file leader, each continuing to hold the Keys.

The Lord said of David Patten:

"David Patten I have taken unto myself; behold, his Priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling." (D&C 124:130)

The evidence indicates that when a man having authority from God should die and was faithful, he still continues to hold that authority in immortality while another mortal may be appointed in his stead among mortals.
POLITICAL KINGDOM SEPARATE FROM CHURCH

Recall that the political kingdom nucleus was organized in the spring of 1844, and consisted of about 50 men who were to be the governing council of it. Emphasizing the distinction between this political kingdom and the Church, Brigham Young says:

"the Kingdom of God ... grows out of the Church of Jesus Christ of Latter-day Saints, but it IS NOT THE CHURCH, for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all." (ID 2:310)

Certainly this would indicate a distinction between the two:

![Diagram of political kingdom and church]

Clearly, then, the Political Kingdom of God not only is a separate organization from the Church, but also, its officers need not all be Church members.

POLITICAL KINGDOM OF GOD PROTECTS ALL PEOPLES

We have just quoted George Q. Cannon's summary of Joseph Smith's instructions on the political kingdom, that it is established to protect all churches and peoples. On this subject, Brigham Young said:

"This Church of Jesus Christ of Latter-day Saints is organized for the building up OF THIS CHURCH ALONE; it is

1. See p.25-6.
"NOT for the building up of Catholicism ... it is alone for The Church of Jesus Christ of Latter-day Saints, and for NO OTHER BODY OF PEOPLE. But the kingdom of God when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. . . . the kingdom of God WILL PROTECT EVERY PERSON, every sect and ALL PEOPLE upon the whole earth, in their legal rights." 

(JD 17:156-7)

POLITICAL KINGDOM OF GOD PROTECTS ALL PEOPLE

POLITICAL KINGDOM and CHURCH DO NOT Dictate EACH OTHER

It may be thought by some that if the political kingdom has a protecting hand over the Church, that thereby the political kingdom rules the Church. But this is not so. The political kingdom cannot tell the Church how to run its own affairs, so long as the Church does not infringe on another's rights. 1 For instance, the political kingdom cannot tell the Church that it must have fifty deacons per quorum instead

1. See JD.17:156-7, above.

POLITICAL KINGDOM SEPARATE FROM CHURCH

of twelve. The political kingdom cannot order the Church to use "sprinkling" instead of "immersion" for baptism. It is in this sense, then, that the Church is not under the jurisdiction of the political kingdom. After the martyrdom of the Prophet, some of the early brethren who did not understand this, wanted the leaders:

"to call together the Council of Fifty and organize the church. They were told that the Council of Fifty was NOT A CHURCH ORGANIZATION, but was composed of members irrespective of their religious faith ... and that the organization of the CHURCH BELONGED TO THE PRIESTHOOD alone." 

(IHC.7:213)

But neither is the Political Kingdom under the Church. The Church does not have the responsibility of stopping one person from infringing on the rights of another. 1 This is the duty of the political kingdom, for as Brigham Young said, "The Church ... is organized for the building up of this Church ALONE." 2 It is not the Church which makes the rules and laws by which the nations will be ruled, but as Brigham Young also said of the political Kingdom of God, "This kingdom . . . will issue laws and ordinances to protect them in their rights - every right that every people, sect and person can enjoy" 3

In light of the principle that neither the political Kingdom is under the Church, nor is the Church under the political Kingdom, it may also now be understood how it is that the "Kingdom grows out of the Church." 4 It has been said that the rulers and great men of the earth receive their training in the home, or Mothers are the rulers of nations since mothers are the teachers of the rulers. In this sense, the political government grows out of the home. By the same token, the kingdom grows out of the Church, for it is through the Church that many righteous principles may be learned. 5

ORGANIZATIONAL DIFFERENCES BETWEEN POLITICAL KINGDOM of God AND THE CHURCH

It has already been indicated that the governing nucleus

THE KEYS OF THE PRIESTHOOD

of the political kingdom consists of fifty men. This is very well documented. The following, from Brigham Young, is typical:

March 11, 1844 — "Joseph commenced the organization of a Council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our own laws, subject to the constitution.

The Council was composed of about FIFTY members, SEVERAL of whom were NOT MEMBERS of the CHURCH."

March 19, 1844 — "I attended the Council of FIFTY" (MS. 26:328-9; Hist. of Brigham Young; compare HC. 6:260-1)

Compare the political kingdom organization with the governing church organization:

POLITICAL KINGDOM SEPARATE FROM CHURCH

Also compare the date and place of the formal beginning of the Council of Fifty with the legal organization of the Church:

11 March 1844
Nauvoo, Illinois

6 April 1830
Fayette, New York

KINGDOM

CHURCH

DIFFERENT BIRTHDATES

11 March 1844
6 April 1830

DIFFERENT BIRTH PLACES

Nauvoo, Illinois
Fayette, New York

SUMMARY OF DIFFERENCES BETWEEN CHURCH AND POLITICAL KINGDOM

We see then that the Church of Jesus Christ and the political kingdom of God are definitely two separate organizations. Their birthdates and birth places are different. Their shapes are different. Their sizes are different. They have different names. They have different jobs. They are two very different things:

<table>
<thead>
<tr>
<th>Political Kingdom of God</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birthdate</td>
<td>March 11, 1844</td>
</tr>
<tr>
<td>Birthplace</td>
<td>Nauvoo, Illinois</td>
</tr>
<tr>
<td>Name</td>
<td>&quot;The Kingdom of God and His Laws with the Keys and powers thereof and judgment in the hands of His servants&quot;</td>
</tr>
<tr>
<td>Membership</td>
<td>Non-LDS and LDS</td>
</tr>
<tr>
<td>Head Government</td>
<td>Council of Fifty</td>
</tr>
<tr>
<td>Function</td>
<td>Political</td>
</tr>
<tr>
<td>Jurisdiction</td>
<td>Governs All peoples</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Church members</th>
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<tbody>
<tr>
<td>Only</td>
</tr>
<tr>
<td>Councils of Three, Twelve, Seven, etc.</td>
</tr>
<tr>
<td>Ecclesiastical</td>
</tr>
<tr>
<td>Builds up Church</td>
</tr>
</tbody>
</table>

Only

PRIESTHOOD IN THE HOUSE OF GOD

By the term "House of God" we have reference to God's complete system of authority among mortals. Thus far, we have spoken of two divisions of the House of God, one political and one ecclesiastical: The Political Kingdom of God, and the Church.

That priesthood is essential to the Church, Joseph Smith made clear, saying, "All men are liars who say they are of the true Church without the revelations of Jesus Christ and the Priesthood of Melchizedek": (TPJS, 373)

PRIESTHOOD IS ESSENTIAL

But priesthood is also essential to the Political Kingdom of God: Of this, John Taylor explained:

"The Lord is ... king; ... his revealed will is the law of his kingdom; the PRIESTHOOD is the ADMINISTRATOR of those laws."

(Times and Seasons, 4:24)

"The Lord God ... has established his kingdom upon the earth, ... The Priesthood upon the earth is the legitimate government of God, whether in the heavens or on the earth.

Some people ask, 'What is Priesthood?' I answer, 'It is the legitimate rule of God, whether in the heavens or on the earth;' and IT IS THE ONLY LEGITIMATE POWER THAT HAS A RIGHT TO RULE UPON THE EARTH."

(ID 5:186-7)

PRIESTHOOD IN THE HOUSE OF GOD

Also, Brigham Young said:

"... there is no true government on earth but the govern-
ment of God, or THE HOLY PRIESTHOOD. ... There is
NO OTHER TRUE GOVERNMENT IN HEAVEN OR UPON
EARTH."

(ID 7:142)

PRIESTHOOD IS ESSENTIAL

Priesthood is essential then both to the Church and to the Political Kingdom of God. It has already been shown that the Church is separate from the Political Kingdom of God:

SEPARATE

A natural conclusion then follows that PRIESTHOOD func-
tion of the Political Kingdom of God is separate from

PRIESTHOOD functions of the Church, Just as PRIEST-

1. See pp. 28-33.
THE KEYS OF THE PRIESTHOOD

Priesthood function of the Church is separate from priesthood functions of the political kingdom of God:

If these priesthood functions were not separate, then the two organizations would not be separate, for priesthood is essential to the operation of each.

Likewise, if the priesthood of the Church by virtue of a Church function determined the political system of the political kingdom of God, then the Church would rule the political kingdom of God and would not be separate from it. But here also, we have seen that this is not the case.

NEED FOR A COORDINATING PRINCIPLE

God's House is a House of order, but it would not be a system of order to have two separate bodies such as the Church and the political kingdom of God, without a coordinating principle between them. Such a coordinating principle could not be a part or function of either of the two organizations, else one would rule over the other and they would not be separate. Then the function of this coordinating principle can NOT be a necessary function of either the Church or the political kingdom of God.

For example, the Council of Fifty was not a church organization, and the organization of the Church belonged to the priesthood alone. (HC 7:213)

PRIESTHOOD IN THE HOUSE OF GOD

Political kingdom of God.

Yet the Church is ultimately subordinate to the priesthood:

"...the Council of Fifty was not a church organization,... and ...the organization of the Church belonged to the PRIESTHOOD ALONE." (HC 7:213)

The political kingdom of God is also ultimately subordinate to the priesthood:

"It is in view of ushering in that day when the kingdom and greatness of the kingdom under the whole heaven shall be possessed of Divine right by the Saints of the Most High, and when the PRIESTHOOD of God shall govern ALL THINGS upon the earth. Then the law shall go forth from Zion, and he who holds the KEYS OF THAT PRIESTHOOD will be recognized as the CHIEF RULER.

When the kingdom of God is fully established in the earth, it will be as distinctly recognized in its political sovereignty as hitherto the Saints have only been known as a Church. POLITICAL rulers, judges, and counsellors may exercise their respective functions; BUT ALL WILL BE SUBJECT TO and CIRCUMSCRIBED BY the Holy PRIESTHOOD, OVER WHICH the PROPHET OF GOD PRESIDES. This order was observed by ancient Israel. Their Kings were CHOSEN and ANOINTED BY THE PROPHETS." (Samuel W. Richards, ed. of MS 20:147)
THE KEYS OF THE PRIESTHOOD

As stated above, The Keys of The Priesthood govern ALL THINGS, which, of course, would include ALL Priesthood upon the earth:

"...the Priesthood of God shall govern all things upon the earth...and he who holds the keys of that Priesthood will be recognized as the Chief Ruler."

(Ibid.)

Also, the Lord said:

"All covenants, contracts, bonds, obligations; oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed,..., through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is...ever but one on the earth at a time on whom this power and THE KEYS OF THIS PRIESTHOOD are conferred), are of no efficacy...in and after the resurrection from the dead..."

(D&C 132:7)

Joseph Smith received the Keys of the Priesthood from Peter. Of this, John Taylor testified when speaking of the great council which was to be held at Adam-Ondi-Ahman:

"All who have held KEYS OF THE PRIESTHOOD, will then have to give an account to those from whom they received them...Joseph delivers his authority to Peter, who held the KEYS before him, and DELIVERED them to him."

(The Government of God, 1852, p.116-7)

The records indicate that Peter initially gave these Keys to Joseph almost a year before the Church was legally organized, and that he gave these keys to him at the time he came with his brethren, James and John, to Joseph and Oliver. This took place on the banks of the Susquehanna River as indicated in D&C 128:20. The only time that both Oliver Cowdrey and Joseph Smith were together near the Susquehanna, between Harmony and Colesville, and before the legal organization of the Church, was before David Whitmer took them to Fayette to finish translating the Book of Mormon. This is indicated by tracing the activities of these men for the corresponding period of time. Since David Whitmer brought them to Fayette no later than the forepart of June, 1829, we may place the date of Joseph receiving the Keys of the Priesthood, between May 15, 1829 and the forepart of June, 1829. That Peter had not come before the 15th of May is indicated by D&C 13 and History of the Church, volume 1, pages 39 to 40, wherein John the Baptist explained that Peter, James and John were soon to come.

The Keys of the Priesthood, then, were upon the earth prior to either the Church or the Political Kingdom of God. Also, since the Keys of the Priesthood govern all priesthood upon the earth, and as we've seen, since both the Church and the Political Kingdom of God are subordinate to priesthood, then the coordinating principle between the Church and the Political Kingdom of God is The Keys of the Priesthood.

If the Keys of the Priesthood governed OVER the Political Kingdom of God, by virtue of a Church position or function, then the Church would rule the Political Kingdom of God. But we have seen that the Church does not rule the Political Kingdom of God. So then the Keys of the Priesthood must be separate from the Church:

Likewise, if the Keys of the Priesthood governed OVER the Church by virtue of a position or function in the Political Kingdom of God, then the Political Kingdom of God would

rule the Church. Since the Political Kingdom of God does not rule the Church, the Keys of the Priesthood must also be separate from the Political Kingdom of God organization:

**KEYS OF THE PRIESTHOOD**

Then both the Church and the Political Kingdom of God are subordinate to the Keys of the Priesthood, which Keys of the Priesthood are separate and distinct from both organizations:

**KEYS OF THE PRIESTHOOD**

Of this principle, Brigham Young said:

"I do not care who leads the church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject."

Does this church want it as God organized it? Or do you want to clip the power of the priesthood, and let those who have THE KEYS OF THE PRIESTHOOD go

**PRIESTHOOD IN THE HOUSE OF GOD**

"...and build up the kingdom in all the world, wherever the people will hear them?"

*(H.C. 7:230, 235)*

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

*(J.D. 1:133)*

**DIFFERENT USES OF THE TERM, KEYS OF PRIESTHOOD**

We have already spoken of Priesthood as the authority to act in God's name. We have also seen that "Keys" of Priesthood refer to the "opening and closing of doors." Priesthood Keys then can open or close doors on different levels. Then we observed that we may properly speak of different levels and types of priesthood keys. For instance, an individual holding the Melchizedek priesthood has a key thereby to baptize, lay on hands for the gift of the Holy Ghost, administer the sacrament, etc. The leader of a Ward has jurisdiction of the priesthood within the confines of that Ward, and accordingly, may be spoken of as the man who holds the Keys of Priesthood AS IT PERTAINS TO THE WARD. Likewise, the leader of the Stake may be spoken of as being the leader of all priesthood within the confines of the stake, and thus may be spoken of as holding the Keys of Priesthood as they pertain strictly to that Stake only.

By the same token, the leader of the whole Church may

be spoken of as holding the Keys of Priesthood as it pertains to the whole Church throughout the world. But likewise, by the same principle the man who heads the Political Kingdom of God heads also all the priesthood which pertains to that political kingdom, and may be spoken properly as the man who holds the Keys of the Priesthood as pertaining strictly to that Political Kingdom of God. Finally, The man who is over ALL priesthood in the world, irrespective of any organization, may properly be spoken of as the man who holds The Keys of The Priesthood pertaining to all priesthood among mortals upon the earth:

DISTINCTION BETWEEN THE OFFICE AND THE MAN

Thus far, reference has been made to several offices within a number of different organizations. To understand this more fully, the following illustrations may help.

Suppose John Doe is a member of three distinct organizations, the baseball team, the police force, and the Baker's Union. Suppose also, that he is chosen by each organization to be the leader of it. Thus he is Captain of the baseball team, the Chief of Police, and President of the Baker's Union:

ONE MAN IN THREE SEPARATE ORGANIZATIONS

Though the same man might be in the top position of each organization, it would be a mistake to confuse one organization with another. One should realize that the man chosen as Chief of Police is not chosen because he is the Captain of the baseball team or President of the Baker's Union. Of course, the same principle holds true for the other two top positions. On the other hand, this same man will not likely also hold the top position in each organization. He
might be bat boy on the baseball team, Chief of Police and Secretary of the Baker's Union:

This principle appears to be simple enough when we see its operation in this illustration above. The point is to be able to separate the man from the office. Then with this principle in mind, let's look at some real examples. For instance, at one time Joseph Smith was not only president of the Church, but he was also mayor of the city of Nauvoo and General of the Nauvoo Legion:

But certainly he was not Mayor of Nauvoo because he was President of the Church. These are separate organizations with separate rules for determining the corresponding leadership. Thus, at another time, Joseph Smith was President of

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1. HC. 3:12. 2. HC 4:296

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As mentioned earlier, Brigham Young explained:

"A man may be a PROPHET, SEER, and REVELATOR, and it may HAVE NOTHING TO DO WITH HIS BEING PRESIDENT of the CHURCH. Suffice it to say, that Joseph was the President of the Church, as long as he lived: THE PEOPLE CHOSE TO HAVE IT SO. He always filled that responsible station, BY THE VOICE OF THE PEOPLE. Can you find any revelation appointing him the President of the Church? THE KEYS of the PRIESTHOOD were committed to Joseph, to build up the Kingdom of God on the earth, ... BUT when he was called to PRESIDE OVER the CHURCH, it was by the VOICE of THE PEOPLE; though HE HELD THE KEYS of the Priesthood, INDEPENDENT of THEIR VOICE." (TD 1:133)

After the death of the Prophet, during much of the discussion on future leadership, Brigham Young explained the distinction between the Keys of the Priesthood and the leadership of the Church:

"I do not care who leads THE CHURCH, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have THE KEYS and THE MEANS of obtaining the mind of God on the subject.... "Does this church want it as God organized it? Or do you want to clip the power of the priesthood, and let..."
"those who have THE KEYS OF THE PRIESTHOOD go
and build up the kingdom in all the world, wherever the
people will hear them?" (H.C. 7:230, 235)

TWO DISTINCT POSITIONS OF JOSEPH SMITH

Thus, Joseph Smith held the Keys of the Priesthood and
was also President of the Church. But his appointment to
hold the Keys of the Priesthood was completely independent
of the vote of the people. It was strictly the choice of God.
If the entire world had voted against it, Joseph Smith would
still have held the Keys of the Priesthood, it being an
appointment from God. However, with the office of President
of the Church, the case is quite different. Joseph Smith was
President of the Church because the people of the Church
voted him such. The Church thus is a democratic organiza-
tion: "And all things shall be done by common consent in
the Church, by much prayer and faith, for all things you
receive by faith. Amen." With this democratic element in
the Church, as Brigham Young pointed out, it was even
possible to thus have in the Church, leadership not preferred
by God, if the PEOPLE voted it so. For instance, at a
special conference of the Church, October 7th, 1843, Joseph
Smith pleaded with the Church to drop Sidney Rigdon from
his position as counselor. But against Joseph’s pleadings,
the people voted for Sidney Rigdon anyway:

"President Joseph Smith ... stated his dissatisfaction with
Elder Sidney Rigdon as a Counselor, not having received
any material benefit from his labors or counsels since
their escape from Missouri." (H.C. 6:47)


"I heard Joseph Smith say that he had carried Elder Rigdon
on his back long enough, and then turning to the twelve
said that if they did not help him at that time in shaking
him off, the time would come when they would have it to
do, and that without his Joseph's assistance."

"President Joseph Smith arose and said, 'I have thrown
him off my shoulders, and you have again put him on me.
You may carry him, but I will not.'" (H.C. 6:49)

As Brigham Young pointed out, it was even possible, theo-
etically, for the people to choose a false prophetess, Ann
Lee for their president, in which case, he Brigham Young
having the Keys of the Priesthood, would go ahead and act
in his own position building up the kingdom in all the world,
while the people had another person as president:
PRIESTHOOD ORDER OUTSIDE AND ABOVE
BOTH THE POLITICAL KINGDOM AND THE CHURCH

Thus far, three ideas of jurisdiction in the House of God have been reviewed, 1. the Church, 2. the Political Kingdom of God, and 3. the Keys of The Priesthood which is separate and "independent" of the other two.

We have seen that there is a definite organization for both the Political Kingdom of God and the Church, but thus far we have spoken of but one man in the third jurisdiction. Concerning God's order, He has said, "in the mouth of two or three witnesses shall every word be established." Then at least one other man has a priesthood function in connection with the man who holds the keys of all priesthood, functioning separate from both the Church and the Political Kingdom of God. Such a man was Oliver Cowdrey, a witness with Joseph Smith, of the restoration of the priesthood:

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchizedek Priesthood was conferred by the holy angel from on high." (Des. News, April 13, 1859)

Further, Brigham Young explained that the first three apostles of this dispensation were Joseph Smith, Oliver Cowdrey, and David Whitmer:

"Joseph Smith was a Prophet, Seer, and Revelator before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdrey, and David Whitmer were the first Apostles of this dispensation ..." (ID 6:320)

1. D&C 6:28

PRIESTHOOD ORDER ABOVE KINGDOM AND CHURCH

In a revelation through Joseph Smith to Oliver Cowdrey and David Whitmer, June, 1829, we read:

"And now, Oliver Cowdrey, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you even as unto Paul mine APOSTLE, for you are called even with that SAME CALLING with which he was called." (D&C 18:9)

This certainly indicates that at least Joseph Smith, Oliver Cowdrey, and David Whitmer were apostles by June of 1829. This is almost a year before the legal organization of the Church, April 6, 1830, and nearly fifteen years before the beginning of the Political Kingdom of God:

JOSEPH SMITH  OLIVER COWDREY  DAVID WHITMER

THREE APOSTLES OF 1829
ONE YEAR PRIOR TO CHURCH

This is an additional example of priesthood function separate from the Political Kingdom of God and the Church.

THE APOSTLESHIP

To understand more fully the extent and power held by these three men prior to the organization of the Church, let us examine the Apostleship. Brigham Young said:

"...I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher.... It was William E. McLellin who told Joseph, that I and Heber were not

2. See pp. 28, 32, 33.
"ordained High Priests, and wanted to know if it should be done. Said Joseph, 'Will you insult the Priesthood? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be conferred upon mortal man? What are you talking about? I am astonished!' ...I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle." (JD 1:137)

"...the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, are combined, centered in, composed of, and circumscribed by, the Apostleship. ...All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say incorporated within the circumference of, the Apostleship." (JD 1:134-5)

As Brigham Young explained, the Apostleship embraces all the priesthood, all the keys, gifts, etc., and that there is no greater priesthood than the Apostleship. We see then what great power Joseph Smith, Oliver Cowdrey and David Whitmer held BEFORE the Church was organized. Indeed, as Brigham Young said, it was by virtue of the Apostleship that the Church was organized in the first place. "The greater" organizes "the lesser." In other words, here is a priesthood group of apostles functioning aside from a Church, and in fact with power to organize a Church. We suggest then that a priesthood quorum of at least three apostles in fact did organize the Church.

The question may be posed that since the Apostleship comprises all keys, gifts, etc. of the priesthood, then what was it that Elijah and others brought later? A careful examination of D&C 110 does not indicate that any additional priesthood was conferred. The language indicates a "commission"—the same terminology also used in D&C 27.

We propose then that The Keys of the Priesthood restored to Joseph Smith was the conferral of the full authority to officiate in All or Any ordinances that pertain to the salvation of the living or the "dead". BUT Joseph Smith could not use that authority until he was specifically given both the 'go ahead' signal and the knowledge of how to 'go ahead.' Joseph Smith, in 1829 had the authority to organize a Church but he still was not permitted to do it until he received specific instructions on how and when to proceed. Likewise, though in 1829 he held the apostleship which comprised all keys and gifts, etc., he still could not perform ordinances for the salvation of the dead, for he had not yet received instructions both on HOW and WHEN to proceed. A temple had first to be built, and Elijah who was in charge of this area of jurisdiction had to come and give Joseph Smith this knowledge and specifically tell him WHEN he could go ahead. Also, the attending spirit of the commission had to be planted in the hearts of the fathers and the children on both sides of the veil, whereby the efforts of each to seek after the salvation of the other are co-ordinated. Thus, when Elijah came to Joseph and Oliver in the Kirtland temple, higher priesthood was not conferred, but the "door was opened" to allow them to use the priesthood they already had, in the ordinances for the dead.

PRIESTHOOD POSITIONS
BOTH IN AND OUT OF THE CHURCH

We have already discussed the idea of one man holding positions in two or more organizations. In this respect, we have noted the importance of not confusing one of his offices with any other office he might hold, regardless whether or not those offices are offices in the same organization or in different organizations. We have discussed three separate organizations, 1. The Church, 2. The Political Kingdom of God, and 3. The quorum of priesthood which is associated with the man who holds The Keys of The Priesthood. We spoke of two positions Joseph Smith held in the House of God; he held The Keys of The Priesthood independent of the Church and he was president of the Church itself. Let us now discuss other positions in the House of God held by Joseph Smith, Oliver Cowdrey, David Whitmer, and others.
As pointed out earlier, Joseph Smith held the Keys of The Priesthood almost a whole year before the Church was legally organized. Also, before the legal organization of the Church, Joseph Smith was called "first elder" among the first apostles of this dispensation, and Oliver Cowdrey was called the "second elder." Of this, Joseph Smith wrote:

"The messenger ... said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedek, which priesthood he said should in due time be conferred on us, and that I should be called the FIRST ELDER and he THE SECOND." (The Pearl of Great Price, p. 37, original 1851 edition. Also, Times and Seasons 3:866)

Note that these earliest accounts say "first elder" and "second elder" with no mention of a relationship with the Church. Indeed, this declaration of John the Baptist was nearly a year before the legal organization of the Church. It has already been shown that these first two ordinations of Joseph Smith and Oliver Cowdrey had taken place at least by June of 1829, for by that time David Whitmer was also ordained.¹

In addition to the position of "first elder" of the priesthood, independent of the Church, Joseph Smith later, beginning April 6, 1830, also became first elder of THE CHURCH. In this case, one man, Joseph Smith, wore at least two hats. That is, he held two distinct positions in two separate organizations. In the first organization he was first elder in the priesthood independent of the Church, and held the Keys of the priesthood in all the world. In the second organization, the Church, he was also first elder: first elder of THE CHURCH:

"Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church;" (D&C 20:2)

Similarly, Oliver Cowdrey also held two different positions in two separate organizations. In the first, he was second elder of the priesthood. In the second organization, the Church, he was called "second elder OF THE CHURCH."

"And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this Church, and ordained under his hand;" (D&C 20:3)

Possibly we might refer to David Whitmer as the 'Third' elder of the first organization, the priesthood quorum of apostles. In the second organization, the Church, it appears that David Whitmer does not at first have a position which is any more significant than that of other elders. In fact, later on, in the Church, Sidney Rigdon and Frederick G. Williams, instead of David Whitmer, are placed next to Joseph Smith.² That is, in the CHURCH organization, David Whitmer never does seem to obtain a CHURCH position ahead of them. But in the priesthood organization separate from the Church, he remains ahead of them. This is strongly indicated in the fact that in 1834, Joseph Smith ordained David Whitmer to be his successor as THE PROPHET.³ It is explained that Oliver Cowdrey, who would have been ordained at this time as successor, was 'out of favor':

"We cheerfully certify, to all whom it may concern, that we attended a general conference, called at the instance of Joseph Smith, in Clay County, Mo., on the 8th day of July, 1834, at the residence of Elder Lyman Wight. And while the conference was in session, Joseph Smith presiding, he arose and said that the time had come when he must appoint HIS SUCCESSOR in office. Some have supposed that it would be Oliver Cowdrey; but, said he, Oliver has lost that privilege in consequence of transgression. The Lord has made it known to me that David Whitmer is the man. David was then called forward, and Joseph and his counsellors laid hands upon him, and ordained him to his station, to succeed him. Joseph then gave David a charge, in the hearing of the whole assembly. Joseph then seemed to rejoice that the work was

¹. See pp. 48-9.
². In addition to the two sources which follow in the text, further testimonies are found in: Far West Record, Mar. 15, 1838, p.101, quoted in HC 1:134; Ensign of Liberty, pp.18, 68; Salt Lake Tribune, Sept. 22, 1889; Address to All Believers in Christ, p.35.
"done, and said, now brethren, if anything should befall me, the work of God will roll on with more power than it has hitherto done. Then, brethren, you will have a man who can lead you as well as I can. He will be Prophet, Seer, Revelator, and Translator before God.

Martin Harris
Leonard Rich
Calvin Beebe"

(Ensign of Liberty, p. 43-4, Dec., 1847)

This is verified by John Whitmer, the Church historian, as follows:

"... Smith called a conference at the house of Lyman Wight, three miles west of Liberty, in which conference the most of the official members belonging to Zion were present, where Smith organized the High Council of Zion, as I said in a former chapter, in which David Whitmer was ordained President of Zion, and John Whitmer and W. W. Phelps his counselors. Here at the same time, he ordained David Whitmer Prophet, Seer and Revelator and Translator."

(John Whitmer's History, Chapter 21)

The dual positions of Joseph, Oliver, and David may be summarized as follows:

J.S. - Keys of the Priesthood, Apostle.
O.C. - Second Elder, Apostle.
D.W. - Apostle.

J.S. - President of the Church.
O.C. - 2nd Elder, Counselor.
O.W. - Stake President.

Church

One Apostle chooses three which three then choose twelve.

Heber C. Kimball explained:

Priesthood Order Above Kingdom and Church "Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver, and David Whitmer, and Martin Harris; and then they were ordered to select twelve more and ordain them. It was done."

(ID 6:29)

Thus Martin Harris assisted Oliver Cowdrey and David Whitmer in the selection and ordination of the twelve apostles. Can a deacon ordain a priest? Or can a priest ordain a man to be an elder? Then certainly, since Martin Harris helped select and ordain the twelve apostles, he too would have been an apostle himself. Of course this is the context of Heber C. Kimball's statement. Martin Harris could not give what he did not have. Of this event, Heber C. Kimball wrote in his journal:

"After having expressed our feelings on this occasion, we were severally called into the Stand, and there received our ORDINATIONS, under the hands of Oliver Cowdrey, David Whitmer, and MARTIN HARRIS; These brethren ordained us to the APOSTLESHIP, ..." (T & S 6:868)

One Apostle chooses three Apostles.
Three Apostles choose Twelve Apostles.

J.S.

O.C.
D.W.
M.H.

T.B.M.
D.W.
B.Y.
H.C.
O.H.
V.J.

P.B.P.
L.S.
W.S.
O.P.
J.E.
L.E.

ONE APOSTLE CHOOSES THREE APOSTLES
THREE APOSTLES CHOOSE TWELVE APOSTLES
THE KEYS OF THE PRIESTHOOD

We suggest that Martin Harris received his ordination to the Apostleship about June of 1829, along with David Whitmer. We read concerning the original calling of the three witnesses that they must first be ordained. The Lord said to Joseph Smith:

"And in addition to your testimony, the testimony of three of my servants, whom I shall CALL AND ORDAIN, unto whom I will show these things, and they shall go forth with my words that are given through you. ... And you must wait yet a little while, for ye are not yet ORDAINED." 

(D&C 5:11, 17)

The context of this revelation indicates then, that an ordination was required in connection with the calling of the three witnesses as witnesses. It was already shown that in June of 1829, Oliver Cowdrey and David Whitmer were apostles. It can also be shown that the three witnesses had their wonderful visitation of the angel Moroni in about June of 1829, as a careful examination of History of the Church shows. When David Whitmer was asked what time of the year this took place, he said, "It was in the latter part of June, 1829."6

We referred to D&C 18:9 (given June of 1829) in which David Whitmer and Oliver Cowdrey were called apostles. We suggest that either Martin Harris was added to these apostles immediately after this revelation, or that he was already an apostle. In this latter case, Martin Harris could have been temporarily out of favor,7 and thus the absence of his name in this particular revelation. In this connection, it is of interest to note that just before the three witnesses were to receive the visit from Moroni, Joseph Smith told Martin Harris that he had need of repentance:

"Martin Harris, you have got to humble yourself before God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look

7. Oliver Cowdrey was also at one time (1814) temporarily out of favor. See p. 33. But he came back into favor by 1830. See D&C 110.

D&C 17:7 suggests Martin may also have been ordained before D&C 18 was given.

PRIESTHOOD ORDER ABOVE KINGDOM AND CHURCH

"...upon the plates, in company with Oliver Cowdery and David Whitmer." 

(Biog. Sketches of Joseph Smith the Prophet, by Lucy Mack Smith, 1853, p.138)

In summary, there were at least four apostles almost a year before the legal organization of the Church:

JOSEPH SMITH

OLIVER COWDERY

DAVID WHITMER

MARTIN HARRIS

FOUR APOSTLES OF 1829 – ONE YEAR BEFORE CHURCH

Like Joseph, Oliver, and David, Martin Harris too held positions in the Church distinct from his Apostleship which was independent of the Church. With reference to CHURCH organization, Martin Harris was baptized about April of 1830. Later, June 3, 1831, he was ordained a high priest in the Church, by Lyman Wight. Then on February 17, 1834, he was chosen as a member of the high council at Kirtland. But it was not by virtue of these Church positions that Martin Harris helped choose and ordain the twelve, for certainly in Church organization, a high priest and a high councilman are subordinate to the quorum of twelve of the Church. Certainly then it was by virtue of his apostleship distinct and separate from Church positions, that the three witnesses chose and ordained the twelve:

MARTIN HARRIS:

APOSTLE

PRIESTHOOD Aside FROM CHURCH

MARTIN HARRIS:

HIGH COUNCILMAN

CHURCH

POSITIONS OF MARTIN HARRIS IN AND OUT OF CHURCH

THE KEYS OF THE PRIESTHOOD

We suggest that the twelve apostles also, as apostles held dual positions. The evidence indicates that the three witnesses did not ordain them as apostles of the Church, but simply as the twelve apostles to the world. Afterwards, the First Presidency of the Church "confirmed" these twelve to also be the Twelve Apostles of the Church. Heber C. Kimball, in his journal, writes that the Twelve were "confirmed" by the First Presidency. They were NOT RE-ordained, as some have misquoted:

"We were severally called into the Stand, and there received our ordinations, under the hands of Oliver Cowdery, David Whitmer, and Martin Harris: These brethren ordained us to the apostleship... After we had been thus ordained by these brethren, the first presidency laid their hands on us, and CONFIRMED these blessings and ordination...

(T&S 6:668)

Thus, the three witnesses could not exceed their right. The three witnesses could only ordain them apostles without office in the Church, for the three were not apostles of the Church. Secondly, the Presidency of the Church set these Apostles into a Quorum of Twelve OF THE CHURCH. These Twelve Apostles were Apostles first, regardless of the Church, and secondly, Apostles of the Church.

JOHN WHITMER, APOSTLE

In the license of John Whitmer, indicating that he had authority to preach the gospel (June 9, 1830) he is called "an Apostle of Jesus Christ" as well as "an Elder of this Church of Christ." Here again are two distinct positions, one position, the Apostleship, independent of the Church, and the other position, of elder, pertaining to the Church:

"A License Liberty Power & Authority
Given to John Whitmer signifying & proving that he is an Apostle of Jesus Christ an Elder of this Church of Christ established & regularly organized in these last days A D. 1830 on the 6th of April All of which has been done

PRIESTHOOD ORDER ABOVE KINGDOM AND CHURCH

"by the will of God the Father according to his holy calling & the gift & power of the Holy Ghost agreeable to the revelations of Jesus Christ given to Joseph Smith jun the first Elder of the Church Signifying that he has been baptized & received into the Church according to the Articles & Covenants of the Church & ordained under the hand of Joseph Smith jun who is an Apostle of our Lord

signed [sic] by Joseph Smith Jr first Elder
Oliver Cowdery second Elder

Given to the Bearer in conference held in Fayette Seneca County NY June 9th 1830" *

Stanley Ivins' transcripts, notebook "Early Mormonism" p.28. Utah State Hist. Soc.

The next year, in March, 1831, John Whitmer was called to be historian of the Church. 1 Toward the end of the year, the Lord sent him with Oliver Cowdery to Independence with the revelations and commandments which were to be published.2 In regard to this mission, Sidney Rigdon gave a letter of recommendation in which John Whitmer's Apostleship is acknowledged:

"I send you this letter by John Whitmer. Receive him, for he is a brother greatly beloved, and an APOSTLE of this Church. With him we send all the revelations we have received. ..."(Early Days of Mormonism, p.83-4, Kennedy)

Almost three years later, in 1834, John Whitmer was called as assistant President of the High Council at Clay Co., Missouri3 and later, he was called to be an Assistant President of the Stake at Far West.4 But as noted, John Whitmer was an Apostle prior to his calling into these Church

* According to Stanley Ivins' correspondence, Dale Morgan, who provided him with this copy, wrote that it was "in Cowdery's handwriting, signed by himself and Smith" and that someone had crossed out "Apostle of Jesus Christ." Since John Whitmer, after being excommunicated, erroneously concluded that all ordinations to the apostleship in this dispensation were illegal, then it likely was John Whitmer himself who later crossed out "Apostle of Jesus Christ." See Saints Herald, Feb. 3, 1887. Also, compare Address to Believers in the Book of Mormon, p.1, with Address to All Believers in Christ pp.29,30-1, both by David Whitmer.
THE KEYS OF THE PRIESTHOOD

positions. David Whitmer names John Whitmer among the first who were ordained previous to the legal organization of the Church:

"The first elders were Joseph Smith, Oliver Cowdery, Martin Harris, Hyrum Smith, John Whitmer, Peter Whitmer, and myself. On the 6th of April, 1830, the Church was called together and the elders acknowledged according to the laws of New York."

(Kansas City Daily Journal, June 5, 1881)

David Whitmer, in his Address to All Believers in Christ, names most of these men as having been ordained at least by August of 1829, EIGHT MONTHS before the legal organization of the Church.

John Whitmer's positions
independent of the Church and in the Church:

JOHN WHITMER:
APOSTLE

PRIESTHOOD
OUTSIDE CHURCH

JOHN WHITMER:
HIGH COUNCILMAN,
HISTORIAN

CHURCH

Having shown that a certain body of men held Apostleship independent of and prior to the legal organization of the Church, it is significant to note what Oliver Cowdery wrote of such a body of men. In a letter to David Whitmer, he acknowledged that they were both members of this particular body of men which originally had power to organize a Church:

"The Lord, as you well know, confirmed the holy priesthood upon certain men (among that number yourself is

1. Address to All Believers in Christ, p. 32.

PRIESTHOOD ORDER ABOVE KINGDOM AND CHURCH

"included,) who went out to teach repentance and organize a Church. At the head of that body Joseph Smith was placed. If ever the church rises again in true holiness, it must arise in a measure upon our testimony and upon our characters as good men True it is that our right gives us the HEAD. It is no matter of pride with me, but an anxious desire to do all that the Lord may require of us. We may not live to see the day, but we do have the authority, and do HOLD THE KEYS. It is important should we not be permitted to act in that authority, that we confer them upon some man or men, whom God may appoint, that this priesthood be not taken again from the earth till the earth be sanctified. I want to see you on this great matter." (The Ensign of Liberty, 1:92, July, 1847)

Compare this with Brigham Young's statement:

"Joseph Smith was a Prophet, Seer, and Revelator before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Aposle. Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation ..." (JD 6:320)

SEVEN APOSTLES, FRIENDS OF GOD

In September of 1832, Joseph Smith with six other elders called upon the Lord in prayer. In the Lord's response, He calls these seven men "my high priests, even my APOSTLES (verse 63)" The Lord then specifically refers to them as His friends:

"And as I said unto mine apostles, even so I say unto you, for you are MINE APOSTLES, even God's high priests; ye are they whom my Father hath given me; ye are MY FRIENDS. ... And again I say unto you, my friends, from henceforth I shall call you FRIENDS, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them,

1. D&C 84.
THE KEYS OF THE PRIESTHOOD

"traveling to preach the gospel in my power; ..."

(D&C 84:63,77)

Note that this revelation was given over two years before the twelve apostles were chosen in the Church, and over eleven years before the organization of the nucleus of the Political Kingdom of God. 2 Recall that David Whitmer had referred to seven men as the "first elders," and remember that at least five of them by name have been shown to have been Apostles independent of the Church. 3 We suggest that the seven men whom the Lord calls Apostles were members of the quorum of Apostles separate from the Church. Since the Lord Himself refers to these Apostles as "My Friends," we also shall refer to them as "the Friends of God." Much more evidence relating to this Council of Friends is presented on subsequent pages. It is our testimony that the presidency of the quorum of "Friends of God," does consist of seven men. Again, we suggest that it is the special calling of these "Friends of God," who are Apostles, to function in connection with the man who holds the Keys of The Priesthood, and in this capacity act as a quorum of priesthood separate and distinct from both the Church and the Political Kingdom of God:

COUNCIL OF FRIENDS

KINGDOM

SEPARATE

CHURCH

COUNCIL OF FRIENDS IS A PERPETUATING COUNCIL

Indeed, the Council of Friends was intended to be perpetuated, vacancies being filled as men either die or drop out. In this respect, Brigham Young said:

"Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation, though in the early days of the Church David Whitmer LOST HIS STANDING, and ANOTHER TOOK HIS PLACE." 4

We referred earlier to the instance in 1834 when David Whitmer was ordained as the successor to Joseph Smith, and so the date that David Whitmer "lost his place" must have been later than 1834. By 1836, Oliver Cowdery had come back into good graces, for at that time he was a witness with Joseph Smith in the Kirtland Temple when Moses, Elijah, and Enoch appeared.

Another case of a vacancy being filled is that caused by the eventual apostasy of Oliver Cowdery. Also about this same time, Martin Harris, as well as David Whitmer, John Whitmer, and others had fallen out of line. By 1841, the man chosen to stand next to the Prophet Joseph Smith, was his brother, Hyrum:

"... he [Hyrum Smith] shall receive counsel from my servant Joseph, who shall show unto him the KEYS whereby he may ask and receive, and be crowned with the SAME blessing, and glory, and honor, and priesthood, that once were put upon him that was my servant Oliver Cowdery..."

(D&C 124:95)

Recall that in 1847 Oliver Cowdery wrote to David Whitmer that "we have the authority, and DO HOLD THE KEYS," and was concerned about ordaining a successor:

"Now whether the Lord will call us again publicly or not to work in his great cause, is not known to me; nor does it particularly matter ... but we do have the authority, and DO HOLD THE KEYS. It is important, should we not be permitted to act in that authority, that we confer them

1. p. 53-4.
THE KEYS OF THE PRIESTHOOD

"upon some man or men, whom God may appoint, that this priesthood be not taken again from the earth till the earth be sanctified. I want to see you on this great matter." (See page 60-1 for reference)

When Oliver returned to the Church, he was asked about this letter. The council reported that Oliver:

"stated that this was a private letter to his brother-in-law David Whitmer, and never was intended for the public eye, and was printed without his consent and knowledge; and since that time has changed his views on the subject... Oliver replied, 'When I wrote that letter I did not know of the revelation which says, that the keys and power conferred upon me, were taken from me and placed upon the head of Hyrum Smith, and it was that revelation which changed my views on this subject..." (Imp. Era 14:393-4)

Hyrum Smith then, was to receive the same priesthood positions which were held by Oliver Cowdery. This would include not only the Church position as second elder, but would also include the position of second elder in the Council of Friends, aside from the Church. But the positions which Oliver Cowdery had held, to which Hyrum Smith succeeded must not be confused with the position of Patriarch to which Hyrum had also succeeded, having received it from his father, Joseph Smith, Sen.

COUNCIL OF FRIENDS

HYRUM SMITH:

SECOND ELDER,

Patriarch,

2nd Elder, Church

Counselor

In addition to this particular eldership, another Church title was later placed upon Joseph Smith at the Amherst Conference, January 25, 1832:

"On the 26th, I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832." (HC 1:267)

On March 18, 1833, Sidney Rigdon and Frederick G. Williams were ordained to take part with Joseph Smith in this presidency:

"Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., those of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March.

OTHER POSITIONS OF OLIVER AND HYRUM

To understand more fully the positions which Hyrum received in 1841, let us look more closely at the positions previously held by Oliver Cowdery.

We have shown that not only was Oliver Cowdery Second Elder of the Priesthood in the Council of Friends independent and distinct from the Church, but he also became the Second Elder of The Church on the day of its legal organization, when he and Joseph Smith ordained each other as first and second elder of the Church. This we may learn from the language in the following revelation:

"Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery mine apostle; This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name." (D&C 21:10-11)
"1833. Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors;" (HUC 1:334)

However, it appears that the Presidency of the Church had been functioning as a Presidency before this time, for the same three men had signed and sent out An Epistle "Of the First Presidency" dated February 6th, 1833.¹

Joseph Smith’s title of ‘First President’ of the Church accorded with his previous designation of ‘First Elder’ of the Church. But there is no evidence that up to this time Oliver Cowdery had likewise received a title of ‘Second President’ of the Church, to accord with his title of ‘Second Elder’ of the Church. Instead, as we’ve seen, while Oliver Cowdery was in Missouri with W. W. Phelps, on Church business,² Sidney Rigdon and Frederick G. Williams received the Church titles of ‘President’ to act with Joseph Smith as counselors in the First Presidency.

For almost two years, these conditions continued wherein Oliver Cowdery was not given a title of ‘President’ to accord with his previous ordination as ‘Second Elder’ of the Church. Not only this, but his position of ‘Second Elder of the Church’ had not been given due recognition. On December 5, 1834, the Church was rebuked for this inconsistency:

"After assembling, we received a rebuke for our unenlightened and disrespectful manner of communication and salutation with and unto each other by the voice of the Spirit, saying unto us: 'Verily condemnation resteth upon you, who are appointed to lead my Church, and to be saviors of men; and also upon the Church; and there must needs be a repentance and a reformation among you, in all things, in your examples before the Church and before the world, in all your manners, habits and customs, and salutations one toward another; rendering unto every man the respect due the office, calling, and priesthood whereunto I, the Lord, have appointed and ordained you. Amen.'" (HUC 2:177)


Regarding the meeting which took place at this time, B. H. Roberts writes:

"It would appear, according to these minutes, that the express purpose of the meeting of the brethren named in the Prophet’s history was to recognize Oliver Cowdery in his station as the second Elder in the Church, a position for which he was designated in the revelations of God, and to which he was ordained under the hand of the Prophet, (D&C 20:3,4). It is explained in the minutes that the reason why he had not been able to officiate in his calling as said second Elder in the Church was because of his necessary absence in Zion (Missouri) to assist W. W. Phelps in conducting the printing business of the Church, etc.; hence Sidney Rigdon and Frederick G. Williams had been ordained as assistant-presidents in the Church during this necessary absence of Elder Cowdery." (HUC 2:176n)

Accordingly, Joseph Smith wrote in his History:

"I laid my hands on Brother Oliver Cowdery, and ordained him an assistant-president, saying these words: 'In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee and ordain thee an assistant to the High and Holy Priesthood, in the Church of the Latter-day Saints.'" (HUC 2:176)

Also in the same minutes the following account is given which essentially agrees with the above:

"After addressing the throne of mercy, President Smith laid hands upon high Counselor Cowdery, and ordained him to the Presidency of the High Priesthood in the Church, saying: 'Brother, in the name of Jesus Christ of Nazareth, who was crucified for the sins of the world, that we through the virtue of his blood might come to the Father, I lay my hands upon thy head, and ordain thee a President of the High and Holy Priesthood, to assist in presiding over the Church, and bearing the keys of this kingdom — which Priesthood is after the order of Melchizedek — which is after the order of the Son of God.'"

(MS. Hist., Book A, Chap. 1, quoted in Essentials in Church History, p.180, 16th ed.)
THE KEYS OF THE PRIESTHOOD

Notice that in neither of these accounts is the title 'Second Elder of the Church' used. This is naturally so, for as stated earlier, Oliver Cowdery had already been ordained Second Elder of the Church. In addition, he is now given the title of 'an assistant president' of the Church. Some have thought that this title was especially different from the positions held by Sidney Rigdon and Frederick G. Williams, in that Oliver's title meant co-president, and that if Joseph Smith were to die, Oliver would automatically be president of the Church, whereas the nature of Sidney's and Frederick's positions was that they would automatically be released at the death of Joseph Smith. But an examination of Joseph's own definition of Oliver's new title, indicates that this assistantship is synonymous with the counselordship of Sidney Rigdon and Frederick G. Williams, for in the 'same breath' Joseph says that Oliver was to assist him in his proper turn, that is Oliver first, Sidney Rigdon second, and Frederick G. Williams third:

"The office of Assistant President is to assist in presiding over the whole Church, and to officiate in the absence of the President, according to his rank and appointment, viz.; President Cowdery, first; President Rigdon, second, and President Williams, third, as they were severally called." (Ibid.)

Not only does Joseph Smith speak of these men in the same language as his assistants, but he also in the 'same breath' speaks of Oliver and Sidney as his counselors:

"Names of the Presidents and Members of the First Quorum of Seventies, Ordained Under the Hand of the Prophet Joseph Smith, with his two Counselors, Sidney Rigdon and Oliver Cowdery." (IHC 2:203)

Then again, Sidney and Frederick are spoken of as not only Joseph's counselors, but in the same report, as his assistant-presidents:

"Joseph Smith, Jun., presiding, assisted by Sidney Rigdon and Frederick G. Williams, counselors...the assistant-presidents." (IHC 2:165)

PRIESTHOOD ORDER ABOVE KINGDOM AND CHURCH

Not only is the term 'assistant' used interchangeably and synonymous with 'counselor,' but even the term 'assistant counselor' is used when referring to Oliver Cowdery, and also Joseph Smith, Sen., Hyrum Smith, and John Smith, these four together with Joseph, Sidney and Frederick, considered as the heads of the Church. Many other instances are recorded where Joseph Smith uses the terms 'assistant' and 'counselor' interchangeably. Thus, we might say that Oliver became Joseph's first assistant or counselor in the Church, Sidney Rigdon became second assistant or counselor, and Frederick G. Williams became third assistant or counselor in the Church. Accordingly, if Joseph Smith had then died, all of these counselors would have been automatically released as counselors in the First Presidency of the Church.

An examination of the rest of Joseph Smith's definition of Oliver's new title, likewise does not reveal that he at this time received anything over and above Sidney Rigdon or Frederick G. Williams, except for a rank or order of seniority in the First Presidency. The rest of Joseph's definition of Oliver's new title is as follows:

"The office of this priesthood is also to act as spokesman, taking Aaron for an example. The virtue of the above Priesthood is to hold the keys of the kingdom of heaven or the Church militant." (Essent. in Chur. Hist., loc. cit.)

Not only was Sidney Rigdon likewise a 'spokesman,' but would not Frederick G. Williams also be a spokesman, representing Joseph Smith in the First Presidency?

Next, Joseph Smith speaks of Oliver Cowdery's new title as being connected with the 'keys of the kingdom of heaven or the Church militant.' Again nothing is different here from what Sidney Rigdon and Frederick G. Williams were accorded. We already referred on pages 65-6, the language used when Sidney and Frederick were ordained. They also were ordained to hold "the keys of this last kingdom" as Joseph's "counselors."

Recall the discussion on the many different uses of the

term "keys of the kingdom." 1 In order to know the particular usage of the term in each instance, the context must be considered. For instance, it is clear that in Oliver's case, this term as connected with assistant-president, is restricted in its application, to the Church. For instance, Joseph ordains him "an assistant to the High and Holy Priesthood in the Church of the Latter-day Saints." 2 The other accounts of this ordination employ the same restriction. Finally, the term, "keys of the kingdom of heaven" is also restricted in its meaning, by the appendage, "of the Church militant." Concerning the assistantship of Sidney Rigdon and Frederick G. Williams, it also is restricted by context, to the Church. Recall the explanation written in the minutes, where this office is defined as assisting in "presiding over the whole Church, ... Cowdery, first; ... Rigdon, second, and ... Williams, third." 3

Since Sidney Rigdon and Frederick G. Williams in their appointments were regarded as "equal with" Joseph Smith, 4 then in order for Oliver to have an assistantship different and greater, except for seniority, he would have had to have a greater Church position than held by Joseph Smith.

Since one cannot ordain to a greater office or calling, by virtue of a lesser office, then by what authority did Oliver Cowdery ordain Joseph Smith to be the First Elder of the Church, unless it was by virtue of a greater authority? Indeed, Oliver did hold a greater authority than First Elder of the Church. As already shown, he held the Apostleship in the Council of Friends, which was separate, and above the Church. As already indicated, Oliver was Second Elder in the Council of Friends, prior to the legal organization of the Church.

Having closely examined Oliver's positions in the House of God, we may now more fully summarize Hyrum's positions, since Hyrum was to "receive ... the same blessing, and honor, and priesthood, and gifts of the priesthood, that once were put upon ... Oliver Cowdery." 5

Thus in 1841, Hyrum Smith, in addition to being next to Joseph Smith in the Council of Friends, also became both 'first assistant' in the Church and second Elder of the Church. Joseph was then Hyrum's only 'head' both in the Council of Friends and in the Church, just as it was with Oliver Cowdery to whom the Lord said, "Thou shalt not command him who is at thy head, AND at the head of the church;..." 6

Thus, this pattern of succession to the Keys of The Priesthood, wherein the successor is taken from the Council of Friends, continued long after 'the twelve' were called. Any notion that this pattern of succession was only temporary UNTIL the twelve were called, is without foundation.

COUNCIL OF FRIENDS
FIRST TO RECEIVE FULL ENDOWMENT

In 1842, Joseph Smith called seven men together, and revealed unto them the "complete" endowment. He said that "in this council" was "instituted the ancient order of things for the first time in this dispensation." These men were Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, James Adams, and George Miller. Of this special meeting, Joseph Smith wrote:

"I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the FULLNESS of those blessings which have been prepared for the Church of the First Born, and come up and abide..."
"in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the saints; therefore let the saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in THIS COUNCIL are always governed by the principle of revelation."—May 4, 1842. (HJC 5:1-2)

Thirty years later: July 26, 1872, Brigham Young,

"Said that he was the only one alive out of seven that the prophet revealed the Endowments and sealing to, viz: Hyyrum Smith, Heber C. Kimball, Bishop Whitney, Willard Richards and himself, the other I do not recollect." (Diary of Charles Walker, July 26, 1872)

It should be noted that though the others of 'the twelve' were in the vicinity,¹ yet they were not included in this meeting, and in fact did not receive the same endowments until over a year later in the winter of '43-'44.² Joseph had written that other saints would receive these same blessings as "soon as they are prepared to receive" them, yet at subsequent opportunities BEFORE the winter of '43-'44, 'the twelve' were still not invited to receive their complete endowments. For instance, the Council of Friends met on May 26, 1843, when again they received the same instructions and endowments as the year before. The 'twelve' again were not present at this later meeting, though they were in the vicinity, for the very same day, Joseph Smith met with the quorum of twelve:

History of Brigham Young: "May 26 1843 — Met with the Prophet Joseph, the Patriarch Hyrum, brothers Kimball and Richards, Judge James Adams, and Bishop N. K. Whitney, receiving our endowments and instructions in the Priesthood. The Prophet Joseph administered to us the first ordinances of endowment, and gave us instructions on the Priesthood and the new and everlasting covenant.

(May 28, 1843) I met with brothers Joseph, Hyrum, Heber, Willard, Bishop Whitney and Judge Adams, when we administered to brother Joseph the same ordinances of endowment, and of the holy priesthood which he administered unto us.

(May 29) — Met at 9 a.m., with the same brethren, when Joseph instructed us further in principles pertaining to the holy Priesthood.

Six p.m., attended Council with the Twelve..."

(MS 26:184)

Of these events, Joseph Smith records:

"(May 26, 1843) — At five p.m. I met in council in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments and also instructions in the priesthood on the new and everlasting covenant, &c. ...

(May 27) — At two p.m. I met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney and others, in council to investigate the conduct of Benjamin Winchester ...

(May 28) — At five p.m. I met with brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, and James Adams, in the upper room to attend to ordinances and counseling. ...

(May 29) — At nine a.m., I met in council with brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, and James Adams. ...

Six p.m., the Twelve Apostles met..." (HJC 5:109-13)
As stated, 'the Twelve' (excluding those who were members of the Seven Friends) did not receive the same endowments till the winter of '43-'44. Evidently, the reason the 'twelve' did not receive their endowments earlier was not because the 'Twelve' were not around, for the 'twelve' held many meetings also, both before and after May 26.1 God is a God of order. Is it reasonable that in such an important step, the Lord would bypass His top Church leaders? Certainly, with reference to the Church, James Adams, for instance, held lesser Church positions than did the twelve apostles. These seven men were given this special blessing in connection with their standing in priesthood ASIDE from the Church. They received this full endowment in connection with their membership in the Council of Friends separate and distinct from the Church. We may see the Lord's order in this, for these men as apostles belonged to a higher priesthood quorum than did the twelve apostles of the Church. Again, it is also a case of men acting in more than one capacity in more than one organization. Taking again the example of James Adams:

COUNCIL OF FRIENDS

JAMES ADAMS:

LOCAL
PATRIARCH

JAMES ADAMS:

APOSTLE

CHURCH

POSITIONS OF JAMES ADAMS IN AND OUT OF CHURCH

Also, we may point out that this council was not the Political Kingdom of God nucleus, for that nucleus was not organized until the spring of 1844, two years later.

SEVENTY FRIENDS OF GOD

It may be observed that in these two meetings May 4, 1842, and May 26, 1843, there are a total of nine men: Seven men are the same in each meeting. We suggest that the extra two men are alternates taken from a larger body, for these two names do not appear with the others seven in other meetings of the Council of Friends. Evidence will be presented later, which indicates that the total number of members of The Council of Friends when filled, is seventy. Of this number, seven are the presidency of The Council of Friends. While we will return to this subject later, for now we may note a couple of other instances where this same ratio is a part of each of the other two divisions of The House of God, the Political Kingdom of God and the Church.

This ratio, for instance, may be seen in the organization of the pioneers in their trek across the plains. The evidence indicates that the Council of Fifty of the Political Kingdom of God was the leading body which organized it.1 In the "Word and Will of the Lord" thru Brigham Young,2 there was to be a captain over every ten men, and also a captain over every ten captains, thus giving ratios of one to ten.

Of course, in the organization of the Church there is the same ratio in the quorum of seventies, with seven men as presidents of the seventy.2

It may be of interest to note a statement of Wilford Woodruff's. Perhaps he included the seventy Apostles of the Council of Friends when he made the following enumeration:

"Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep." (JD 4:147)

2. D&C 116:2
SECRECY

Implied in much of our tracing of the quorum of Friends is the idea of secrecy. It is true that the Lord does many things in secret, and for various reasons, such as the prejudice of the people, the danger of enemies, the sacredness of the instance, etc. We read that "Surely the Lord God will do nothing except He reveal His secret unto His servants the Prophets." But of course it does not say that He will reveal all His secrets to EVERYONE.

We have reviewed at some length now, the Political Kingdom of God. This organization was kept secret for many decades, because of the enemies of the Saints:

"At 9 morning, Sat., 31st, council convened at the house of H. C. Kimble's. The meeting having been called to order by the Pres. he arose & said that a member of the council had been guilty of divulging the secrets of this council & that John Pack was charged with it. ... After counsellor Morley & others had Spoken, Pres. B.Y. took the Floor. Said that Bro. Pack had not wisdom enough to keep the Secrets of this Council locked up in his own Breast & there was others. Cahoons Father is an other man that is not fit to Sit in the councils of the Gods. Members of this Council should be men of firmness and integrity, that when they leave this Council Room that the things that belong to this council should be as safe as though it was LOCKED UP IN THE SILENT VAULTS OF ETERNITY, but such things must be overcome or the men who indulge in them will be dropped from this council. I MEAN JUST WHAT I SAY. J. Pack pled for Forgiveness, Said try me a little longer. Then, if I don't prove true, deal with me as you think proper, if it is to cut my head off, & he was bitter like a child. His request was granted." (A Mormon Chronicle, Vol. 1:103-4, From the Diary of John D. Lee, member of the Council of Fifty of the Political Kingdom of God)

Oftentimes, in fact, the minutes of these meetings were burned:

"The same winter he organized what was called the Council of Fifty. This was a CONFIDENTIAL organization. A man by the name of Jackson belonged to it, though he did not belong to the Church. This Council was designated as a law-making department, but NO RECORD was ever kept of its doings, or if kept, they WERE BURNED at the close of each meeting. Whenever anything of importance was on foot this Council was called to deliberate upon it. The Council was called the 'Living Constitution.' Joseph said that no legislature could enact laws that would meet every case, or attain the ends of justice in all respects." (Mormonism Unveiled, John D. Lee, p. 173)

At one time, Brigham Young, after speaking about the Church, said that there were 'further organizations.' He then gave as an example of one of these 'further' organizations, the Political Kingdom of God. But, he said that he would not reveal its constitution nor the names of its members:

"...Here is the Church of Jesus Christ of Latter-day Saints, ... But there are FURTHER ORGANIZATIONS. The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. ... Now I want to give you these few words - the kingdom of God will protect every person, every sect, and all people upon the face of the whole earth, in their legal rights. I shall NOT TELL you the NAMES of the MEMBERS of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation." (ID 17:156-7)

As Brigham Young said, there were 'further organizations' beyond the Church. That would mean at least two other organizations. One of these he said was the political kingdom. Of course we have already spoken at length concerning a third, The Council of Friends.


2. It has been only relatively recent that the Council of the Political Kingdom of God has come to light, due to the discovery of private journals, other records, and the 'slips' of members.
THE KEYS OF THE PRIESTHOOD

We have seen how very essential secrecy is to the operation of the Political Kingdom of God. Since such great secrecy was necessary in the Political Kingdom organization, then how much more so was it necessary in the Council of Friends, a higher body.

Another example of secrecy is concerning the event on the Mount of Transfiguration. Jesus instructed the three Apostles, saying, "Tell the vision to no man, until the Son of Man be risen again from the dead." It might well be imagined what skeptic remarks may have been uttered when the Apostles finally did relate the event: 'If this be true, why was this event not told while Jesus lived. Now that he is dead and not able to speak for himself, you come forth with this tale. Perhaps you simply invented the story!' And so might many skeptical comments be made. But even without witnesses and other evidence, the truth of this event as well as the truth of every claim can be known by revelation of the Spirit to each individual. Even if witnesses were brought forth, the truth of their testimonies, whether written or not, may also be verified by personal revelation. Indeed, unless a person actually takes part personally in an event, he cannot know of its truthfulness except by a personal witness through the Spirit of revelation. Though much evidence is presented in this book regarding the House of God, yet these things have also been confirmed to us by the Spirit of revelation.


BOOK OF MORMON EXAMPLES OF PRIESTHOOD-KINGDOM-CHURCH RELATIONSHIP

Beginning with Mosiah the First, we read in Omni 19 that "it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king."

Mosiah then ruled the people politically. In addition, verses 12, 13 and 20 indicate he was also their spiritual leader. Verse 23 indicates that Mosiah's political successor was his son Benjamin.

Near the death of King Benjamin, the Lord commanded through Benjamin that Mosiah his son should be his successor as king. Thus, King Benjamin received revelations from God pertaining to the political kingdom, and Mosiah the Second as his successor was also to receive revelations from God to the people (verse 31). The record indicates that Benjamin held at least two positions. He was both their political leader and their spiritual head. This latter position is strongly suggested by the fact that it was thru Benjamin that the people received the revelations about the atonement of Christ. It was through Benjamin that the Lord gave to the people a new name, that of Christ. It was also through Benjamin that priests were appointed to teach the people the commandments of God. Also, Benjamin had been the keeper of the sacred things of the Lord, such as the records and the Liahona. These sacred things he then committed to his son Mosiah.

That Mosiah the Second then was also the spiritual leader of the people, succeeding his father Benjamin, is further supported by the fact that Mosiah also was a prophet, seer and revelator, having the power from God to use the interpreters. Before we proceed further, let us diagram the

1. He held the Urim and Thumim and interpreted the stone of the Lord.
5. Mosiah 6:3.
6. This is before Amaleki gave additional records.
And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the church of God.

And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men;”

(Mosiah 27:1-3)

Thus, Mosiah did head a priesthood council separate from the Church, for he, Mosiah, had consulted with his priests.

On the other hand, when a case came up that was solely the jurisdiction of the Church, Mosiah refused to act, and directed Alma as head of the Church to see to the matter. In this case it was a question of membership in the church:

“Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their father. . .

For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the church, should be admonished by the church. . .

Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king. . .”

(Mosiah 26:1,6,10)

Since this was a church matter, why did Alma seek Mosiah’s help and advise when Alma himself headed the church? In the first place, Mosiah was Alma’s spiritual head in the priesthood. Alma did not quite understand the complete order of the church and assumed that Mosiah, his priesthood head, could give him spiritual advise. Mosiah was the Lord’s Prophet, Seer, and Revelator, with the means of learning the will of the Lord thru the Urim and Thumim. 2 Also, Alma may have preferred to have the advice of the Lord’s Prophet, Seer, and Revelator, with the means of learning the will of the Lord thru the Urim and Thumim. 2

wondered if this were a matter to be judged by the political kingdom. But Mosiah, being both the priesthood head and the political head, fully understood the matter and explained to Alma that it was a church matter:

"But king Mosiah said unto Alma: Behold, I judge them not; therefore I deliver them into thy hands to be judged."

(Mosiah 26:12)

Now, Alma, realizing it was up to him, inquired of the Lord for the church, and was shown, as head of the church, what to do in this church matter.1

It has already been shown that Mosiah held at least two positions: the political leadership, and also the ultimate priesthood or spiritual leadership. The spiritual relationship between Mosiah and Alma is further illustrated in the example wherein the sons of Mosiah desired to go on a mission to preach the gospel to the Lamanites. They with others "whom they had selected" went to Mosiah, not to Alma, to receive permission.2 But in this case, Mosiah did not turn the decision over to Alma, but instead, Mosiah fully understanding his own spiritual authority, inquired of the Lord:

"And king Mosiah went and inquired of the Lord if he should let his sons go up among the Lamanites to preach the word. And the Lord said unto Mosiah: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites. And it came to pass that Mosiah granted that they might go and do according to their request."

(Mosiah 28:6-8)

All of this suggests that Mosiah and a council of priests3 held spiritual authority prior to and above the Church. Alma was at the head of the priesthood WITHIN THE CONFINES of the CHURCH, but was himself SUBORDINATE in ultimate priesthood matters, to Mosiah. It has been shown that Alma was also subordinate to Mosiah in political matters. Thus, Mosiah held both political and spiritual authority over Alma, while Alma's spiritual authority as head of the Church was restricted to the church:

The three divisions of the House of God, in Book of Mormon times can be further illustrated. Just before Mosiah died, he conferred the Urim and Thumim, the sacred records, and other spiritual things upon Alma the Younger.1 Thus, Alma the Younger received the top spiritual authority which Mosiah had held. But Mosiah for a time retained the political leadership. Alma the Younger, still later, ALSO received the leadership of the church from his father Alma.2 Finally, Alma the Younger received also the leadership over all political matters.3 Thus in three separate transactions, from SEPARATE sources, Alma the Younger received three top positions of leadership: Head of all priesthood, chief high priest of the Church, and chief political judge of the people.4

4. In our time, Brigham Young was governor of the territory, as well as head of the Political Kingdom of God. See The Rise and Fall of the Kingdom of God in Pioneer Days, unpub. thesis by David N. Pierce, Joseph Smith was chief civil magistrate of Nauvoo, while at the same time he was head of the Political Kingdom of God, is another example.
## MEETINGS OF COUNCIL OF FRIENDS BEFORE MARTYRDOM

The following chart is a summary of some possible times when the Council of Friends held meetings, based on an examination of the minutes. The two entries (i) and (ii) are based on different sources:

1. J.S. 1st s. 3d, 4th, 5th.
2. J.W. 1st s. 4th.
3. NR. 1st s. 3d.
4. W. N. 1st s. 3d.
5. W. 1st s. 3d.

### Key to Chart

- **JS**: J. Smith
- **NW**: W. N.
- **JW**: J. Whitney
- **GM**: G. M.
- **US**: J. S.
- **LY**: L. Y.

### Table

<table>
<thead>
<tr>
<th>Date</th>
<th>Source</th>
<th>Names</th>
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<td>May 4, 1842</td>
<td>JS</td>
<td>US NW JW GM</td>
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<td>Jul 22</td>
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**Council of the Council of Friends**

AFTER DEATH OF JOSEPH SMITH

**Meetings of the Council of Friends**

By June 27, 1844, Joseph Lyman and James Adams had died, and...
ORGANIZATION OF THE HOUSE OF GOD IN JOSEPH SMITH'S FINAL DAYS

Returning to the conditions as they stood previous to the death of the prophet Joseph Smith, the leading councils were as follows:

COUNCIL OF FRIENDS:
JOSEPH SMITH
HYRUM SMITH
BRIGHAM YOUNG
HEBER C. KIMBALL
WILLARD RICHARDS
NEVEL K. WHITNEY
JAMES ADAMS

CHURCH

LEADING COUNCILS BEFORE DEATH OF JOSEPH SMITH

KEYS GIVEN TO COUNCIL OF FRIENDS

According to the Church Historian, Andrew Jensen, one year before the death of Joseph Smith, on May 26, 1843, while meeting with the Council of Friends, he (Joseph Smith) gave these seven men all the keys which he held:

"Under date of May 26th, Joseph records: 'At 5 p.m. I met in council in the upper room, with my brother Hyrum, B. Young, H. C. Kimball, W. Richards, Judge James Adams, Bishop N. K. Whitney and William Law, and gave them their endowments and also instructions in the Priesthood, on the new and everlasting covenant, etc.

It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren — faithful men, whom he had tried and proved, and who had never deserted him nor flinched in the hour of temptation and danger.'"

HOUSE OF GOD IN JOSEPH'S FINAL DAYS

"He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them THE KEYS OF THE PRIESTHOOD, the same that he himself held; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform ALL the ordinances thereof." (Historical Record 7:515)

Thus, if Joseph Smith had been killed after this time, in the year 1843, these men could have carried on with all the authority necessary to set in order the entire House of God, they being apostles of the highest priesthood council:

COUNCIL OF FRIENDS

HYRUM AS JOSEPH'S SUCCESSOR

Referring to the chart on page 84, it may be seen that Hyrum Smith stood next to Joseph Smith in the Council of Friends. If Joseph had been killed before Hyrum, then Hyrum would have been the senior member of that council. Besides being senior, Brigham Young, in fact, testified that Hyrum had been ordained to succeed Joseph Smith:

"Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but, Hyrum fell a martyr before Joseph did."

(Times & Seasons 5:683)
THE KEYS OF THE PRIESTHOOD

Since it was the Council of Friends which organized the Church in the first place, then certainly, if the Church were to lose its leader, this same Council could set before the people a new leader (of course to be voted upon by the people). In this way, Hyrum himself could have become the next president of the Church. Some have thought that Hyrum could have become the next leader by virtue of having been Joseph's first assistant in the Church. But remember again the principle of counselors, that counselors to a president are released at the death of the president, as in Sidney Rigdon's case.

Recall also that the assistantship received by Oliver Cowdery, is spoken of by Joseph Smith, in the same language as the assistantship of Sidney Rigdon. Also, recall that the Lord said that Hyrum Smith was to receive "the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery."

KEYS GIVEN THE TWELVE AND THE FIFTY

One year after Joseph Smith had given all the keys, etc. which he held, to the Council of Friends, he did the same thing with the council of twelve in connection with the council of 50 of the Political Kingdom of God:

"It was in Nauvoo early in 1844 in an assembly room, common to the meeting of a council, or a select circle of the Prophet's most trusted friends, including the Twelve, but not all of the constituted authorities of the Church, for Presidents Rigdon, Law or Marks, . . . were not members of that council, which at times would exceed fifty in number. . . .

And now resuming to the council and the last charge. Let us remember that by revelation he had organized the Holy Priesthood, and that by command of the Lord had taken from the First Presidency his brother Hyrum to hold as Patriarch, the sealing power, the first and highest honor due to priesthood; that he had returned the keys of endowments, to the last anointing, and sealing, together with the keys for the salvation for the dead, with the


HOUSE OF GOD IN JOSEPH'S FINAL DAYS

"eternity of the marriage covenant and the power of endless lives. All these keys he held, and under these then existing conditions he stood before that association of his select friends, including all of the Twelve, and with great feeling and animation he graphically reviewed his life of persecution, labor and sacrifice for the church and the kingdom of God, both of which he declared were now organized upon the earth, the burden of which had become too great for him longer to carry, that he was weary and tired with the weight he had so long borne, and he then said, with great vehemence: 'And in the name of the Lord, I now shake from my shoulders the responsibility of bearing off the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys, powers and privileges pertaining thereto, upon the Twelve Apostles, IN CONNECTION WITH THIS COUNCIL; and if you will accept this, to do it, God shall bless you mightily and shall open your way; and if you do it not you will be damned. I am henceforth free from this responsibility and I now shake my garments clear and free from the blood of this generation and of all men'; and shaking his skirt with great vehemence he raised himself from the floor, while the spirit that accompanied his words thrilled every heart as with a feeling that boded bereavement and sorrow." (An Interesting Letter, From Patriarch Benjamin F. Johnson to Elder Geo. S. Gibbs, p.9-10, located in Utah Historical Society)

Of course, some of the 'Twelve' and 'Fifty', had already received this commission from Joseph Smith, namely Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, and Newel K. Whitney, as members of a higher priesthood council, the Council of Friends. In their case then, no additional keys were received in this second general commission. But those of the 'Twelve' AND 'THE FIFTY,' who had not previously received this commission, did at this time receive something additional. Now with this greater number who had up to this time received the keys which Joseph Smith held, there would certainly be an order of direction, or
THE KEYS OF THE PRIESTHOOD

an order of priority or seniority, as God is a God of order. 1
Beginning then at the highest priesthood quorum, the Council of Friends, Hyrum Smith stood next to the Prophet Joseph, while Brigham Young stood next to Hyrum.2 Yet at the same time, Brigham Young stood first among the Twelve Apostles. The order of seniority of the leading councils was then as follows:

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LEADING COUNCILS JUST BEFORE JOSEPH'S DEATH

We read that Joseph wanted Hyrum to live to avenge his blood if he, Joseph should be killed,3 but such was not to be. The Lord had said that in the mouth of two or three witnesses every word would be established. The Lord also explained that it was needful that Joseph should seal his testimony with his blood.4 We suggest it was in God's plan that Hyrum's blood was also required as a second witness. Since the Lord does tell 'His secrets unto His servants the Prophets,'5 He apparently revealed to Joseph Smith that he should make at least two more steps in preparation for a successor.6 Benjamin F. Johnson explained that previous to Joseph's

1. D&C 1:128, Ab. 3:169. 2. See chart, p.81. 3. ICC 6:546. 4. Amos 3:6. 5. The Council of Friends was to be kept secret. The ground, however, was prepared, whereby the people might accept God's choice for leadership, without the necessity of being told the existence then of the secret Council of Friends.

HOUSE OF GOD IN JOSEPH'S FINAL DAYS

last charge, Hyrum had returned to Joseph, the highest keys:

"And now returning to the council and the last charge. Let us remember that by revelation he had organized the Holy Priesthood, and that by command of the Lord (D&C 124 and 125) had taken from the First Presidency his brother Hyrum to hold as Patriarch, the sealing power, the first and highest honor due to priesthood; that he had RETURNED the keys of endowments, to the last anointing, and sealing, together with the keys for the salvation for the dead, with the eternity of the marriage covenant and the power of endless lives." (Benjamin F. Johnson, ibid.)

Thus, the first step was for Hyrum to return the top keys to Joseph:

HYRUM

HYRUM SMITH GIVES KEYS BACK TO JOSEPH SMITH

Secondly, when the Twelve Apostles received as a quorum, the keys which Joseph held, Brigham Young was singled out and received the same top keys which Hyrum had returned—a special commission distinct from the other Twelve:

"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: . . . He proceeded to confer on Elder Young, the Presi-
THE KEYS OF THE PRIESTHOOD

"The Keys 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 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 no sealing blessing shall be administered pertaining to things of the resurrection and the life to come."

(Millennial Star, 5:151, Parley P. Pratt.)

Thus, if the Church is to receive these sealing blessings, it must be through the first presidency of the Church, which in turn must receive them through the man who holds the Keys of The Priesthood, "without whose sanction and approval no sealing blessings shall be administered."

This is in agreement with what the Lord said:

"All covenants, ... not entered into and sealed by the Holy Spirit of promise, ... THROUGH THE MEDIUM OF MINE ANOINTED, ... and there is NEVER BUT ONE on earth at a time on whom this power and THE KEYS OF THIS PRIESTHOOD are conferred, are of no efficacy, virtue, or force in and after the resurrection from the dead; ..."

(D&C 132:7)

Thus, as the Lord said, "there is NEVER BUT ONE," NOT three, NOT twelve, NOR any other number, "on whom the KEYS OF THIS PRIESTHOOD are conferred." As Parley P. Pratt said, this ONE man became Brigham Young, by an actual ordination from his predecessor Joseph Smith. But Brigham Young himself explained that this ONE MAN is not always necessarily the same man as the president of the Church:

"A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived; the people chose to

HOUSE OF GOD IN JOSEPH'S FINAL DAYS

"and it is so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The KEYS OF THE PRIESTHOOD were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; BUT when he was called to preside over the Church, it was by the voice of the people; though he held the KEYS OF THE PRIESTHOOD, INDEPENDENT OF their voice."

(ID 1:133)

Notice, that though Brigham Young had previously received a general commission of the keys, first with the Council of Friends, and second with the Twelve and the Fifty, he still needed, in addition, to be singled out and separately ORDAINED, in order to become the ONE MAN on earth at a time holding THE KEYS OF THE PRIESTHOOD. To be the successor of Joseph Smith, he had to be ORDAINED by Joseph Smith. This accords with the pattern. For instance, remember that when David Whitmer was to be Joseph Smith's successor, he was singled out and separately ORDAINED. Likewise was Oliver Cowdery, and Hyrum Smith. Each was ORDAINED. Hyrum then gave those Keys back to Joseph Smith, who in turn, as already mentioned, singled out Brigham Young and likewise ORDAINED him.

As said earlier, any notion that this pattern of succession was only temporary UNTIL the twelve were called, is without foundation.

JOSEPH SMITH GIVES THE KEYS OF THE PRIESTHOOD TO BRIGHAM YOUNG.

BRIGHAM YOUNG, SUCCESSOR TO JOSEPH SMITH

Smith was schooled by angels before he was considered worthy and capable enough to receive the Book of Mormon plates and then the Keys of the Priesthood.

Of Brigham Young's integrity, Joseph Smith testified:

"Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me -- namely Brigham Young and Heber C. Kimball." (IHC 5:412)

Also, Brigham Young himself said:

"Here is Brigham, have his knees ever faltered? Have his lips ever quivered?" (IHC 7:233)

A third requirement is that a man must be called by revelation from God, for "no man taketh this honor unto himself but he that is called of God as was Aaron." Since "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," then certainly He must have revealed to the Prophet Joseph Smith that Brigham Young should be ordained his successor.

We have already seen that an actual Ordination accompanied each genuine selection of a successor. Also, we have seen that this fourth requirement was literally fulfilled. He was thus given the Keys of the Priesthood, a commission beyond the Apostleship which he already held. In addition to the testimony of Parley P. Pratt, quoted earlier, Benjamin F. Johnson gives the following testimony:

"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 off the kingdom of God to all the world. . . . I saw him . . . rise to become Israel's great chief, holding EVERY KEY OF PRIESTHOOD and power pertaining to the Kingdom of God on earth and the salvation for the dead." (Johnson, ibid, p.16,17)

THE KEYS OF THE PRIESTHOOD

Brigham Young was not one to "toot his own horn" in support of his own right to leadership. But to some of his family and closest friends, he factually admitted his position. Speaking to them in the Nauvoo temple, he said:

"...the congregation assembled to the east room of the Temple ...under the direction of Pres. Brigham Young ...the President called the house to order, and said he had a message ...[quotes a revelation to him] I have said children here, and should they transcend those bounds they may expect to meet the frowns of an offended Father that holds THE KEYS OF THE PRIESTHOOD..."  
(Seventies Record, Bk. B. p.177, Jan. 1, 1845, Copy in Stanley Ivens Collection, Utah His. Soc.)

On another occasion, Brigham Young incidentally mentioned it:

"In all my doings as an Elder of Israel, as holding THE KEYS OF THE PRIESTHOOD to this generation, if I continue to be the Governor of this Territory, I shall magnify my office by my Priesthood."  
(ID 2:188)

But though Brigham Young knew he held the Keys of The Priesthood and readily admitted it to trusted ones who understood him, he was not one to boast his position! The following quote is typical of his efforts to put over the idea that the office does not make a man great, but rather it is up to the man to magnify his office and calling:

"The brethren testify that brother Brigham is brother Joseph's legal successor. You never heard me say so, I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a goat who rises up. I do not think anything about being Joseph's successor. That is nothing that concerns me. I never asked yet, or had a feeling as to what kind of a great man, O Lord, are you going to make me? ...I do not trouble myself as to whose successor I am. ..."

(ID B:69)

BRIGHAM YOUNG, SUCCESSOR TO JOSEPH

To summarize then, Brigham Young did meet the following requirements for holding The Keys of The Priesthood:

1. He was the senior member of the Council of Friends, the highest quorum of priesthood on earth.
2. He QUALIFIED through personal righteousness and diligence and proved capable of bearing this responsibility.
3. He was called of God by revelation through the prophet.
4. He was ORDAINED by his predecessor to hold the Keys of The Priesthood.

PRIESTHOOD AND CHURCH SENIORITY

It is a matter of record that Hymn was martyred before Joseph. 1 Immediately at the death of Hymn, and before Joseph fell a martyr, Brigham Young then stood next in seniority to the Prophet Joseph Smith in the Council of Friends. Whereas, respecting the Church, Sidney Rigdon was still Joseph Smith's counselor. At the instant Joseph Smith was killed, Sidney Rigdon and Amasa Lyman, his counselors, were released.2 This was a principle which Joseph Smith had explained before his death:

"where I am not, there is no First Presidency over the Twelve."  
(IHC 2:374)

With reference to this principle, Brigham Young said:

"Here is President Rigdon, who WAS counselor to Joseph. I ask, where are Joseph and Hymn? They are gone beyond the veil; and if Elder Rigdon wants to act as his counselor, he must go beyond the veil where he is."

(IHC 7:233)

"Sidney Rigdon cannot hold the keys without Joseph...."

(Times and Seasons 5:884)

1. IHC 7:288  
2. IHC 7:233  

Amasa Lyman had been ordained by Joseph Smith, but had not yet been presented to the Church for their sustaining vote; Hist. of B.Y. Aug. 20, 1842, found in Gospel Kingdom, by Duffton, p. 194. 1943 ed.
With regard to the highest council of priesthood on earth, the council of Friends, Brigham Young held the Keys of The Priesthood over all the earth. In regards to the Church, with Joseph’s counselors automatically released at Joseph’s death, and with the death of Hyrum Smith the patriarch, the quorum of twelve apostles was the highest quorum of priesthood of the Church, and Brigham Young was the president of it. By a vote of the Church membership, the quorum of twelve apostles were officially sustained as the First Presidency of the Church.

Before this vote was taken, however, Brigham Young had testified to the people that all the keys Joseph held were with the twelve. This was true, for in the first place, Brigham Young, though holding the Keys of the Priesthood "independent of the Church," was also a member of the quorum of twelve. Thus, in this sense, the Keys were with the Twelve, for one of their number held them. But also, a general commission was held by all of the Twelve in their capacity as a quorum of apostles. At this time Brigham Young did explain a little about this by way of hints, as for instance, in his analogy of Ann Lee. But he couldn’t tell the people much more, for the Council of Friends was a secret organization of God, just as the Council of Fifty of the Political Kingdom of God was secret and of God. As Brigham Young explained at this time, if the people had voted for someone other than himself, they could have had whomever they wanted, but then he, Brigham Young, holding the Keys of the Priesthood, would, with the other apostles go throughout the entire world building up the Kingdom of God, INDEPENDENT of the Church. This, he implied was theoretically possible.

About three and one half years after the death of the

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1. There are some differences of opinions over the ranking order of high Church leadership positions. One view, for instance, is that the patriarch is over the Twelve. Others hold to the reverse order, that the Twelve are over the patriarch. For now, we merely point out that regardless which of these views is correct, with the death of both the patriarch Hyrum Smith, and President Joseph Smith, the Twelve were then the highest quorum of priesthood in the Church already sustained by the membership.

### Transfers of the Keys

<table>
<thead>
<tr>
<th>Joseph</th>
<th>Hyrum</th>
<th>Hyrum</th>
<th>Joseph</th>
<th>Joseph</th>
<th>Brigham</th>
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The following chronologically summarizes some of the most important positions Brigham Young received:

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<tr>
<th>Date</th>
<th>Event</th>
<th>Source(s)</th>
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<tbody>
<tr>
<td>14 Feb., 1835</td>
<td>Became one of the 12 Apostles. pp.55,94-5. (HIC 2:180-8)</td>
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<tr>
<td>Summer, 1839</td>
<td>Became President of the Twelve. (Life of Wandle Mace, p.39)</td>
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<tr>
<td>4 May, 1842</td>
<td>As a member of the Council of Friends, he received his endowments. p.71 (HIC 5:1-2)</td>
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<tr>
<td>26 May, 1843</td>
<td>Received with Council of Friends, the keys which Joseph held. p.86 (HJR 7:515)</td>
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<tr>
<td>Winter, '43-'44</td>
<td>Assists the TWELVE to receive their endowments. p.72 (Juvenile Instr. 16:190; MS 5:104)</td>
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<tr>
<td>Spring, 1844</td>
<td>Member of Council of Fifty of Political Kingdom of God. p.32 (MS 26:328-9; HIC 6:260-1)</td>
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<tr>
<td>Spring, 1844</td>
<td>He AGAIN received the responsibility of bearing off the keys of the kingdom to all the world, by virtue of being one of the Twelve and Fifty. p.88-9 (Johnson, p.9:10; Also MS 5:151)</td>
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<tr>
<td>Spring, 1844</td>
<td>Singled out and ORDAINED by Joseph Smith as successor to the Keys of The Priesthood. p.91-2 (MS 5:151)</td>
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<tr>
<td>8 Sep., 1844</td>
<td>Sustained with the Twelve as the presidency of the Church. (HIC 7:240)</td>
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<tr>
<td>5 Dec., 1847</td>
<td>Nominated by the Lord to be the President of the Church. p.99 (HIC 7:621; JD 8:234,197)</td>
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<tr>
<td>27 Dec., 1847</td>
<td>Sustained by Church as President of the Church. p.99 (HIC 7:623)</td>
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### Blessed But Not Ordained

A few witnesses testify that Joseph Smith the Prophet gave his son Joseph the Third blessings to be his successor. Some have tried to make these blessings equal with ordinations. This is a crucial question concerning the 'Reorganized' Church: Did Joseph Smith actually ordain his son Joseph to be his successor; or was he ever given priesthood keys sufficient to be his father's successor?

**Joseph Smith, the Third**

Joseph Smith the Third explained in his own words what kind of 'ordination' he actually received. When asked 'Did your father ordain you to be a prophet to lead the church,' he testified:

"Not in the sense of installing me in the leadership, for he was living and occupying. But in the sense of conferring on me by his blessing and the laying on of his hands whatever appertained to me as his son and his successor, he did, using the word 'ordain' to mean blessing, conferring and confirming upon me what he held that could descend to me as his son by right of lineage.

He did this in Liberty Jail, in Missouri, and again at Nauvoo, some time before his death, after I was baptized, in the brick store and in the presence of witnesses, of whom James Whitehead, now of Lamoni, was one. Whether he used the word 'ordain' I do not know.

He again laid hands upon me and blessed me to the same blessing just before he left Nauvoo for Carthage, in the north room of the Mansion, at which time a number were present.

Whether this may be considered an ordination or not, it was a setting apart by blessing, and I HAVE SO CONSIDERED IT." (True Succession by Heman C. Smith, p.106; in A Key to Succession in the Presidency, by P. J. Sanders, p.163-4)
At an other time, in civil court, Joseph the Third testified:

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

Further, under cross-examination, he stated:

"No, sir, I did not state that I was ordained by my father as his successor; according to my understanding of the word ordain, I was not. I was BLESSED by him and designated, well in a sense chosen, and the word ordain could not be applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor...." (Temple Lot case abstract, p. 40, 41, 79, quoted in Russell F. Ralston, Succession in Presidency and Authority, p. 30)

Here, Joseph the Third frankly admits he was NOT ordained by his 'father as his successor,' but only 'blessed by him and designated as his successor.' That Joseph the Third was only blessed, and not ordained, is confirmed not only by his own testimonies but also by others:

"Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail to lay hands with him on the head of a youth, and heard him cry aloud, 'You are my successor when I depart,' and heard the blessings poured on his head, I say had you heard all this, and seen the tears streaming from his eyes, you would not have been led by blind fanaticism, or a

It will be noticed that neither of these accounts uses the word ordain, thus confirming Joseph the Third's own testimony in that respect. But blessings are not synonymous with ordinations. None of the testimonies brought forth by the 'Reorganized' Church establish that Joseph the Third was actually ordained by his father with the priesthood and authority needed to succeed Joseph Smith in all or any priesthood office. Even three dozen accounts of blessings can not change a blessing into and ordination, a mistake many have unfortunately made.

ORDINATION NECESSARY FOR SUCCESSORSHIP

That an actual ordination is required, was reviewed earlier. 1 Having shown that the three witnesses and Joseph Smith himself were apostles, we quoted D&C 5:

"And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you." (D&C 5:11)

This revelation, given in March of 1829, was before either Joseph Smith or the three witnesses were ordained

1. David W. p. 53-5; Oliver C. p. 65-6; Hyrum p. 87; Brigham Young p. 91-2.
at all. The Lord in verse 17 said "You must wait yet a little while, for ye are not yet ordained."

Further, Brigham Young explained that ordination to the apostleship was a necessary prerequisite to the highest Keys a man could hold:

"What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory, and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ." (JD 9:87)

"Joseph Smith was a Prophet, Seer, and Revelator, before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle."

(MS 16:442)

"I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle." (JD 1:137)

As Brigham Young explained, Joseph Smith could not even begin building up the kingdom or the Church until he had been ORDAINED an apostle - even though he was a Prophet, Seer, and Revelator before.

The 'Reorganite' Church gives a fourth account which calls a blessing an ordination, but Joseph the Third himself testifies that he was not ordained by his father to be his successor. Of course, this does not contradict, then, the fact that Brigham Young was ordained by Joseph as his successor.

Blessings are conditional

Blessings, in general, are conditional, and their fulfillment depends upon our actions:


JOSEPH SMITH THE THIRD

"Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing." (D&C 58:31-2)

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10)

"There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated - And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 130:20-1)

"the Lord helping us, we will obey; as on conditions of obedience He has promised us great things;" (TPJS 19)

It was pointed out that an ordination to the Apostleship was a prerequisite to the right to establish a church or to hold The Keys of The Priesthood. But before a person can be ordained to the Apostleship or other high callings, he must first be prepared and tested as was Abraham:

Joseph Smith said: 'Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham.'

(HC 2:182)

PROPER SOURCE OF ORDINATION

Brigham Young, at the hearing of Sidney Rigdon's claim to lead the Church, as reviewed earlier, referred to this principle, when he said:

"You cannot call a man to be a prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he
"must be ORDAINED by them." (H.C. 7:233)

Yes, if those who needed the priesthood or priesthood authority did not get it from those who had it, they simply would not have the authority from God to lead, regardless of how many blessings they received. It has already been shown that Joseph Smith's successor was Brigham Young. If Joseph the Third had recognized that ordination, he might actually have been ordained by Brigham Young, and in time, have held 'all the powers that his father held.' This goes along also with a patriarchal blessing given to Joseph the Third by his grandfather, Joseph Smith, Sr., which the 'Reorganized Church' has published in Saints' Herald 56:702: "You shall have power to carry out all that your father left undone when you become of age." But, as pointed out, blessings are conditional.

Well before the year 1863, Joseph the Third had set his course, having already rejected the man who had the Keys of The Priesthood. Before this, he had received several invitations to join the saints, but to no avail. As to the possibility of him ultimately being ordained:

"Bro. Brigham stated in the after noon there seemed to be some men in our midst who were trying to lead way the week among this people by telling them that Joseph Smith Junior, son of the prophet were the man to lead this people, but he never would but that he had a son David that were born after Josephs death that might, spoke of Josephs telling him about a blessing he (Joseph) pronounced on him before he was born but if he did (he David) would come here to him (Brigham) and if he did he would be as readily to receive him (David) as any other man, said he would go to Jackson Co and build up the temple in spite of our enemies." (Record of A.J. Allen, p.612, Oct. 7, 1863, Ut. State Hist. Soc., Stanley Lithus notes 12:65)

Brigham Young said later:

"These boys are not following Joseph Smith, but Emma

Bideman. Every person who hearkens to what they say, hearkens to the will and wishes of Emma Bideman. The boys, themselves, have no will, no mind, no judgment independent of their mother. I do not want to talk about them. I am sorry for them, and I have my own faith in regard to them. I think the Lord will find them by and by — not Joseph, I have told the people times enough, they never may depend on Joseph Smith who is now living; but David, who was born after the death of his father. I still look for the day to come when the Lord will touch his eyes. But I do not look for it while his mother lives. The Lord would do it now if David were willing; but he is not, he places his mother first and foremost, and would take her counsel sooner than he would the counsel of the Almighty, consequently he can do nothing, ... he has no faith, and we have to let the matter rest in the hands of God for the present." (J.D.15:136)

Yes, "if he did" come, he "would come to" Brigham. Why? As Brigham Young said after the death of Joseph Smith:

"I do not care who leads the church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I HAVE THE KEYS and THE MEANS OF OBTAINING THE MIND OF GOD..." (H.C.7:230)

And as Brigham Young said to the Church, relative to Sidney Rigdon:

"You must not appoint any man at our head; if you should, the Twelve MUST ORDAIN HIM." (H.C.7:233)

Yes, as Amasa Lyman put it: "President Young has stood next to the Prophet Joseph, with the Twelve" (H.C.7:237) Thus, Joseph the Third should have "come here" to Brigham, because Brigham held the authority and priesthood which Joseph the Third would need if he should ever stand at the head of the Church, or if he should ever stand at the head of all priesthood.

Another point to notice, is that Joseph Smith wanted his brother Hyrum to succeed him:
THE KEYS OF THE PRIESTHOOD

"I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God. I went Hyrum to live to avenge my blood, but he is determined not to leave me." (HC 6:546)

"Did Joseph ORDAIN any man to take his place? He did. Who was it? It was Hyrum. But Hyrum fell a martyr before Joseph did." (Brigham Young, Times & Seasons 5:683)

Although Hyrum was ordained Joseph’s successor, Hyrum returned the key, which was then given to Brigham Young. So though Joseph desired Hyrum to succeed him, the Lord revealed a different plan. Likewise, though at another time Joseph may have desired his son to succeed him, the Spirit revealed that such an ordination also would not take place, but for a different reason. Mosiah Hancock recorded in his journal the following, which took place during one of Joseph’s speeches to the Nauvoo Legion:

"Are you willing to die for me? Yes! was the shout. ‘You have said you are willing to die for me ...’ Then he drew his sword and cried, ‘I will die for you! If this people cannot have their rights, my blood shall run upon the ground like water,’ When the Prophet had his hand upon my father’s head, I said to myself, ‘I trust that I will be as true to young Joseph, the Prophet’s son, as my father is to his father.’ Afterwards at home, I told my father of my thoughts, and he said, ‘No, Mosiah, for God has shown to Brother Joseph that his son, Joseph, will be the means of drawing many people away from this Church after him. Brother Joseph gave us to understand that it was our duty to follow the Twelve. The majority of this people will be right, but when you see people thirsting for the blood of the Saints, you may know they are not right.’" (The Life Story of Mosiah Lyman Hancock, p. 27)

Evidently then, Joseph Smith knew the Joseph the Third, his son, would take many from the Church. But he gave the Church a key of safety. They should at that critical moment follow the Twelve. This dovetails with what has been presen-

JOSEPH SMITH THE THIRD

...for not only was the quorum of Twelve the highest quorum in the Church, at the death of the Prophet, but also, among them was the one man on earth who held the Keys of The Priesthood, Brigham Young. In addition to this, Joseph Smith had foretold that Brigham Young would yet become the leader, and would preside over the Church;

"May 13, 1876: Went to conference. Br. Levi W. Hancock bore his testimony to the living Oracles of God. Said in the early rise of the church he lived two years with the Prophet Joseph, and one day he was chopping a beech log with Joseph and saw Br. Brigham for the first time. Joseph remarked to him before Brigham came within hearing, ‘There is the greatest man that ever lived to teach redemption to the world and will yet lead this people.’" (Diary of Charles L. Walker)

"The time will come when Brother Brigham Young will preside over this Church." (Joseph Smith, Hist. Rec. 5:25)

Brigham Young also reported:

"In my prayer I spoke in tongues. ...some said to him [Joseph Smith] they expected he would condemn the gift brother Brigham had but he [Joseph Smith] said, ‘No, it is of God, and the time will come when brother Brigham Young will preside over this Church.’ The latter part of this conversation was in my absence." (HC 25:663-4)

Of Brigham Young’s integrity, as already reviewed, it is well known that Joseph Smith wrote (May 28, 1843):

"Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me — namely Brigham Young and Heber C. Kimball." (HC 5:412 and TPJS 307)

For further discussion of the integrity of Brigham Young, see pages 94-5.
JOSEPH SMITH THE THIRD

The names of the members of the Council of Friends have already been presented, particularly those who were members in the latter years of Joseph's life.1 Nowhere do we find any evidence that Joseph the Third ever qualified to receive any of these keys of knowledge or priesthood. Neither do any records indicate that he was even in these councils to receive instructions concerning principles of power. Nor do any records indicate that Joseph Smith spent very much time at all with his young sons. On the other hand, the records indicate that he did spend a great amount of time with those closest to him in priesthood matters.

When Sidney Rigdon came claiming authority, an important complaint against him was that he failed to attend meetings of the councils to which he belonged.2 But there is no evidence Joseph the Third even belonged to any high council of priesthood.

SUCCESSOR PREREQUISITES

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<th>PREREQUISITE</th>
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<td>1. Ordained an Apostle.</td>
<td>Joseph the Third</td>
<td>Brigham Young</td>
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<td>2. Attended leading Council where Keys of power and priesthood were taught and given.</td>
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<td>3. ORDAINED Successor to Joseph Smith.</td>
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<td>4. Does the Spirit verify that he ever held The Keys of The Priesthood?</td>
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1. See pp. 35, 39-43, etc. 2. See pp. 35-37, 76, 77, 88, etc. 4. See pp. 35, 39-43, etc. 5. To be discussed later. However see HIST. OF UTAH, Orson F. Whitney, Vol. 1:129; and CHIC 2:86-110. 6. p. 105; and CHIC 2:182.
Revelation to John Taylor, June 27, 1882:

"Verily, thus saith the Lord, I have instituted my Kingdom and my laws, with the KEYS and the POWER thereof, and I have appointed you as my spokesman and my Constitution, with President John Taylor at your head, whom I have appointed to my Church AND my Kingdom as Prophet, Seer and Revelator unto and over my kingdom, and to be my mouthpiece unto my Church AND unto my Kingdom; and I will honor him, and he shall speak forth the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord, and ye shall listen to his words as my words, saith the Lord your God.

Thus saith the Lord God, who rules in the heavens above and in the earth beneath: I have introduced my Kingdom and my government, even the Kingdom of God, for the establishment of my rule, for the introduction of my law, for the PROTECTION of my Church, and for the maintenance, promulgation and protection of civil and religious liberty, in this nation and throughout the world; and ALL MEN of every nation, color and creed shall yet be protected and shielded thereby; and every nation and kindred, and people, and tongue shall yet bow the knee to me and acknowledge me to be Ahman Christ to the glory of God the Father. ...

And now, behold, I speak unto you through my servant John, whom you have acknowledged and shall acknowledge as my spokesman. Thus saith the Lord God, the Maker of heaven and earth, the Ruler of the Universe, whose right it is to rule in the heavens above and in the earth beneath, behold, I raised up my servant Joseph Smith to introduce my Gospel and to build up my Church AND establish my Kingdom on the earth; ...

And now I speak unto you who are members of THIS COUNCIL, and of my Kingdom, and I say unto you, as I said unto my disciples of old, Ye have not chosen me, BUT I HAVE CHOSEN YOU, I called you by my servant Joseph, and by my servant Brigham, and by my servant John ... Ye are my Constitution, and I am your God; ...
"Have I not instructed you in all that you know, and is not this Kingdom organized and directed by revelation from me? ... Is this Kingdom not called 'The Kingdom of God, and His Laws, with the keys and power thereof,' and judgment in the hands of His servant, Ahman Christ?"

"...and because my servant Joseph, whose soul was preserved because of their cruelties and oppressions, the injustice, fraud and corruption and the inhumanity of men, proclaimed himself the advocate of human rights, the advocate of liberty, and the friend of man; and because, according to my eternal decrees, the free agency of men should be guaranteed to all men, I moved upon him to introduce into my Kingdom certain parties NOT IN MY CHURCH, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle, and will still maintain it to the end. Think ye, therefore, that because they are thus admitted to a share in my Government and my laws that they shall be permitted to break their covenants, violate their obligations, and reject me and my laws and authority, and seek to overthrow the Kingdom of God and deprive my people who are contending for freedom, and who shall yet maintain it, of their agency and of my laws? Verily, I say unto you, Nay! They may be admitted to the rights of representation in the manner appointed, after subscribing to my covenants and commandments, and have a full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of this Council; but they shall acknowledge me and my laws in this Council, saith the Lord God; ..."

(Revelations, p.12-1, compiled by Ogden Kraut)

We have quoted much from this revelation in order to allow the reader to see the context in which the terms, 'Keys, Kingdom of God', 'this Council', etc., are used. Clearly it is speaking of the Political Kingdom of God, for it was established for the protection of all peoples including the Church. Some of the legislators are not members of the Church. God acknowledges John Taylor both as His "mouhpiece" unto the Church, as well as His "mouthpiece" unto the Kingdom. Independent of both of these, John Taylor also held The Keys of The Priesthood.

The following names are the members of the Council of Fifty in 1880, according to the minutes of April 10, 1880:

- J.M. Bernhisel
- T. Bullock
- R.T. Burton
- A. Carrington
- G. Q. Cannon
- J. Clinton
- A. M. Cannon
- W.W. Cluff
- H.S. Eldredge
- Jn. S. Fullmer
- Ed. Hunter
- W.H. Hooper
- J.L. Heywood
- B.F. Johnson
- E. Smith
- Jn Sharp
- Wm. Jennings
- D. P. Kimball
- H. P. Kimball
- Charles S. Kimball
- F. M. Lyman
- F. Little
- L. J. Nuttal
- Jn. Pack
- P.P. Pratt Jr.
- Jn D. Parker
- Wm. B. Preston
- C.C. Rich
- F.D. Richards
- H.J. Richards
- F.S. Richards
- B. Young Jr.
- Wm. R. Smith
- S. S. Smith
- Jos. F. Smith
- John H. Smith
- Lorenzo Snow
- Erast. Snow
- A.O. Smoot
- H. Stout
- Ch. Shumway
- John Taylor
- Geo. J. Taylor
- M. Thatcher
- D.H. Wells
- Wilford Woodruff
- J.W. Young
- Jos. Young

(copies at BYU library, File M 1221)

Klaus Hansen, in his Quest for Empire, page 226, adds these four names to the above list:

- Orson Pratt
- Joseph C. Rich
- Wm.W. Taylor
- Junius F. Wells
PLURAL MARRIAGE
LAW OF THE PRIESTHOOD

Most students of Mormon history are well aware of the extensive documentation of the secret practise of plural marriage under the direction of Joseph Smith and then Brigham Young, before 1852. It was during that time that leading brethren were commanded to enter into it. This principle was not yet a practise of the Church. In fact, a careful reading of the Doctrine and Covenants, Section 132 shows that this principle is a Law of the PRIESTHOOD. There is no mention at all by the Lord of it being a Law of the Church:

"I am the Lord thy God, and will give unto thee the law of My Holy Priesthood, as was ordained by me and my Father before the world was." (D&C 132:28)

"Now, as touching the LAW OF THE PRIESTHOOD, there are many things pertaining thereunto." (D&C 132:58)

"And again, as pertaining to the LAW OF THE PRIESTHOOD — If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else." (D&C 132:61)

This principle was thus perpetuated, before 1852, by the Council of Friends, the quorum of Apostles separate and distinct from the Church. In this council, there is a strict theocracy. In the Church, however, there is a different element, of a democratic nature, wherein all things must be done by common consent. Accordingly, in 1852, August 29th, this doctrine of plural marriage was ALSO put to the Church for acceptance or rejection. The people voted to have

Plural Marriage Kept Alive
BEFORE 1852 | AFTER 1852
---|---
Council of Friends | Council of Friends
Church

THE NEED FOR SECRECY

The place of SECRECY in the Lord's system, was discussed in chapter 7. Reference was made there to the Political Kingdom of God organization and also, more importantly, the Council of Friends. It was pointed out that one big reason for secrecy was to thwart the plans and opposition of the enemy.

In earlier days, the saints were opposed by Missouri, and then by Illinois. Some years later, the United States 'officially' began opposing the saints. By 1886, this opposition had reached such serious proportions that it appeared to some of the saints that the United States might well succeed in their designs to destroy the saints' political power and to wipe out the practise of plural marriage forever. The need for secrecy was then greater than ever before. Extreme caution was made to keep all meetings and transactions of the Kingdom and Priesthood as secret as possible.

VACANCIES FILLED IN COUNCIL OF FRIENDS

In 1886, as a result of the extreme pressure of the times, John Taylor and other leaders were in hiding in order to avoid arrests. Under these conditions of secrecy, an

1. H.R. 615, 219-33, 548; MS 14:119, 346, 350, 451, Sup. 31; 15:468, 549, 742, etc. J.L. 16:206; 20:360, etc. CHC 2:96-110
4. CHC 26:2.

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2. Ibid., p. 272, 11; CHC 5:213, 11.
4. CHC 26:2.
important meeting took place in Centerville, to consider a solution to the pressures against the saints and the living of plural marriage.

At this time, the Lord revealed to John Taylor that every effort should be made to keep plural marriage alive. Since plural marriage was a law of the priesthood, and thus a particular responsibility of the Council of Friends, John Taylor was instructed to fill the vacancies which had occurred in this quorum up to this time.

It was shown earlier, that the membership in the Political Kingdom of God, and in the Council of Friends does not necessarily include all the top officers of the Church, for instance in the case of James Adams. In accord with this principle and due to the extreme necessity for secrecy and caution, the Lord then chose four men to be members of the Council of Friends who were not among the top officers of the Church, namely, John Woolley, Lorin C. Woolley, Samuel Bateman, and Charles Wilcken. Other names of the members of the Council of Friends, are quite familiar as top Church leaders: George Q. Cannon, Joseph F. Smith, John Taylor, and Wilford Woodruff.

One of the accounts of the events leading up to the filling of these vacancies in the Council of Friends and of the Savior’s appearance to John Taylor in Centerville in these troublous times, we deem of such worth as to comprise the entire next chapter.


14

VISITATION OF JESUS CHRIST AND JOSEPH SMITH TO JOHN TAYLOR AS RELATED BY LORIN C. WOOLLEY

While the brethren were at the Carlisle residence in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Caine, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles, so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Ilyrum B. Clawson, Franklin S. Richards, John T. Caine, and James Jack to get up a statement or Manifesto that would meet the objections urged by the Brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to Father’s. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Ilyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father’s residence at Centerville, Davis County, Utah, and presented a document for President Taylor’s consideration.

I had just got back from a three day’s trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Note: This account is taken from True, Vol. 6, p. 134-6, except parenthetical phrases of the editor which are not reproduced here. Also, the headings in this work are ours, and are not part of Lorin C. Woolley’s statement.
Between one and two o'clock p.m., Brother Bateman came and woke me up and asked me to be at my Father's home, where a manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Berrill, George Q. Cannon, Franklin S. Richards, and Hyrum B. Clawson.

We discussed the proposed manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Berrill and we both sat up until eight o'clock the next morning.

When John Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation all night with brother Joseph." I said, "Boss who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

JOHN TAYLOR IN SPIRITUAL MAJESTY

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley offered the opening prayer. There were present, at this meeting, in addition to President Taylor,
THE KEYS OF THE PRIESTHOOD

1886 VISITATION OF CHRIST AND JOSEPH SMITH

to him and shook hands with him.

Signed — LORIN C. WOOLLEY.

[Publisher’s Note: The preceding statement of Lorin C. Woolley was given at Salt Lake City, Utah, September 22, 1929. At the same time and place, Daniel R. Bateman, another participant of this meeting, gave the following corroborative testimony.]

DANIEL R. BATEMAN CORROBORATES LORIN C. WOOLLEY’S TESTIMONY

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

Signed —
DANIEL R. BATEMAN

[Publisher’s Note: The preceding testimony has been quoted from Truth 2:120.]
REVELATION TO JOHN TAYLOR
SEPTEMBER 27, 1886

RECORDED IN HIS OWN HANDWRITING

Sept 27, 1886

My dear John, you have asked me concerning the New Viesland Covenant. Now for it is binding upon myself, thus saith the Lord: All commandments honored by those calling themselves by the name of my name, by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting. My everlasting covenants cannot be abrogated nor done away with, but they go on forever. I have not given my word in great plasnum on this subject. Yet have I not given members of my people benignant on the observance of my law of the keeping of my commandment and yet have I bound with them these many years because of their transgressions of the seventh commandment. Furthermore, it is more pleasing to me to hear the agency, in regard to these matters. Nevertheless, the Lord doth not change, nor doth my covenant and my law doth not pass away as I have sealed it by my servant Joseph all those who enter into my glory must do all those who enter into my glory must do the works of Abraham. If they do not abide by the law, nor will I for it is everlasting, and those who will enter into my glory, they must obey. My Lord! Have I not commanded men that if they were Abraham's seed, would enter into my glory, they must do the works of Abraham. If they have not observed this law nor will I for it is everlasting. Therefore those who will enter into my glory must obey the conditions then if, ever so amen.
"My son John, you have asked me concerning the New and Everlasting Covenant how far it is binding upon my people. Thus saith the Lord, All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, And how can I revoke an everlasting covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with; but they stand forever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments? and yet have I borne with them these many years, and this because of their weakness, because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change, and my word and my covenants and my law do not. And as I have heretofore said by my servant Joseph, All those who would enter into my glory must and shall obey my law, and have I not commanded men that if they were Abraham’s seed and would enter into my glory, they must do the works of Abraham. I have not revoked this law nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof, even so, Amen."

APOSTLE JOHN W. TAYLOR, A WITNESS

During the memorable meeting when this revelation was discussed by John Taylor in Centerville, one of his sons, Apostle John W. Taylor, stood guard in an adjoining room. John W. Taylor subsequently related these circumstances on several occasions. For instance, Douglas M. Todd, Sr., a brother-in-law of John W. Taylor, recorded in his journal,

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September 1, 1934, that

"I went up and talked with my sister Nellie E. Taylor, plural wife of John W. Taylor to learn what she knew about it. (about the revelation of 1886) She says John W. referred to the circumstances on several occasions and told how his father was in hiding at the home of John Woolley at Centerville the night it was received. That Lorin Woolley was on guard in the next room and witnessed a strange light under Pres. Taylor’s door. Next day a message was sent to those of the Apostles then at home to meet Pres. T. at Centerville. Bro. Geo. Gibbs arranged for a sheep wagon well closed in and drove them up. John W. was to stand guard in the adjoining room. He said the revelation was submitted and received. The original was brought to the Temple, but as there was danger of the temple being raided, it and other records were hidden by Wm. Salmon. This copy was later given to John W. who asked his brother-in-law, Rodney Badger, to place it in a safety box at the bank where he worked. It was later returned to John W. Taylor, who kept it in his office. While in this office, Ellen Sanberg was his secretary. He married her as a plural wife. After John’s death Ellen kept the revelation and worked for L. N. Stohl, who persuaded her to let him make photographic copies of it.

Nellie says that one night after his death, John W. came to her with a troubled look on his face and it was made known to her that he was concerned about this revelation – the one given to John Taylor. Nellie went to Mill Creek and Ellen reluctantly surrendered it. Nellie took it to Frank Y. Taylor and asked that he deliver it to the Church historian. Frank delayed and some inquiry was made about it. Nellie again saw him about it and Frank decided to surrender it but instead of taking it to the historian’s office, he took it to Pres. Grant and asked him if it was genuine and in the handwriting of his father. Pres. Grant said it was. Bro. Taylor asked how he could get around it. ‘I am not going to try to get around it,’ replied Pres. Grant." (Diary of Douglas M. Todd, Sr.)
Before John W. Taylor died, he testified on many occasions the facts surrounding this revelation. One such instance occurred before President John Taylor died. One of the active brethren of the "underground" in those days, B. Harvey Allred, Jr. wrote:

"At the time President John Taylor was concealed and guarded in the home of a trusted fellow church member. The writer, with his father, was driving and guarding many men and women, fellow sufferers with President Taylor, at that time, in northern Utah and southern Idaho. Night and day our vigilance knew no end and no disappointments."

(Leaf in Review, p. 183)

It was during these times that "Apostle John W. Taylor read to him, when he was but sixteen years of age, the revelation given to his father, when he was President of the Church which said: 'My son John: You have asked me concerning the New and Everlasting Covenant..." Then continues the 1886 Revelation.1 (Star of Truth 2:299)

Though Heber J. Grant agreed that the revelation was genuine, and that he was "not going to try to get around it", other general authorities did try to give an impression to cast doubt on its existence. For instance, Anthony W. Ivins wrote:

"I have searched carefully, and all that can be found is a piece of paper found among President Taylor's effects after his death. It was written in pencil and only a few paragraphs which had no signature at all. It was unknown to the Church until members of his own family claimed to have found it among his papers." (Truth 17:64)

Melvin J. Ballard also used the excuse that the revelation "never had his signature added to it" (John Taylor's signature), but he did admit that it "was written in the form of a revelation and undoubtedly was in his handwriting." But it should be obvious that John Taylor's signature

1. According to genealogical records, B. Harvey Allred, Jr. was born Mar. 31, 1870. Since this event happened when he was sixteen years old, it would have had to have occurred before Mar. 31, 1887.

2. Ballard-Jenson Correspondence, p. 27. Also, Truth 4:93.

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is not necessary in order to determine if John Taylor wrote it, for that may be determined by examining the handwriting itself. But not only did Melvin J. Ballard admit that it was John Taylor's handwriting, others were also familiar with his handwriting, such as Heber J. Grant, admitted that it was genuine.

LeRoy Wilson, in reply to Anthony Ivins, wrote:

"I have in my possession a photograph of a scrap of paper in President Taylor's handwriting (supposedly). Without making comparison I do not know whether or not it is the same scrap of paper which President Ivins refers to, but I am ready to make direct comparison. I have called on him and others to make this comparison, but to date they have failed to do so. Is there anything to fear in tracing down such evidence?

I secured this photograph, myself, from a photostat of the original. I also have this photostat. It was secured from members of the Taylor family. They told me it was authentic, and was photographed directly from the original copy before Rodney Badger turned it over to the Church Historian's office. John W. Taylor, son of President Taylor, found this 'scrap of paper', he tells us, by following an inspiration in looking through some of his father's old papers. He has also testified to several that his father (Pres. Taylor) gave him a copy of this revelation on his deathbed and placed him under covenant that he would do all in his power the remainder of his life to see that it did not perish from the face of the earth." (Truth 17:70) Compare this to Nellie Taylor's testimony.

On another occasion, Anthony W. Ivins himself, also admitted that the revelation was authentic:

"President Ivins, himself, in his office in the Administration Building, told me and another that he knew this revelation to have been received by President Taylor, and offered to go upstairs to the Historian's Office and show us the original. I told him he needn't bother as I had a copy of it, and had seen it there several years previous,
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"to which he replied: 'Then you know that what I say is true.' He told us, however, that the revelation had not been voted upon officially and was therefore not binding. I told him I didn't care about that — all I was interested in was to know whether or not God had said those things. He replied that, of course, that was the important thing, and assured me that I could depend on it that God had said it."  

(Truth 17:72)

On another occasion,

"At the general Priesthood meeting held October 1927, President Anthony W. Ivins held up before the brethren of the Priesthood, the book — Celestial Marriage by Broad — just shortly before published, and stated in effect: 'Everything in this book is true; the compiler has not said anything except to quote from records of the Church, and ask questions on them.'"  

(Star of Truth 3:247)

Contained in Broadbent's book was the revelation of 1886 to John Taylor.  
Elder LeRoy Wilson further testified that:

"I also went to two of John Taylor's sons, men whom I had known for many years and knew to be men of integrity, whose words are accepted by their friends and business associates, and whose direct testimony would be accepted in any court. Both of these men told me they knew the copy exhibited to them to be a true copy and also stated that they knew their father had received this revelation. Apostle John W. Taylor testified on many occasions that his prophet father called him to his deathbed, and there President Taylor gave his son a copy of this revelation, told him all about it and instructed him to see to it that as long as he lived he would advance the cause of this principle, and that he and others would see to it that not a year passed without children being born under this covenant. ... John W. Taylor bore this testimony to many individuals who can be cited, but he bore it in no uncertain terms to the Council of the Twelve Apostles."

(Truth 17:71)

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With such wonderful testimonies as these, it is no wonder that John W. Taylor refused to give up plural marriage. He as well as George Q. Cannon, John Woolley, Lorin Woolley, and others had been placed under covenant by John Taylor—his father, to keep plural marriage alive. Thus, when the subject of a manifesto came up in Wilford Woodruff's time, in a meeting of the twelve apostles, Abraham H. Cannon recorded John W. Taylor as testifying:

"When I first heard of this Manifesto I felt to say Damn it, but on further thought I felt it was not right to be so impulsive. I do not yet feel quite right about it. My father when President of the Church sought to find a way to evade the conflict between the Saints and government on the question of plural marriage but the Lord said it was an ETERNAL and UNCHANGEABLE law and MUST STAND."


Other high authorities who were also at the meeting of 1886, likewise verified the genuineness of the Revelation given at that time. For instance, Joseph W. Musser wrote:

"In my youthful days, working as Secretary of a company of which George Q. Cannon was the President (he was also in the Presidency of the Church), I formed an almost idealistic attachment for him that has grown stronger with the years. His counsel was clear and positive, his language sublime.

Among the things he taught me was ... the reception of the revelation by President John Taylor, reconfirming the law of Celestial marriage, together with the meeting in the home of John W. Woolley at Centerville, at which the revelation was made known to a few of the brethren, September 26, 27, 1886. He taught me that Celestial or plural marriage was a necessary requirement to exaltation in the presence of God, along with many other points of doctrine."

(Truth 13:275)

Also, the learned scholar and Church leader, B. H. Roberts,
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who was the step son of John W. Woolley and thus the step brother of Lorin C. Woolley, testified that he regarded this revelation as genuine. Of B. H. Roberts' testimony of this and other revelations, Joseph T. Jones testified:

"In March, 1933, I had a letter from President B. H. Roberts acknowledging these revelations to be genuine."

(Truth 6:102)

Also, Joseph M. Musser testified:

"At the time of the 'Official Statement' referred to, denying the existence of the revelation of 1886, Elder B. H. Roberts, Assistant Church Historian and one of the Presidency in the First Quorum of Seventies, declared to friends now living that the revelation was in existence and was known to be so by the Church leaders, and that it was genuine."

(Truth 6:138)

The 'Official Statement' referred to above was sent out by some of the Church leaders, June 17, 1933, but as already indicated, its intent to deny the existence of the revelation of 1886, goes counter to the statements and testimonies of B. H. Roberts, Heber J. Grant, John W. Taylor, Anthony Ivins, George Q. Cannon, and many others. Notice then, the careful wording of this 'Official Statement':

"It is alleged that on September 26-27, 1886, President John Taylor received a revelation from the Lord. ... it should be said that the archives of the Church contain no such revelation. ... From the personal knowledge of SOME OF US, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, we are justified in affirming that no such a revelation exists." (Truth 6:138)

Undoubtedly SOME of the general authorities truly did not have personal knowledge of the events surrounding the revelation. But as indicated already, SOME of the general authorities did have personal knowledge of the revelation. It is also of interest to note that at this time, the original copy of the revelation was truly not in the archives as the following testimony of Nellie Taylor indicates:

One of Nellie Taylor's close relatives related, "But this much I know from the lips of my Aunt Nellie. She was going to her work at the temple one morning, right after this new declaration on plural marriage that they issued, I think, in 1933; and I believe it was when J. Reuben Clark first came into the Presidency -- about that time -- denouncing this thing anew. And she met Joseph Fielding Smith, and they stopped and chatted a few minutes, and she said, 'Brother Smith, I'm very much surprised at that statement in the paper this morning' (or yesterday, or whenever it was). And he said, 'How so, Sister Taylor?' 'Well,' she said, 'You surely know about that revelation.' He said, 'Do you know about that revelation, Sister Taylor?' She said, 'Why, certainly,' 'Do you know where such a revelation might be?' She said, 'Yes.' And he said, 'Well, Sister Taylor, you would confer a great favor upon the Church if you would bring that to me as Church Historian.' And she said, 'Well, I'll see what can be done about it.'

So she went over to the Templeton Building soon after to see Uncle Frank: (Frank Y. Taylor, who was for 25 or 30 years president of the Granite Stake), and she told him of this experience. She said, 'Uncle Frank, perhaps we'd better get that revelation and give it to Brother Smith.' And he said, 'Well, I'll think about it and see about it, Nellie, and let you know.'

Well, time went on -- I don't know just how much, maybe a few weeks, maybe a month or two -- and she met Brother Smith again. And he said, 'Sister Taylor, you haven't fulfilled that assignment I gave you.' And she said, 'Haven't I? I thought I had. I did what I could at the time.' He said, 'No, that has never come into my hands.' So she said, 'Well, I'll see about it again.' So she went back to Frank Y. Taylor, who was a full brother
"of John W., and she said, 'Uncle Frank, Joseph Fielding Smith spoke to me again about that revelation.' And he said, 'Well, I'll take care of it.' So she left it that way.

In a few days he came to her and said, 'I'm going to tell you the final chapter of that situation. I went to Rodney Badger, who was at one time in the Church Bank and had been given this revelation (as I understand) by John W. Taylor for safekeeping. I think they were brothers-in-law, or something. So he had put that in a safety deposit box and kept it there. He got it out and gave it to Frank Y. Taylor. After Brother Taylor had it in his hands, he got to thinking; and he thought, 'Well, I don't believe that it's proper to give this to the Church Historian. I think I should take it to the Prophet himself.' So he took it in to President Heber J. Grant. They had been boys together and close friends on up through the years, and he said, 'Heber, was my father a prophet of the Lord?' 'Why, Frank, why do you ask that? Of course he was. We all know that.' And he said, 'Would you recognize the handwriting of my father?' ... He said, 'Yes, I'd know your father's handwriting well.' So he passed this out, and said, 'I want you to read that, and tell me if it's in the handwriting of my father.' Well, he did, and President Grant said, 'Well, certainly it is the handwriting of your father — I know that as well as I know anything.' And Frank Taylor asked, 'Well then, Heber, how do you expect to get around that?' He said, 'I don't expect to get around it.' President Taylor said, 'Well then, Heber, if I were you, I would be very careful with what I said.' He left it that way.' (Private interview with a close relative of Nellie Taylor. Copy of transcript in possession of writers.)

Also, Joseph T. Jones testified:

"In the Official Statement dated June 17, 1933 sent to Stake Presidents and Ward Bishops in pamphlet form and published in the Church Section of the Deseret News, both of which I have, the existence of the revelation of 1886 is denied. In discussing this denial with an elderly lady of notable parentage she stated, 'I am going to tell you something. I'm an old lady, I was personally acq

\[\text{THE REVELATION OF 1886}\]

"ted with President Taylor's son, Apostle John W. Taylor. I knew him well and he stated on many occasions that his father received that revelation and rather than deny the truth he would suffer himself to be drawn and quartered."

(Truth 6:102)

In addition to the foregoing testimonies, on November 17, 1966, one of John W. Taylor's daughters testified to two of us that John W. Taylor had taught the truthfulness of the 1886 meeting and revelation to her and to his other children.

On March 1, 1911, John W. Taylor was called into the Salt Lake Temple and interviewed regarding this revelation. Excerpts of this interview are as follows:

Present were Apostles John W. Taylor, Heber J. Grant, Anthony W. Ivins, Francis M. Lyman, Irynum W. Smith, Orson F. Whitney, Charles W. Penrose, George F. Richards, David O. McKay, and Joseph Fielding Smith Jr.:

Apostle John W. Taylor: "My father received a revelation which however was never presented to the Church, and I refer to this not because it was a REVELATION to my father; I don't think a Revelation because it came through him was any greater than one received through any other president of the Church, but because it seems to pertain to this question."

(The revelation was then read by Charles W. Penrose.)

John W. Taylor, then, continued: "There are two things I am drawing your attention to. I am not in politics and very little in the Church, but I do this as a matter of privilege. This REVELATION is either true or it is false. Assuming that it is true, it seems to me that it would be better to offer leniency on the side of the Lord if you are going to offer any leniency, than on the side of politics. ... Brother Lyman what do you think of the REVELATION to my father?"

President Francis M. Lyman: "If you ask me if I believe in the plurality of wives, I would say that I believe it is true and will always be so, but
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"...but I don't know how many have got copies from these."

Apostle John W. Taylor: "I am willing to put in a supplemental answer to the effect that I have never married anyone without the endorsement and authority of the President of the Church and, if you desire, I will give the names of those I have married, but I think this would be unwise."

Apostle Charles W. Penrose: "Under this purported REVELATION from your father do you think this authority is given to anyone to perform a plural marriage on their own free agency?"

Apostle John W. Taylor: "If a man had been authorized in any way by authority to perform a marriage, under that REVELATION he would be."

(1886 Revelation, A revelation of the Lord to John Taylor, pp. 8-12. Contains copy of the revelation both in the handwriting of President John Taylor and John W. Taylor.)

Israel Barlow, a close associate of John W. Taylor was a witness to his last testimony:

"I was called to the bedside of John W. Taylor in his last hours of life, as a witness to receive his last testimony in which he said, 'This Gospel of Jesus Christ in which we believe is all true (including the revelation which his father received in 1886 pertaining to the new and everlasting covenant. He wanted to leave witnesses that his children might know after his death that he died in full faith, President Joseph F. Smith having placed his hands upon his head and reconfirmed all his former blessings upon him.'"

(Truth 10:247)

Thus died a great spiritual giant. The gifts of the Spirit continued with him throughout his life, of which the following are examples:

"I saw a letter of Bro. Grant's (Heber J. Grant) to Presi-
"The revelation of 1886

"Taylor, and one of those set apart for the special work. We also have the testimony of Daniel R. Bateman, son of Samuel Bateman, another of those set apart. Daniel R. Bateman is still living. He was at the meeting referred to, copied the revelation from the original text into his journal, and hesitates not to testify of its genuineness to many who have read it; also to the fact that his father was one chosen to continue the cause of celestial marriage. Elder Bateman was also a body-guard of President Taylor, and for years was on the police force of Salt Lake City. He is a man of probity and no one interviewing him will question his honesty nor the soundness of his attitude as he viewed the situation with reference to the events under discussion."

(Truth 8:87)

On March 18, 1938, Daniel R. Bateman made the following statement, signed and witnessed in the presence of Ida May Bateman, Arthur Gordon, and David W. Jeffs:

"In 1886 I was 29 years of age when the revelation above stated, was given to President John Taylor and I am, so far as I know, the only one living who witnessed the marvelous manifestations given through and by President John Taylor and the information I have herein related. I have been true and faithful to all of the covenants I have ever made and believe the whole gospel and the fullness thereof and at the age of 81 years I have a clearness of mind and alertness of intellect and I know that all I herein say is true. I know that my Redeemer lives and that no man will ever enter into the fulness of His glory unless he complies with the New and Everlasting Covenant of Marriage as revealed, in the 132 Section of the Doctrine and Covenants ...."

(Truth 8:46)

We ourselves have heard the testimonies of many who in turn heard the testimonies of many of the witnesses we have cited. Their testimonies dovetail with one another and are in agreement with the testimony of the Holy Ghost, borne by the same Spirit. The evidence presented thus far is but a small portion of the evidence. Much more will be presented in subsequent chapters."
BIографичные рисунки, Совет Публичных Друзей

Кирлэнд, чтобы встретить Пророка, но вместо этого нашел отца, Джозефа Смита, Sr., которому он пригласил вернуться с ним. Отец Смита принял приглашение, которое было представлено им в их крещении. Джозеф Смит Sr. остался в доме Вуолли и на протяжении всей зимы. Это было время, когда семья Вуолли получила много ценных уроков и благословений. Основные фундаменты непоколебимой уверенности были построены в сердцах Вуолли, а сердца Джозефа Смита и его братьев и сестер, а также их братьев и сестер.

В следующую весну, вернувшись в Кирлэнд и позже в Навуов, Джозеф Смит Sr. оставил значительные благословения на членов семьи Вуолли. None, однако, не было в значительной степени как John Wickersham's, given March 19, 1940.

John W. Woolley был знаком с Пророком Джозефом Смитом, когда семья переехала в Навуов, и он был свидетелем многих гостевых беседований Пророка с его родителями. Пророк его учителей оставили впечатляющие впечатления на Джона W., хотя он был все еще в двенадцати лет и полтора года, он уже серьезно учился отсюда.

He assisted much in the treks to the West and subsequently played major roles in assisting the brethren in escaping their enemies.

In Salt Lake, he was made a counselor to his father in the 13th Ward Bishopric, and later upon moving to Centerville, he was sustained as high councilman in the Davis Stake and later, Patriarch in the Church. 3

John W. Woolley's home became an important center of The Kingdom, in the underground network of leaders during the anti-Mormon crusades. A code was used for secret communication. For instance, John Taylor's personal secretary, L. John Nuttal, wrote in his journal, June 30, 1887, that the code name for John W. Woolley's home was "halfway-house."

With the need for the greatest secrecy and care, John W. Woolley was entrusted with the highest confidence, well deserving the assistance of the Lord:

"During the crusade against the Mormon people who were

1. Utah Woolley Family, 164. Also, writer's personal interviews.
2. Ibid. 164, 167, 196.
3. Ibid. 110-3, 196-8; Biog. En. 3:284-6."
"Living the Patriarchal order of marriage: it was in the eighties when President John Taylor was secretly domiciled at the home of John W. Woolley in Centerville. Brother Woolley was intrusted with the duty of going to Salt Lake City for some important and confidential papers needed by the Presidency. In those days messengers, for the most part, rode horseback and well armed. When possible they chose unfrequented roads little known to the enemy. President Taylor and associates, including George Q. Cannon, were under the protection of their friends day and night.

On the return trip of Brother Woolley, and at a point about six miles from his home, of a sudden his horse became ill. Removing the saddle, the animal laid down, perspired excessively and shook as if with the ague. Nothing the rider could do (and he was an expert with horses) seemed to improve the situation; it looked as if the horse must die. Brother Woolley worked with it about an hour, when with no seeming effort and no apparent ill effects, the horse suddenly arose, and took its rider home.

Relating the incident to President Taylor, Brother Woolley was informed that Deputy Marshals had been lying in wait to intercept him for the documents he was carrying. The brethren, knowing the situation, had asked the Lord to frustrate their evil designs. After waiting nearly an hour for the rider to appear, the officers, evidently baffled, in disgust, rode off in another direction. The temporary illness of the horse, its recovery and safe return home, was the answer of the Lord to the prayers of the brethren. - From Journal of J. W. Musser." (Truth 1:85)

It was at John W. Woolley's home in Centerville, in 1886, where the Prophet John Taylor was concealed, when the Saviour and Joseph Smith appeared in glorious manifestation in response to the saints supplications for something to be done about the intense anti-Mormon persecution, as related in chapter 14. Many saints, some of whom are still living, heard John W. Woolley relate this story to them personally. As mentioned before, it was at this meeting that important instructions were given the men selected by the Lord to fill the vacancies in the Council of Friends. Their high callings were separate from the others who attended the meeting. John W. Woolley, as an Apostle, was called to sit next to Wilford Woodruff and John Taylor who were already members of that Council.

With close relationships like these between John W. Woolley and his brethren, one can well understand why President Joseph F. Smith's son, Bishop David A., remarked at John W. Woolley's funeral, "How my father loved that man." Indeed, Joseph F. Smith had often sought the advice of John W. Woolley.

On October 4, 1886, one week after the Sept. Meeting of 1886, at John W. Woolley's home, he married in plural marriage, the widowed mother of B.H. Roberts. At this time, B. H. Roberts was 29 years old, scarcely 5 months younger than John Woolley's son Lorin C. Woolley. This marriage, of course, greatly enhanced the association of B. H. Roberts with the Woolleys. B. H. Roberts, being thus intimately acquainted with the Woolleys, became very familiar with the Meeting of 1886. He knew the truthfulness of the testimony of the Meeting and the Revelation. The latter was referred to on page 132. Thus, he too, often sought the advice of the Woolleys. On one such occasion, he had written the manuscript of The Life of John Taylor, including the account of the Meeting of 1886, and many other wonderful events. But some of the other leaders in the Church objected very much to including them and insisted on deleting them. Brother Roberts was heart sick and went to John and Lorin Woolley for advice. They counseled him that it was a matter that he must decide himself. In order to remain in the good graces of the other Church brethren, where he could continue to do the great amount of good he was doing in the Church, he published the book, deleting the 1886 meeting and parts of other important events which he knew were true.
THE KEYS OF THE PRIESTHOOD

Many acquaintances, life-long friends and family members consistently testified of the unpretentious humility and dignified manner of John W. Woolley as a spiritual giant. For instance, George Earl, a lifelong acquaintance of the Woolleys testified on numerous occasions that both John and Lorin he considered "men of probity and strict honesty, and that their testimony on any question can be relied upon." 1

As already mentioned, Joseph Smith Sr. was among the first to be impressed with the spiritual caliber of Brother Woolley. In blessing John Woolley, among other things, he said:

"The gifts of the Gospel will rest upon thy mind and the law of the Lord will be written upon thy heart, and thou wilt receive Keys, worlds of knowledge and of power. And thou wilt be called The Lord's Anointed; and thy life and health will be held Sacred for the blessings." 2

(Given in Nauvoo, March 19, 1840. This blessing in its entirety will be discussed more thoroughly in a latter chapter. A copy of it is in the writers' possession.)

Such blessings were well on the road toward complete fulfillment in 1886 when John W. Woolley was called into the Council of Friends, as related on pages 117-122. Previous to 1886, John Woolley had not only received the Apostle-ship separate from the Church, but had also had his calling as an Apostle confirmed upon his head, by the Saviour himself. 3 As Oliver Cowdery had said, only then was such an ordination "complete." 4 Several of John Woolley's own family and closest friends related to the authors these sacred testimonies which were at the same time verified by the Spirit of God.

Thus, as with others of the Apostles who had had their Apostolic callings complete, John W. Woolley stood as a peer in defending the Kingdom of God, as one who could be trusted with the most sacred and important assignments.

In the Church, John W. Woolley, besides being a patriarch, worked as a temple worker for years in the Salt Lake Temple. 5

In 1924, at the age of 93, four years previous to his death, the following remarkable healing took place. This typical example clearly shows how well John W. Woolley magnified his priesthood, and how God honors the priesthood of those who honor Him:

"A Remarkable Healing As Related by Elder I. W. Barlow...

I was living at Farmington during the year 1924, working for a mining company. We had charge of several of the company's horses. One day while I was away, my sons Ray and Mack, took a ride on two of the horses. On the homeward trip, Ray ran his horse, which started Mack's on the lope and which, on turning a sharp corner near the house, threw Mack off, striking his head with tremendous force, on the cement walk. The blow mashed in the whole side of the boy's head. He was carried unconscious into the house. Elder Martin Olsen, passing by at the time, administered to him, whereupon the lad regained consciousness for a short time.

Upon my return home about 6 o'clock, that evening, Brother Olsen and myself administered to him again. He again seemed better, but was very low all that night, his head swelling up to half again the normal size. Medical science pronounced him beyond recovery.

We called in several of the brethren of the Priesthood. In anointing him and sealing the anointing the brethren placed their hands on the lad's shoulders, as it was felt they dare not touch his head. Elder John W. Woolley was in sealing the anointing, commanding his head to come back to normal and promising him that he would immediately become sound and well; and it was done. Mack's head was healed instantly, the skull and face becoming as sound as before the accident. He has felt no pain or trouble since that minute as a result of the accident, and is now well, healthy and strong. Among the brethren who took part in the administration were John W. Woolley, Lorin C. Woolley, John Y. Barlow, Daniel R. Bateman, Joseph Jessop, Martin Olsen and myself..." (Truth 1:107)

These as well as numerous other testimonies could be brought forth to show the spiritual prowess of this won-
derful man who passed on peacefully at his Centerville home December 13, 1928, at the age of 97, having outlived all his children except Lorin C. Woolley, who died less than six years later.1

Besides being honored as a man of God, John Wickersham Woolley served as a constable in Salt Lake County, and Justice of the Peace at Centerville Precinct for 16 years; acted as Deputy Sheriff of Salt Lake County; Deputy Territorial Marshal, County Commissioner, and as a Lieutenant, Captain, Sergeant and Major in the Nauvoo Legion. He also participated in the Black Hawk War and was one of the first ten to cross Big Mountain to meet Johnston’s Army in 1857 at Echo Canyon.2

LORIN C. WOOLLEY

Lorin Calvin Woolley was born in Salt Lake City, October 23, 1856. When he was seven years old he moved to Centerville with his family, where he attended Davis County Schools and worked on his father’s farm. On October 18, 1868 he was baptized by his father, John W. Woolley,3 and on January 5, 1883 he married Sarah Ann Roberts in the Endowment House.4

Like his father, John W. Woolley, he also became actively engaged in protecting the General Authorities, and many times delivered important messages of the brethren.5

Wonderful and thrilling are the stories of his experiences on the “Underground.” He and other witnesses, including his friends and family have preserved these accounts, relating them many times. As a close guard and messenger of John Taylor, he was sent into the “dens” and strongholds of the enemy to spy out their plans and threats, bringing back very exact reports of their plottings.6 Thus the sinister efforts of the opposition were thwarted many times. Indeed, it was upon the completion of one such dangerous mission of helping to hide some of the brethren, that Lorin

was immediately called upon again by John Taylor to act as a guard on the evening of September 26, 1886, when the Saviour and Joseph Smith visited him.1 Though Lorin had been in the saddle for the most part of three days, John Taylor promised him the strength and energy to effectively stand guard. As the account suggests, a special purpose motivated this request.2 It was the next day that Lorin Woolley, with his father, John W. Woolley and George Q. Cannon, Samuel Bateman and Charles Wilcken were called to be members of the Council of Friends.3 But Lorin’s preparation, which qualified him for this high and holy calling, began much earlier at a very young age:

“At thirteen years of age he was given his endowments and ordained an Apostle by President Brigham Young; and while he was never numbered with the Quorum of Twelve, he maintained his Apostleship to the end. For years he jealously guarded the lives of the brethren, and more than once offered his own life for their safety. Both he and his father, it is stated on indisputable evidence were among those favored ones who received the personal ministration of the Savior. He, with his father was a close confidant of the Prophets Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, and his home, on many occasions, welcomed and shielded those of the Saints who were driven into hiding for the truth’s sake.”(Truth 2:122; also verified in Journal Notes 11:31:30:28)

1. The Utah Woolley Family, 199. 2. Ibid, 198.
3. Ibid, 311, and Church Records. 4. Ibid. 5. Ibid.
As a deeply spiritual worker in the Kingdom of God, Lorin C. Woolley was very receptive to the impressions of the Spirit. At one time in 1886 he related to John Taylor a remarkable vision which he had had. Speaking of this, Lorin Woolley said:

"In relating the above to President John Taylor and others of the brethren, President Taylor said the Vision showed two wars, the first reaching only to the Eastern shores of the Missouri River. The Asiatics will ever run the Western Coast, but will not be able to hold it. He said, "It will be a war of desolation." "(Truth 18:35; also Journal Nis.)

This is another example then, of the confidence that John Taylor had in Lorin Woolley. Another example of his keen spiritual depth was related to the authors by members of his family. One of his children had been given a wonderful offer for education in the Philippines. However, before going to Manila, Lorin C. Woolley's counsel was sought. In reply, he warned against the trip, foretelling that very soon there was going to be a very serious trouble in that country. The trip was cancelled, and shortly afterwards, the Japanese attacked Pearl Harbor, and the Philippines were quickly engulfed in the conflict.¹

Lorin Woolley added that Germany would not give us trouble here, but the Chinese would, perhaps alluding to the vision he had related to John Taylor.²

The meeting in Centerville in 1886 was of such importance and sacredness that Lorin Woolley related it many times to his family. This fact is verified by his own children and others who had lived in the home.³

Shortly after the meeting of 1886, Lorin Woolley was sent on a mission to Indian Territory where he served from 1887 to 1889, and again later, from December 1896 to April 1897.⁴ While on the first of these missions the following interesting and significant event occurred:

"While on his mission in the Indian Territory at the age of about thirty, Lorin C. Woolley became seriously sick and his life was despaired of. His missionary companion had no faith in his recovery.

He had been very sick for some days. When in this condition four personages came to his room and stood by his bed. He was lying with his head to the north, the foot of the bed being to the south. These personages stood from left to right, from the way he was lying. The first one he did not know; the second was Joseph Smith; the third Brigham Young, and the fourth John Taylor; all of whom had left this sphere of existence.

Some years previous, Brigham Young had blessed Brother Woolley and made certain promises to him (among other blessings received, he was ordained an Apostle at the age of thirteen). After that President John Taylor, having chosen Brother Woolley for a very hazardous undertaking which greatly endangered his life, and which contemplated his coming to Salt Lake and getting a certain man who was an official of the Church out of the city, away from the United States officers who were at that time surrounding the house, and giving Brother Woolley a promise, which was "You shall yet live to become great and mighty in the Church and Kingdom of God."

These persons were discussing Brother Woolley's condition. It seems that his grandfather, Bishop Edwin D. Woolley, wanted him in the Spirit World to help perform a certain work, and in anticipation of this want, Brother Woolley was supposed to be on his death-bed.

John Taylor and Brigham Young were pleading his cause, saying that certain promises had been made to him, and he was clinging to those promises.

He had previously, by the way, told the Elders who administered to him, but who had no faith in his recovery, that he would recover, because he had had certain promises made to him that had not yet been fulfilled. He knew that he would get well.

It was this subject that was being discussed between the four personages. Brother Woolley heard the discussion. The Elders in the room did not hear it, but they felt impressed with what they later described as the presence of angels or heavenly beings.

The argument was, Brother Edwin D. Woolley wants him on the other side and the answer was, that we have

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¹ The Utah Woolley Family, 111.
² Ibid., 38:14.
³ Ibid., 38:12.
⁴ Ibid., 38:10; 18:7.
made certain promises to him that he is clinging to. Finally the question was asked, "Isn't Brother Woolley someone else he can use as well as Lorin?" The answer was, "Yes, Bert (Henry Albert Woolley, a son of Edwin D. Woolley) he is qualified and can do the work." Finally, the personage Brother Woolley did not know definitely, but whom he assumed to be the Lord Jesus Christ, turned to Joseph Smith and told him to take this other man and leave Brother Woolley here.

Joseph Smith then instructed John Taylor along similar lines. John Taylor then went around the brethren over to the head of the bed, and placed his hands on Brother Woolley, which he felt, and said, "It is all right, Lorin." Lorin looked up and asked, "Boss, who is that other party?" and as he looked around while asking the question, the three had disappeared. Then as he looked in the direction of John Taylor, whose hands had been upon his head, he had disappeared, and that was the end of the vision.

Brother Woolley immediately arose and was healed. Those who were in the room said that they felt the presence of heavenly beings and heard Brother Woolley talk and ask questions, but they did not hear the voices of the heavenly beings.

Aunt Sally Mabey, in whose house he was at the time, said, "Why, Lorin, you were talking to angels!" She rejoiced to think of angels being in her house. She was part Cherokee Indian. 1 [Truth 16:319-20, related by L. S., 5-3-29]

Of Brother Lorin Woolley's Christlike character, a great many personal friends and family members have testified. Two of his family, both very active in the Church told us that he was the most charitable, wise, and spiritual person that they had ever known. 1

In a gathering of some of the saints one time, B. Harvey Allred, former Speaker of the House in Idaho, and himself a very spiritual man, was praising and complimenting Lorin Woolley publicly when Brother Woolley immediately requested him to quit exalting him. 2

Because of Lorin Woolley's true greatness, some began to think he was more than he was. But in reply, Lorin said, "I am not the One Mighty and Strong, I am not the David of the Last Days, I am not the Marred Servant, etc. I am just Lorin C. Woolley, and have been set apart to keep Plural Marriage alive." 3

At another time, one man who had just been listening to the wild claims of John T. Clark, and being thus left with a cold void, and while still in this frame of mind approached Lorin C. Woolley, and in disgust said to him: 'I have just spoken with John T. Clark, and he thinks he is the One Mighty and Strong. Now, who in the hell are you?' Lorin Woolley put his hand on the man's shoulder, and then, with penetrating kindness and mildness, said, 'My boy, I am just Lorin C. Woolley. If you love me, pray for me.' The abrupt inquirer shrank in shame. 2

In life, Lorin and his father John Woolley were very close, and together experienced many remarkable and spiritually important events. This close...ss continued on after John Woolley died, and thus on many occasions, John Woolley visited him giving him important instructions and counsel. 3

On September 19, 1934, almost six years after the death of his father, Lorin C. Woolley died, at the age of 77:

"At his funeral the speakers, consisting of Elder Joseph E. Williams of the Bishopric, Governor Henry H. Blood, and Bishop Wesley E. Tingey, among other things, expressed the following thoughts: That John W. Woolley, father of the deceased, would go on as a Patriarch of his family throughout the eternities, and that Lorin would do likewise, each of them having lived the Patriarchal order in the New and Everlasting covenant of Marriage, as well as having lived ALL other principles of the Gospel, as revealed, to the best of their knowledge. The speakers lauded Lorin as a 'neighbor and friend and a builder of the commonwealth. No request was ever made of him for help that he did not respond to liberally. Lorin had taken two missions, the speakers said, 'and don't tell me he will lose any of his reward. He did not go out for dollars and cents, but for the glory of God.' The WIVES and"

1. Journal Notes 50:43.
2. Journal Notes 50:43.
3. I.e. Journal Notes 50:76, etc.
"children were admonished to walk in the principles of salvation as Lorin had done and had taught them to do." 

(Truth 2:122)

SAMUEL BATEMAN

Samuel Bateman, born July 1, 1832, was the son of Thomas Bateman and Mary Street. The family were converts to the gospel from England, locating in Nauvoo, Illinois. In 1841, Samuel witnessed the laying of the corner stones of the Nauvoo Temple and heard the Prophet Joseph Smith preach. In 1845 he saw the capstone laid and did some work in and about the Temple and on the Nauvoo brick yard. His father baptized him in the creek in 1844.

In the Fall of 1850, he arrived in Salt Lake Valley, with a group of saints, and in December, he was sent on a mission to Iron County where he was put in charge of warding off the Indians.

He married Marinda Allen in 1854, and fourteen years later, he married Harriet Egbert. Twenty years later, he was forced to serve a term in the penitentiary for obeying Plural Marriage.

During his life, he became a 'jack of all trades': mason, miller, farmer, stock raiser, tax collector, road supervisor, carpenter, blacksmith, trustee, machinest, constable, soldier, etc.

In the Church he was always very active, eventually becoming senior president of the 33rd quorum of Seventy.

He was also very active in the Kingdom. Daniel Bateman, his son, often related many of the exciting experiences of those days. Oftentimes, Porter Rockwell, who was also actively engaged in the secret work of the Kingdom, would come to his window at night, calling in a high shrill voice, "Sammy?" Brother Bateman would then leave without explanation. His wives and family knew they were not to ask questions. Nor did they know when he'd be back. It might be days before his return. At other times, after dark, he or one of the other 'undergrounders', such as Charles H. Wilken,

would secretly carry the mail to and from important stations where John Taylor and the other brethren were hiding. 1

As a proven and trusted saint, he became closely associated with John Taylor, during the anti-polygamy raids, 2 and was chosen by John Taylor to be his chief body-guard. 3 A most important highlight of this period of time was the meeting of 1886 at John Woolley's home, when he became a member of The Council of Friends. He continued in this capacity to be closely associated with John Taylor, John Woolley, Lorin Woolley, and others of the 'underground.' 4

For instance:

"President Taylor went into retirement and was not found by the non-Mormon officers. He continued to direct the Church and from time to time issued epistles addressed to the Saints.

During the summer of 1886 or 1887 President Taylor and his party came to Draper and lived in the home of Henry Day. Included in this party were:

President John Taylor, George Q. Cannon, John Nuttall, their scribe - Charles Burrell, President Taylor's valets - Samuel Bateman and Charles Wilkins, and bodyguards - Andrew Burt, Jr., Daniel Bateman and a man named Pratt." 5

(Rev. of Draper History, p. 22)

While John Taylor was in hiding, one of his wives died, and rather than expose himself by going to the funeral, a secret memorial was held at the Rouché home where he was in hiding. This took place on a Sunday, Feb. 27, 1887. Samuel Bateman was called upon to be one of the speakers.

In the following months, John Taylor's health was failing fast, and on June 30, 1887 Samuel Bateman was asked to be a witness of John Taylor's last will. 6 Then on the 18th of

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1. Little Gold Pieces, p. 113.
2. Ibid., p. 113.
3. Ibid., p. 118.
4. Ibid., p. 119.
5. L. John Nuttall's journal.
July, Samuel wrote in his journal that John Woolley arrived with Joseph F. Smith who had quickly been called from his mission in Hawaii, to receive instruction from John Taylor before he died, and also to be brought into the Council of Friends. The day John Taylor died, a martyr to the fullness of the gospel, the 25th of July, Samuel Bateman was among the few who surrounded his bedside.

After the death of John Taylor, Samuel Bateman served as a guard for Wilford Woodruff.

For Feb. 3, 1888, Brother Bateman entered into his journal that the 'undergrounders' had a dance. Present were Wilford Woodruff, John Woolley, G.Q. Cannon, Joseph F. Smith, and Samuel Bateman, all of the Council of Friends, and others who could be trusted at the time. It was not only for secret relaxation and refreshment, but also of encouraging words from the leaders.

In a letter of Joseph Fielding Smith Jr. to Walter Whipple, dated April 24, 1956, he said that he knew George Q. Cannon, Samuel Bateman, Charles Wilcken, and that they were TRUE MEN and supported Woodruff, Snow, and Joseph F. Smith. However, Joseph Fielding Smith Jr. did not seem to be familiar with the meeting of 1886. This is understandable, since the meeting was secret, and few were told about it. This will be discussed more in depth, in later chapters.

On April 13, 1906, Samuel Bateman wrote in his journal that he again met Joseph F. Smith and the 'undergrounders' people. His journal is filled with many references to his 'underground' activity.

Having been valiant in his covenants to keep Plural Marriage alive, and having faithfully discharged his responsibility in the Council of Friends, and in the Church and Political Kingdom, he died at West Jordan, January 23, 1911.

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1. Samuel Bateman's Journal
2. Journal Notes
3. Church Chron., p.130
4. Church Encyclopedia, 1:391
5. BYU Library, and Journal Notes 49
6. Church Chron., Sup. p.41

Charles Henry Wilcken was born in Germany, Oct. 5, 1831, to Carl Heinrich Wilcken and Anna Storrey. As a young man he served in the Schleswig-Holstein-Danish War from 1848 to 1850, from which campaign he won the Prussian Iron Cross for gallantry. He was of gigantic stature and strength, absolutely devoid of physical fear, yet gentle as a child in his manner and conversation.

While in his twenties, with a small family, he was chosen to be the Kaiser's bodyguard for the rest of his life. He immediately fled from the country to avoid the appointment. He soon sailed to America, arriving in the United States in the Spring of 1857, where he found employment in the army, training soldiers to fight against the Mormons. But the continual filthy language and low moral sickened him and he sought escape by requesting time off for hunting. He planned to keep going and make his way to Argentina. But as he was in the process of doing so, he heard an audible voice telling him to go back. He did go back and soon the army, Johnston's Army, began crossing the plains.

But while crossing the plains, the guerrilla warfare tactics of the Mormons, was more than Johnston's Army could take. Supply trains were destroyed, cattle were taken away, and much of the food for the animals, the prairie grass, was burned. But most of all, Charles Wilcken was still disgusted with the low humanity of the United States Soldiers. Again he asked to go off hunting. He was given permission to do.
so and while alone, he knelt and prayed that this time if the Lord wanted him to keep going and not go back to the army, he would take it as a sign, if the Lord would provide food for him along the way. His needs were thus supplied by small game animals, and his path was led right to the Mormon soldiers who took him to Salt Lake City. He was there astounded with the superior peace and moral quality of the saints, and soon became one of them.

He was a miller by trade, and Brigham Young gave him a job at the Chase Mill in Liberty Park. In 1860, the family he left in Germany, joined him in Nebraska, from where they, with other pioneers, continued on across the plains to the Salt Lake Valley.1

In the early seventies, he filled a mission in Europe. While there, he accompanied Dr. John R. Park on a tour.2 On June 4, 1873, he returned to the valley, bringing many saints from England, with him.3

As a believer in the fulness of the gospel, Charles Wilcken had at least four wives living at the same time.4 In July, 1874, he and other faithful brethren were sealed to many women who had died, Charles being sealed at that time to 101 women.5

As a true and faithful brother, Brigham Young called him to be his personal bodyguard. After Brigham Young's death, John Taylor likewise requested Charles to be his bodyguard. Each succeeding president of the Church up to and including Joseph F. Smith continued to have him as their bodyguard.6

The 1880s were a severe and trying time when it seemed the hosts of hell and men were bent upon completely wiping out Mormon polygamy and politics. Accordingly:

"1st of February, 1885, — President John Taylor and his first counselor, George Q. Cannon, went into retirement, accompanied by Elder L. John Nuttall as secretary, and Charles H. Wilcken as guard." (CCH 6:124)

He was also the personal driver of George Q. Cannon.7

It was mentioned in the biographical sketch of Samuel Bateman, that Charles Wilcken, along with Samuel Bateman, Charles Barrell, John Taylor, George Q. Cannon, and L. John Nuttall, were hiding out for the summer of 1886, in Draper. It is of interest to note, that every one of these men were in attendance at the memorable meeting of September, 1886, at the home of John W. Woolley, in 'enterville, when John Taylor preached with such great power, telling of the visit of the Saviour and Joseph Smith, and putting them under covenant to keep plural marriage alive. It was on this day, the 27th, that Charles Wilcken with John Woolley, Lorin Woolley, George Q. Cannon, and Samuel Bateman were called into the Council of Friends. Only two of the five, Charles Wilcken and Lorin C. Woolley, had not met the Prophet Joseph Smith in life, and were introduced to him and shook hands with him.1

Another faith promoting experience which took place during these times, occurred when some of the brethren were hiding in West Jordan. They desired to cross the Jordan River and go in to Salt Lake, but Charles Wilcken felt a deep impression that they should not try it. The risk was too great he felt. The majority, however, decided to go anyway. But when they came to the bridge, their horses went down on their knees, refusing to go one bit further. Finally, they turned around and went back, following brother Wilcken's original advice. Later, they learned that deputies were hidden on the other side of the Jordan, ready to arrest them and take them into custody.2

When one of John Taylor's wives died, while John Taylor was in hiding, Brother Wilcken was asked to be one of the speakers among the little 'underground' group.2 Then a few months later, when John Taylor died, Charles Wilcken brought Joseph E. Taylor, and together they took the body to Salt Lake City.4

During the years of close association with the other members of the Council of Friends, the ties became very close indeed. For instance, George Q. Cannon, in his great love for Charles H. Wilcken, adopted him as his son. Later, he was asked to be one of the speakers at the funeral, when Samuel Bateman died.4


As a close friend of Joseph F. Smith, Charles Wilcken was frequently invited to dinner. Finally, when Brother Wilcken himself died, President Joseph F. Smith was the main speaker. Looking down upon the casket, he said, 'Charlie, it won't be long before I'm with you.' Indeed, Joseph F. Smith died but a few years later.

The following is an excerpt from the obituary of Brother Wilcken:

"Charles H. Wilcken, soldier, Pioneer and trusted friend and associate of Pres. Brigham Young, John Taylor, Wilford Woodruff, George Q. Cannon and many other leaders of the Church who preceded him to the other side died yesterday ... at the age of 84.'" (Des. News, Apr. 10, 1915)

Thus ended the adventurous life of the man who fled from being the body guard of the King of Prussia and ended up as body guard of Brigham Young who was King of the Earth. He in turn became the body guard of John Taylor, the next King, who headed the Political Kingdom of God in his day.

Since the life of each member of the Council of Friends is closely woven with the lives of the other members, the biographical sketch of each one has of necessity included facts not only of other members, but, in turn, of anyone else closely associated with them. Consequently, in the biographical sketches of the Council of Friends, evidence has already been presented that L. John Nuttall, Charles H. Barrett, and Daniel R. Bateman were also closely associated with John Taylor during his last years on the 'underground', and particularly the period covering the date of September 26-27, 1886, when the wonderful event took place, the main subject of the last 39 pages. The following, then, is a summary of these three last mentioned men:

LEONARD JOHN NUTTALL

L. John Nuttall was born in Liverpool, England, July 6, 1834, and with his parents was converted and baptized October 8, 1850 by Apostle John Taylor who was there on a mission. The Nuttall family emigrated to Utah in 1852, settling in Provo. L. John Nuttall was very active in the Church, eventually working in turn as a Seventy, High Priest, missionary, Bishop, Temple worker, Stake president, etc. When Brigham Young died, brother Nuttall helped to settle his estate. Later, he was called by John Taylor as his personal secretary.

L. JOH N NUTTALL
which position he held for the last three years of John Taylor's life, traveling with John Taylor wherever he went. The greater portion of this time was on 'the underground' which included the dates of September 26-27, 1886.  

In addition to Brother Nuttall's extensive activities in the Church, the Kingdom, and in civic affairs, he kept up a private journal which became quite voluminous, containing many interesting and important details of the times. He mentions from time to time other members of the 'underground' including some of those who attended the Meeting of 1886. But it is very strange indeed that the volumes of his journal which cover the years of greatest concern here, particularly of the year 1886, are missing. Yet, the journal continues voluminously after those times. Is it possible that some 'designing' person or persons deliberately destroyed or concealed these missing volumes because of the evidence they contained of the 1886 Meeting? This we do suspect. One source brought to the attention of the writers which we have not as yet attempted to verify* indicates that at a later time, John Nuttall made the statement that something of great importance happened to him in 1886 which greatly influenced and determined the rest of his life.  

The close ties and love between Elder Nuttall and President Taylor can easily be understood, since not only did John Taylor bring the gospel to him and baptize him, but also gave his daughter Sophia to him as a plural wife in 1877. This intimacy with the underground brethren continued after President Taylor died, President Woodruff calling him as his private secretary. Brother Nuttall died Feb. 23, 1905.

**DANIEL R. BATEMAN**

Much has already been quoted and presented to indicate that Daniel R. Bateman was closely associated with John Taylor during the underground period. Many other references may be found in the large diary of Samuel Bateman, his father, and his father's biography, entitled *Little Gold Pieces*. These two sources, as already indicated, also contain substantial references to others of the underground, such as Charles Wilcken, Charles Barrell, George Q. Cannon, John Taylor, John Woolley and John Nuttall, etc.

It may be recalled that Daniel Bateman was one of the men who with John W. Woolley, Lorin Woolley and others, placed their hands upon the brother Barlow, when by invoking the power of the Priesthood this brother was immediately and miraculously healed of a severe head concussion.

After the death of John Taylor, Daniel Bateman continued to work with the leading brethren including Wilford Woodruff.

For instance, L. John Nuttall, on November 24, 1889, at that time the personal secretary of Wilford Woodruff, entered in to his journal that Brother Daniel R. Bateman called for him, and together went over to the Gardo house where Wilford Woodruff and other brethren were going to consider some important matters regarding the pressures against Polygamy.

During his life, Daniel Bateman testified multitudes of times to the details of the Meeting of 1886. We ourselves have, in turn, heard these accounts from many witnesses, most of whom are still living.

Daniel Bateman himself put his testimony in writing on a number of occasions, which later were published. Others who heard his testimony have also written accounts. Examples may be found, for instance, in B. Harvey Alfred's *A Leaf in Review*, p.128-9 and in the second edition, p.236-8.

In addition, at the time of his death, friends who were

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*It will involve some extensive traveling which we are not at present in a position to be able to do.

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3. Truth. 6:116; 8:116, 17:70-1: A Leaf in Review, 2nd Ed. 236a
very close to him for many years, recorded the following significant events of his life:

"At 6:15 P.M., Tuesday, May 12, [1942] the earthly mission of our friend and brother, Daniel Rapplée Bateman, ended. He had passed his 85th milestone. Enfeebled from a series of strokes, he had been physically incapacitated for the past five years, his mentality, however, remaining clear and alert until quite recently.

"Uncle Dan," as we knew him affectionately, was born at West Jordan, February 21, 1857, the son of Samuel and Marinda Allen Bateman. He is survived by his wife, Ida May Barlow Bateman with her four minor children and two sons and a daughter by a former marriage. Two wives preceded him in death. He grew to manhood among the toils and vicissitudes of frontier life.

From 1880 to 1882 Brother Bateman performed a mission for the Mormon Church in the southern states, laboring part of the time with the late Brigham H. Roberts, who later became President of the mission. Those were hectic days in the lives of the missionaries; having to face mob-violence at frequent intervals. Young Bateman, then in his early twenties, learned many valuable lessons in self-control, coolness, courage and humility before the Lord.

Returning home, "Uncle Dan" accepted a position on the Salt Lake police force, in which capacity he was obliged to handle many desperate criminals, and which he did with signal success. Later, during the "underground days" of the eighties, when the leading brethren of the Church were driven into hiding from federal persecution on account of their religion, he, with others of his associates, served as a bodyguard to them, his sense of fearlessness, coupled with mental acumen, were boldly manifest. In this position he received wonderful experiences tending to ripen his knowledge and prepare him for greater usefulness in the work of the Lord. Associated from day to day with President John Taylor, God's mouthpiece on earth, with others of the leading brethren, he received a clearer understanding of the Patriarchal principle of marriage, coupled with a greater determination to uphold it.

Daniel's testimony of the happenings of those days has warmed the faith and thrilled the hearts of hundreds of the Saints. A well-beaten path to the door of his humble cottage in West Jordan bears mute testimony of his work in this respect; and later, when through sickness, it was thought wise for him to move into Salt Lake City, where his needs could be better supplied, his visitors continued until a few weeks before his demise.

One incident Brother Bateman frequently related from personal knowledge was an occurrence when President Taylor was domiciled at the Carlisle residence near Jordan river, southwest of the City. He was in poor health. His sleeping quarters being on the second floor, he was unable on the occasion mentioned to walk up the stairs without physical help. Daniel said "we had to carry him up to his bed." The following morning the venerable leader came downstairs with a radiant countenance and the step of youth. "As we marvelled at the change," Brother "Dan" related, "President Taylor explained that Joseph Smith the Prophet had been with him during the night and had blessed him."

Elder Bateman related how difficult it was for President Taylor — God's literal mouthpiece on earth — to obtain suitable quarters in the homes of the Saints, on account of the fear in the hearts of many of the more wealthy members whose homes offered better arrangements for the brethren, of resultant persecution from the "Gentiles." Because of this and the difficulty of his whereabouts to be kept a secret, the aged President was compelled to make frequent moves to avoid discovery and arrest. Having been viciously shot in Carthage at the time of the martyrdom of the Prophets Joseph and Hyrum, he had declared he would never again be taken alive by the enemy and was determined on that course. He finally moved to the home of John W. Woolley in Centerville, where, on the night of September 26-27, 1886, he received a visitation from his Master, the Lord Jesus Christ, accompanied by Joseph Smith the Prophet...

On the morning of September 27th Brother "Dan" left Salt Lake City, under a guard, with important documents for the President, arriving at the Woolley home as the widely talked of eight-hour meeting was about to com-
mence. He attended the meeting. It has been his wont to tell how President Taylor, clothed with the Spirit of the Lord, and so animated by the sacredness and seriousness of the message he had received, testified in words as of fire, of the necessity of sustaining the Patriarchal order of marriage, at times, raising up and resting off the floor in midair. ....

Elder Bateman frequently, and with a show of pardonable pride, exhibited his Journal bearing a copy of the 1886 Revelation which he claimed to have copied from the original in Prest. Taylor’s own handwriting. ....

Elder Bateman’s life was full. His testimony of those eventful occasions is wide-flung. In their recital he never changed any essential detail. He remained true to his covenants, himself entering the principle of plural marriage. Nothing aroused his feelings more than an expression of doubt by the Saints in the matters related and in the divinity of this principle of marriage. Closely associated with the late Lorin C. Woolley, also a trusted bodyguard of the brethren, the services of these two men in sustaining the Gospel will be long remembered by thousands of the Saints who were fortunate enough to receive their confidences. Brother Bateman was the last mortal witness of the events recounted. We shall greatly miss him.

Brother “Dan” was of the “old hickory” type, tough in physical make-up, powerful and alert. He possessed a rugged honesty and a sense of justice and mercy little understood by the world today. While limited in scholastic education, he had been tutored in the broad field of life by the Spirit of God, in whom he ever trusted. In the defense of the Gospel and of his brethren his life had frequently been placed in jeopardy, but his star, being guided by a sublime faith in the ultimate of life he was unflinchingly loyal to those above him.

It is final “curtain” for “Dan’s” mortal career. He has gone to his reward, out of reach of his enemies. His clarion voice proclaiming, “I know that my redeemer lives,” will ring in the memory of his many friends, and his oft-repeated testimonies will remain in our memories to stimulate the bringing forth of the fruits of life eternal in the hearts of the honest. ...”

(Truth, 8:12-15)

FURTHER CORROBORATION OF 1886 MEETING

Daniel Bateman testified that John Taylor promised him he would see the Saviour. “John Taylor said I would see the Saviour, but I had to wait forty years.” Sacred and wonderful are the accounts of the fulfillment of this promise when dear Brother Bateman not only was privileged to see the Saviour, but shake hands with him as well.

Other testimonies of Daniel R. Bateman will be given toward the end of this chapter and in other future chapters. He indeed was a faithful witness to many important events.

HENRY CHARLES BARRELL

Henry Charles Barrell, born December 13, 1846 was chosen at the age of 35, as a bodyguard to John Taylor. A number of references to him have given his name altered in various ways. The spelling “Birrell”, was sometimes intentional, as a means of turning away enemies. “Burrell” is a permanent change taken by some of his descendants. Some references have referred to him as Charles Henry or Charles H. instead of Henry Charles. This is understandable since Charles Henry Wilcken was another of the body guards. Sometimes their difference in size was used to distinguish between them, Henry Charles Barrell being called “Little Charlie” and Charles Henry Wilcken “big Charlie.”

It will be recalled that brother Barrell was not only in attendance at the meeting of September 27, 1886 but was also a witness earlier with Lorin C. Woolley when both of them spent the early morning hours watching, after Lorin had noticed the

2. Barrell Family records.
3. Genealogical records.
light from under John Taylor's door and the additional voices from the room.1

Brother Barrell was a man of many talents, which were used with great effectiveness in protecting both the brethren and himself. After the death of John Taylor, the "law" began 'catching up with him' thinking he had in his possession certain important papers and records of the Church. However, using his skill as a professional actor in an ingenious and adventurous trick, he escaped the hands of the law and fled to Europe where he filled an honorable mission.2

Andrew Jensen, in his Church Chronology, for the date of November 20, 1908, wrote: "Henry Chas. Barrell, once the bodyguard of Pres. John Taylor, died suddenly in Salt Lake City."3

GEORGE EARL

"George Earl's real name is George Spink. He took the name of Earl when he was taken into the home of an Aunt name Earl, from an orphanage."4 His parents were George Spink and Harriet Woolnough. He was born January 18, 1871, at Bungay, England.5

In 1886, George Earl, a resident of Centerville, was a young boy of 15 when the far-reaching event took place at John Woolley's home, September 27. As a laborer on the property, he was in and out of the meeting, seeing to various chores. He wrote that he did not recall John Taylor rising off the floor,6 but also said that he was perfectly satisfied with the testimony of some of the others who were there for the entire time, such as John Woolley, Lorin Woolley, and Daniel R. Bateman. These men, he learned to know well and testified that he considered them men of probity and strict honesty and that their testimony on any question could be relied upon.7

We have also heard the accounts of several witnesses who had personally heard George Earl affirm The Meeting of 1886.2 One witness, for instance, told of meeting George Earl at John Woolley's funeral. Daniel Bateman introduced Brother Earl assuring him that his companions were trusted friends, and requested that he tell them his testimony of the 1886 meeting. Brother Earl then checked his watch and seeing there was little time before the funeral should begin, and as he still had some preparation to make for it, he simply affirmed the meeting and assured his listeners that he would verify the testimony of Daniel Bateman.8

From a number of sources then, we see that Brother Earl not only admitted that he was at The Meeting but that he also had full confidence in John Woolley, Lorin Woolley, and Daniel R. Bateman, and would vouch for the truthfulness of their word.

At another time, George Earl signed a carefully worded statement which though true, has given a wrong impression:

"I have been approached during the past many years by scores of men endeavoring to secure my signature to a statement that I was at the meeting where President Taylor was purported to have stood in the air and delivered a powerful sermon upon a certain doctrine, and that heavenly messengers visited him, etc. Never did I see or hear any such things, and I doubt if anyone else did, but I hereby solemnly affirm that I saw nothing supernatural like that, nor heard such a sermon, and I firmly believe it could not have escaped my observation had it occurred." (Comp. Stud. & Eval. of Plut. War., Dean C. Jesse, p. 155)

This is in agreement with Lorin C. Woolley's statement, for Lorin Woolley also did not claim to have attended a meeting where President Taylor stood in the air while delivering

2. J. M. Journal Notes, 1:4, 10:15, 10:11.
a powerful sermon. Neither did Lorin C. Woolley nor George Earl claim to have seen or heard heavenly messengers during this discourse of John Taylor. But both George Earl and Lorin C. Woolley did attend the meeting on September 27, 1886, when John Taylor, while delivering a powerful sermon did rise at times from off the floor. George Earl told other witnesses that he at the time was "in and out of the meeting attending to certain chores," while the meeting continued without intermission. Then obviously he must have missed out on the time John Taylor rose off the floor "a foot to eighteen inches," for if at that instant Brother Earl had been in the room, such a "supernatural" thing "like that ... could not have escaped" his "observation."

Benjamin F. Johnson described a similar "supernatural" event when Joseph Smith was delivering his last charge to the Twelve. On this occasion, Joseph Smith also, was filled with so much of the Spirit that he too rose off the floor when he emphasized the climax of his exclamation:

"...and with great feeling and animation he graphically reviewed his life of persecution, labor and sacrifice for the church and the kingdom of God, ... the burden of which had become too great for him longer to carry, that he was weary and tired with the weight he had so long borne, and he then said, with great vehemence: 'And in the name of the Lord, I now shake from my shoulders the responsibility of bearing off the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys, powers and privileges pertaining thereto, upon the shoulders of you the Twelve Apostles, in connection with this council; and if you will accept this, to do it, God shall bless you mightily, and shall open your way; and if you do it not you will be damned. I am henceforth free from this responsibility and I now shake my garments free from the blood of this generation and of all men'; and shaking his skirt with great vehemence he RAISED HIMSELF FROM THE FLOOR, while the spirit that accompanied his words thrilled every heart as with a feeling that bore down grief and sorrow." (Letter of Johnson to Gibbs, p.10)

1. Journal Notes, 56:11. Also, Truth 2:118.

FURTHER CORROBORATION OF 1886 MEETING

Brother Earl ends his statement by re-affirming his confidence in the Woolley family:

"...I always have had the feelings of the highest regard for all the Woolley family, and still do.
signed George Earl"

(Jessee, loc. cit.)

Certainly if vastly different activities such as pitching horseshoes, bailing barley, etc. had filled the day instead of The Meeting, then mention of these activities would likely have been a part of a true denunciation that such a meeting took place. But as pointed out, George Earl carefully destroyed a 'straw man' while the true coin remained. His carefully worded statement, though true, did not conflict with his own testimonies affirming The Meeting of 1886, and yet by his careful wording, he was able to remain in the good graces of those who opposed the meeting.

We had rather that if a public statement were to have been made, that it had been a direct affirmation of the same testimony he had borne on previous occasions instead of a 'smokescreen' attack on a 'straw man.'

SAMUEL MATHEW THOMPSON SEDDON

Samuel M. T. Seddon was born November 29, 1858, in Salt Lake City, and was very active in the Church throughout his life. Less than two years before the meeting of 1886, he was called to be the Bishop of the Fifth Ward in Salt Lake City. 

According to members of his family, he was actively engaged on the underground helping many times to hide and protect the saints who were being persecuted.
being pursued by 'the law' for Plural Marriage. In order for John Taylor to meet with various leading brethren while he himself was in hiding, others, like Bishop Seddon, who were less known, oftentimes secretly transported them back and forth. Likely this is the reason Bishop Seddon was there on the 27th of September, prepared to take some of the brethren back to Salt Lake with him when he returned. It may be recalled that John W. Taylor was likewise brought to The Meeting concealed in George Gibbs' sheepwagon.  

**JULIA S. ENSIGN and AMY IRENE WOOLLEY**

Julia Ensign Woolley as the wife of John W. Woolley, was naturally present at The Meeting of 1886, it being in her own home. She was born September 15, 1833, and married John W. Woolley, March 10, 1851. She was the Mother of Lorin C. Woolley and Amy Irene Woolley, 2 both of whom were at the meeting. At the time of The Meeting of 1886, Amy Woolley was 1. p.127


**FURTHER CORROBORATION OF 1886 MEETING**

17 years old, the only one of the six children of John and Julia Woolley who was still living at home. All of the other children living at that time had married and lived elsewhere.

During these hectic years of the 1880s, Amy Woolley helped shield and protect the exiled saints, the Woolley home oftentimes being a place of refuge. In 1893, she married Thomas Cherry, and shortly afterwards, they moved to Idaho where she lived till her death in 1921. She was active in the Relief Society, Sunday School, and MIA.  

**SUMMARY OF WITNESSES OF 1886 MEETING**

<table>
<thead>
<tr>
<th>Name:</th>
<th>Motive:</th>
</tr>
</thead>
<tbody>
<tr>
<td>President John Taylor</td>
<td>Held The Keys of The Priesthood</td>
</tr>
<tr>
<td>Leonard John Nuttall</td>
<td>Personal secretary of John Taylor</td>
</tr>
<tr>
<td>Henry Charles Barrett</td>
<td>Body Guard of John Taylor</td>
</tr>
<tr>
<td>Bishop Samuel Seddon</td>
<td>Provides secret transportation, etc</td>
</tr>
<tr>
<td>Daniel R. Bateman</td>
<td>Guard and messenger of John Taylor</td>
</tr>
<tr>
<td>Samuel Bateman</td>
<td>Body Guard of John Taylor, and calling into Council of Friends</td>
</tr>
<tr>
<td>George Q. Cannon</td>
<td>Counselor of President John Taylor and call into Council of Friends</td>
</tr>
<tr>
<td>Charles Wilcken</td>
<td>Body Guard of John Taylor, and calling into Council of Friends</td>
</tr>
<tr>
<td>Lorin C. Woolley</td>
<td>Body Guard of John Taylor, and calling into Council of Friends</td>
</tr>
<tr>
<td>John W. Woolley</td>
<td>'Undergrounder' hides John Taylor calling into Council of Friends</td>
</tr>
<tr>
<td>Julia E. Woolley</td>
<td>Wife of John Woolley; her home</td>
</tr>
<tr>
<td>Amy Woolley</td>
<td>Daughter of John Woolley; at home</td>
</tr>
<tr>
<td>George Earl</td>
<td>Chore boy at John Woolley's</td>
</tr>
<tr>
<td>John W. Taylor</td>
<td>Guard in adjoining room; Apostle</td>
</tr>
</tbody>
</table>

1. *Utah Woolley Family*, p.115
THE KEYS OF THE PRIESTHOOD

CODED MESSAGES AND RECORDS

During the fight against Plural Marriage in the 1880s, extreme measures were used by 'the law' to obtain evidence against those living Plural Marriage. Some of the law officers at times would barge into homes without search warrants, enter private bedrooms without permission or announcement, rip up beds, tear off carpets, destroy floors, and all with the excuse to obtain evidence. Mormon history is replete with such atrocities. Some examples of such outrages may be found in The Life of John Taylor, p.384-389. At times, it seemed there were no bounds at all in obtaining evidence.

Naturally then, the saints needed to be very cautious about what they wrote, said, or did. For instance, Julietta Jensen, in the biography of her father Samuel Bateman describes some of the methods used to thwart the enemy - "A very fine and trustworthy grapevine system was organized." There was a signal system of gunshots,1 Mail was secretly carried by the 'undergrounders' at night, and oftentimes letters were burned for secrecy.2

Samuel Bateman entered many coded references into his journal, such as "DO", "the Halfway House", etc. Of this, his biographer writes:

"There were various hiding places called by secret names; they were usually designated by initials, such as DO, the GQC farm, OPA’s or The Halfway House. Even now I am intrigued by that Halfway House, as if it were like the Gingerbread House in the forest. Some day I must try to find it. Yet it may be best not to see it; it would not be the house of my imaginings." (Little Gold Pieces, 101)

Thus, "The Halfway House", as can be seen, was indeed a very important location. The closest the biographer was able to learn was that it "was in Bountiful".3 John Nuttal, who, as already shown, was very intimately associated with the brethren in the complex 'underground' system, wrote in his journal, on June 30, 1887, that 'the halfway house' meant

FURTHER CORROBORATION OF 1886 MEETING

John W. Woolley's. As we have already seen, it was at John W. Woolley's home in Centerville, that the important meeting took place with John Taylor.

"DO" was another code name which referred to wherever the 'headquarters' were at the time. This may be seen, for instance, by studying the context in Samuel Bateman's journal. Also in Samuel Bateman's journal are many references to playing "quits", "Fox and Geese, or Old Maid," or "checkers," etc. These entries are also most probably coded messages as the following from another 'undergrounder' suggests:

"Some feel almost discouraged about our prospects but some are hopeful, which puts me in mind of what Jacob Hamblin told me at Pleasanton on Feb. 22. He heard the Prophet Joseph Smith say that the saints would go down this river (meaning the San Francisco) and that the Lord and the Devil were playing a game of checkers. The Lord had one move ahead, that the saints were going into the King row (meaning Mexico and Central America) and when they returned, they would sweep the board. The above had a tendency to encourage some." (Journal of Joseph Fish, March 15, 1885, Utah State Historical Society. Parenthetical phrases are from the journal.) Compare Jacob Hamblin - Buckskin Apostle, p. 415-416.)

Likely the brethren may at times have actually played checkers, etc., for relaxation, but when one considers the big job of running the Church and Kingdom, and the greater difficulty to do so from an 'underground' position, then surely, to believe these brethren were really spending great amounts of their time playing checkers, quits, "Fox and Geese, or Old Maid,"4 is an insult to the priesthood and certainly any attempt to persuade an unwary listener that these brethren were spending their time at children's games is to require one to stretch his credulity to the breaking point. Yet Samuel Bateman, for instance, does enter many such statements into his journal of Fox and Geese, Old Maid, Checkers, etc. The only reasonable explanation is that these terms were part of a code describing symbolically the efforts of the

1. Little Gold Pieces, p. 101-2.  2. Ibid., 114.  3. Ibid., 110.
brethren in making and formulating plans and counterplans to
defeat the enemy, an enemy that had no moral bounds in its
efforts to destroy Plural or Celestial Marriage. Certainly a
full record of the Meeting to keep Plural Marriage alive would
have been important evidence for the enemy if found. Thus
for the 27th of September, George Q. Cannon simply wrote,
"Attended to our usual business. I am not well, but improving." And Samuel Bateman wrote, "All day at DO, reading,
pitching quots. Helped load two loads of barley. That night
went with the mail. Called at Sister B's, met A. Burt, sheriff
of Salt Lake County. Got back at two o'clock all right." 

For the 26th, the day before, George Q. Cannon wrote:
"I had greatly improved in health today, we had sent for
Brother H.B. Clawson to come out on IMPORTANT BU-
INESS that required immediate attention. We spent the fore-
noon conversing with him upon it. Among other things was
the political condition of affairs of our people in Arizona.
At half past two o'clock we held our meeting. Brother
Joseph E. Taylor and wife joined us, she being on the
underground and he having come out on a visit to her to-
day. There were nine elders present and three sisters:
President Taylor and myself, Elder Joseph E. Taylor,
Bishop H.B. Clawson, Elders Nuttall, Wilcken, Bateman,
John Woolley, jun., and Barrell, sisters Woolley and daugh-
ter and Sister Taylor. Our meeting was a very interesting
one." (George Q. Cannon's Diary. September 26, 1886) 

This substantially agrees with what Lorin Woolley remem-
bered as he told it many years later. They both list 9 men.
Their lists are the same except that George Q. Cannon men-
tions Joseph E. Taylor instead of Franklin S. Richards. This
difference is quite understandable when one realizes that
Lorin Woolley is relating the event from memory 43 years
later. Also, George Q. Cannon, while recording that one of
John Woolley's sons was there, names him as John Woolley
jun. This also is understandable. Lorin Woolley did have an
older brother named John Woolley. What brothers have not
been called by each other's name, even by close relatives
and friends. So, Lorin Woolley's statement that Brother
Bateman called for him between 1 and 2 is consistent with
Cannon's report that the meeting began at 2:30. Samuel Bat-
eman's and the President's journals also give supporting
evidence, even though Bateman said he was reading ALL DAY.


FURTHER CORROBORATION OF 1886 MEETING

PLURAL MARRIAGE TILL SAVIOR COMES

One of the most important messages emphasized in the
Meeting of 1886 was that the practice of Plural Marriage must
be continued until the coming of Jesus Christ. This im-
portance was not however a new revelation in 1886, for prophets
before had emphasized the same thing:

Joseph Smith: "The same God that has thus far dictated
me and directed me and strengthened me in this work, gave me this revelation and commandment
on celestial and PLURAL MARRIAGE, and the same God
commanded me to obey it. He said to me that unless I ac-
ccepted it and introduced it, and PRACTICED it, I. TO-
GETHER WITH MY PEOPLE, would be damned and cut
off FROM THIS TIME HENCEFORTH. And they say if I
do so, they will kill me! Oh, what shall I do? If I do not
practice it, I shall be damned WITH MY PEOPLE. If I do
Teach it, and practice it, and urge it, they say they will
kill me, and I know they will. But we have got to observe
it. It is an eternal principle and was GIVEN BY WAY OF
COMMANDMENT and NOT BY WAY OF INSTRUCTION."
(Contributor 5:259. Emphasis added.)

Heber C. Kimball: "Many of this people have broken their
covenants by speaking evil of one an-
other, by speaking against the Servants of God, and by
finding fault with the PLURALITY OF WIVES and trying
to sink it out of existence. But you cannot do that, for
God will cut you off and raise up another people that will
carry out His purposes in righteousness, unless you will
up to the line of your duty." (1 N.4:108. Emphasis added)

John Taylor: "One sure thing is that we will NOT sur-
rrender polygamy." (Des. News, Nov. 12, 1880)
Further, he said that thought "almost all Mormons were
shot or imprisoned, "there will ALWAYS be somebody
left to carry on the work." (Des. News, Feb. 25, 1885)

When John Taylor, in the 1886 Meeting put all present
under covenant to keep Plural Marriage alive, he was sim-
ply doing the same thing that was a vital part of his life on
Joseph Musser was born March 8, 1872. As a boy he became acquainted with the workings of the "underground" days of President John Taylor. The following story told by Joseph is interesting in revealing the lasting impressions of his boyhood days, and the determination of President Taylor to school the thinking of the young people within the scope of his own acquaintances of their individual responsibility to God. On one occasion there were invitations sent to certain people to attend a dance which promised to be of a "special" nature. The evening of the dance arrived. There were beautiful decorations and flowers, soft music, dancing feet, happy hearts, friends and loved ones; all were dressed in their finest. However, during the time of intermission some one had paid the "dance band" for their services and asked them to leave the hall for the remainder of the evening. The drapes and window shades were closed, the doors locked. Everyone's attention was drawn to the band stand and to their surprise and happiness, President Taylor stood before them, smiling and motioning all to come close to the stand. He explained that they had been especially selected because of their integrity and trustworthiness. He proceeded to speak to them in detail of the mission of the Prophet Joseph Smith, of the revelations and doctrines of Plural Marriage, its purpose and applications to them, the necessity of living the law and perpetuating the same. At the closing of this confidence, as President of the Church, as a true prophet of God, he placed all present under covenant to honor the law of Plural Marriage by righteously living it, after which he gave them his blessing. He then was escorted through a side door and disappeared into the night.

(Star of Truth 4:101)

Before John Taylor died, he placed his own son, Apostle John W. Taylor, under covenant to see that Plural Marriage would not perish from the earth:

"John W. Taylor ... has also testified to several that his father (Pres. Taylor) gave him a copy of this revelation on his deathbed and placed him under covenant that he would do all in his power the remainder of his life to further this principle and see that it did not perish from the face of the earth." (Truth 17:70, LeRoy A. Wilson testimony).

Referring again to the 1886 meeting, John W. Taylor on March 29, 1892 said in council with the twelve apostles:

"... among my father's papers I found a revelation given him of the Lord, and which is now in my possession, in which the Lord told him that the principle of plural marriage would never be overcome. Pres. Taylor desired to have it suspended, but the Lord would not permit it to be done. ..." (Journal of Abraham H. Cannon, Mar. 29, 1892.)

When John W. Taylor first found this revelation, he took it to John Woolley and Lorin Woolley,¹ likely to ask their counsel of what to do with it. It is no wonder then, that Apostle John W. Taylor was so unyielding on this point for the remainder of his life, though tremendous pressure was focused upon him to 'give up.' John W. Taylor not only kept up the practise himself, but he also encouraged others likewise. In a letter to Apostle Orson F. Whitney, Bishop Heber Bennion, President Heber J. Grant's brother-in-law, said:

"I remember both John W. Taylor and Owen Woolruff (both Apostles) prophesying that it never would die out—that the time would never come when polygamous children would cease to be born to the Saints." (Truth 1:104)

Junius F. Wells, editor of the Contributor, fore-runner of The Improvement Era magazine, and also a member of the Council of Fifty of the Political Kingdom of God,² in the October 1917 general conference, told the following incident about Wilford Woodruff, who was told by the Lord that He had among the youth of this people those who were prepared to bear all the responsibility of this work FOREVER:

¹. Journal Notes, 1862. ². See page 115.
FURTHER CORROBORATION OF 1886 MEETING

he often went to them for advice. The following incident further points this out as B.H. Roberts repeats one of the prophecies of John Taylor made in the 1886 Meeting:

One day while most of the members of the Young Men's MIA General Board were waiting in a room just outside President Joseph F. Smith's office, they got into a discussion about plural marriage. This was a time when the agitation about plural marriage was at its height, and it was a very common topic. So they fell to discussing this subject. B.H. Roberts, as you know, was a very powerful, and forceful speaker. He pounded the table and said, 'There will NEVER be a year go by, but what in some way, somehow, children will be born under that covenant.' Now they hadn't noticed, but just before this President Smith had stepped into the room and when he heard this discussion, he just stood there; they didn't know of his presence. After B.H. Roberts had made this declaration before all the people there, from behind them came a resounding 'Amen' from Joseph F. Smith. . . ."

(Interview with close relative of one of the participants, a copy in possession of the writers.)

It may be recalled that it was just seven days after the Meeting of 1886 that John W. Woolley married the widowed mother of B.H. Roberts. When B.H. Roberts as one of the Seven Presidents of Seventies, ordained new Seventies, he made it a point to put each one of them under covenant to obey Plural Marriage. This took place in the 1900's. The authors received this testimony from the secretary of the Seven Presidents of Seventies, N.B. Lundwall; who related that not only B.H. Roberts, but also J. Golden Kimball, Seymour B. Young and others did also. 1

COUNCIL OF FRIENDS KEEP PLURAL MARRIAGE ALIVE

There are numerous examples available which substantiate that the Council of Friends did continue long after the Meeting of 1886 to obey the covenant they made to keep Plural Marriage alive. Some of these references are as follows:

1. See pages 132, 143.

In 1890, B. Harvey Allred, Sr. attended the October Conference with a prospective plural wife, but was greatly perplexed when the Manifesto was presented. He had intended on having the 'Plural' sealing performed while up for Conference. After the Conference,

"He went directly to President Wilford Woodruff and told him of the position he was in. Pres. Woodruff said: "Go to George Q. Cannon, he will tell you what to do." Grandfather went to President Cannon and he was directed to keep his covenant with the young lady, but was told to go Mexico where the marriage might be performed by one of the Apostles designated to perpetuate that principle in that land."  (Star of Truth 2:301; Also Journal Notes.)

In 1897, seven years after the Manifesto, brother Cluff sent a sister to George Q. Cannon to see about Plural Marriage. George Q. Cannon said:

"Well now, I am set apart for this SPECIAL WORK. In your case your desires shall be granted. He said there were three places where this can be done, viz., the high seas, Mexico, and Canada."  (Truth 16:309-10)

Further, Joseph W. Musser testified that about the same time, George Q. Cannon told him personally:

"that Pres. John Taylor had, during his lifetime, under the direction of the Lord, perfected arrangements for the perpetuation of plural marriage even after the Church should reject its practice."  (Truth, 7:277; Compare: 2:126; 4:87; 13:275; 6:138-9; 14:152.)

Warren Longhurst, who had had a plural wife sealed to him in 19-- by Anthony Ivins, came to him again in about 1909 for an additional Plural Marriage sealing:

"Since President Anthony W. Ivins had his 2nd wife sealed to him, he came to Salt Lake anticipating a repetition of the favor. However, President Ivins said: "My position in the Church prevents me from doing this for you at the present time. However, I can send you to someone who can. He was sent to John W. Woolley, of Centerville, Utah."  (Star of Truth, 2:302)

It will be recalled, that upon returning from Hawaii, with the help of John W. Woolley and others, Joseph F. Smith received from John Taylor the same commission as George Q. Cannon, John Woolley and the other members of the Council of Friends, to keep Plural Marriage alive. Further examples will be given later. For now, the following is typical:

"A close friend of John W. Taylor had learned of the calling of John W. Woolley. This good brother was also well acquainted with President Joseph F. Smith... On one occasion this good brother explained to President Smith, "He knew he was required to 'Abide the Celestial Law of Marriage' and as far as I know, you are the only man on earth that has the authority to stop me from living that law." President Smith answered him, "My boy, as President of this Church, I do not have the right to stop you from living that law. That is a covenant that God has made with Abraham and his seed FOREVER. This is YOUR BIRTHRIGHT, ... President Smith, with tears on his face, said, "God bless you," and laid his hands upon his head and gave him his blessing and told him to go to THOSE WHO WERE APPOINTED TO TAKE CARE OF THESE THINGS."  (Star of Truth 4:45)

GENERAL SUBSTANTIATION OF 1886 MEETING

In addition to what has been presented thus far, there are quite a number of references which by general context substantiate the Meeting of 1886 as a whole. Some of these are as follows:

Joseph W. Musser testified that he heard of the Meeting:

"from John W. Woolley, Lorin C. Woolley, George Q. Cannon and Daniel R. Baten, the latter being a bodyguard..."
"of the brethren at the time, and with all of whom he was personally acquainted."  
(Truth 14:7)

A man in California remembered as a boy in Davis Co., accounts of the 1886 Meeting. When in a small assembly, one brother read the account of the 1886 Meeting, and

"One of the brethren present, then quite advanced in years, who had never previous to this occasion had the statement then under discussion read to him, said: 'Why, I remember when I was but a boy of twelve and residing in Davis County, of having had these things related to me. Many times these details were given, but I thought little of it at the time. I know these things are true for I heard them as a boy. And they were given to me by trustworthy men.'  
(Truth 9:10)

We have heard from several witnesses that David O. McKay upon learning of the 1886 Meeting, asked Lorin C. Woolley if he'd help reach these things to his wife. This would certainly agree with another testimony we heard. We talked with one high councilor of the Church who told us that his uncle had at one time asked David O. McKay why he didn't put 'some of these polygamists in prison.' Whereupon David O. McKay said to this man, whom, incidentally, he himself had baptized: 'Did it ever occur to you that the Lord may have had men especially set apart to keep Plural Marriage alive?'

Though in 1888, the Church had testified in Court that Plural Marriages had ceased in the Church, the "Utah Commission," instructed by the Federal Government to investigate the matter, reported to Washington Sept. 24, that though the Church had stopped plural Marriage in places mentioned, yet "before declining to sanction such marriages," the leaders "had provided other means and places for their solemnization." The report says:

"This testimony has been referred to (by the Mormon people) as proof that the Church is now free from the imputation of inculcating or sanctioning violation of law. It may be observed that no authoritative publicity of such a change has been given; that it came out incidentally in proceed-

ings in court, and the source of the information, that fact that it was desirable to show the Church property was not used for unlawful purposes, and the nature of the evidence gives to it a suspicion that under license the Church, before declining to sanction such marriages, had provided OTHER MEANS and PLACES for their solemnization. It had appeared by testimony in court some years ago that marriages could, by license, BE SOLEMNIZED ANY-WHERE."  
(Truth 3:87-8)

Of John W. Taylor's children, or testified to us personally that she, as well as all of his children were taught by their father personally, that the 1886 Meeting was true. Other, indirect testimonies, from others of his children confirm and corroborate this direct report.

FURTHER TESTIMONIES OF DANIEL R. BATEMAN

LeRoy A. Wilson has written the following testimonies which he heard from Daniel R. Bateman:

"Daniel Bateman has a good reputation for truthfulness. He has lived a clean, honest life for four-score years. Following is the affidavit he gave me:

'On September 27, 1886, I was at a meeting at the home of John Woolley at Centerville, Davis County, Utah, as one of the guards of President John Taylor, who was then at the home of Brother Woolley, on the underground. Others who were present were John Woolley, Lorin C. Woolley, President George Q. Cannon, Brother Nuttall, and there were others.

The Manifesto had been prepared for President Taylor to sign. He had made it a matter of prayer, and the next morning in addressing himself to the subject, he was lifted off the floor and a halo of light was around his body and he made the statement that he would suffer his hand to be severed from his body rather than place his signature to that document, and rather than endorse it he would suffer his tongue to be torn from its roots in his mouth.

He asked those present if they were willing to con-

1. Journal Notes, 40.  2. Journal Notes.
separate all that they had to the furtherance of the cause of righteousness in case it is requested of them. They responded they were. He asked if they were willing to give up their lives for the truth in the event it was required. They answered they were.

He then placed them under covenant to uphold and sustain the principles of the Gospel, particularly the principle of the Patriarchal Order of Marriage, from thence on as long as they lived. He said: "Some of you will live to be handled for sustaining and upholding this principle for which we are now in hiding. Some of you will live to see the time when there will scarcely be a family among the Latter-day Saints that will be united on all the principles of the Gospel." He said the time will come when one-half of the people will apostatize over the principle of Celestial Marriage, and perhaps one-half of the other half.

He counseled us not to begin our work until told to do so by proper authority. That much of the instruction he was giving we would forget, but that at the proper time it would come back to us.

Brother Bateman also stated that twelve or fourteen years ago President Joseph F. Smith had counseled him and Lorin C. Woolley that the time had now come to teach the principles of Patriarchal Marriage to the Latter-day Saints, and since then they had been doing so, both he and Lorin having been handled by the authorities as a result. He stated that the prediction of President Taylor that all things would be brought back to their memory in the proper time, had literally been fulfilled.

He also told of the very strong impression these instructions had made upon him and bore testimony to the fact that President John Taylor was moved in his remarks by the Spirit of the Lord to such an extent that those in his presence could feel it all through their system. And when he got through talking his body rested back on the floor of the room."

(Truth 17:70-71)

On March 18, 1938, Daniel Bateman made another statement pertaining to the 1886 Meeting and signed it in the presence of Ida May Bateman, Arthur Gordon and David W. Jeffs.

FURTHER CORROBORATION OF 1886 MEETING

Part of this was quoted on page 139. For a complete account, see Truth, 8:43-46.

VISION OF B. HARVEY ALLRED

In 1897, B. Harvey Allred was called on a mission to the Indian territory and the surrounding region. While there, he was privileged to serve with Lorin C. Woolley with whom he formed a deep and strong bond of love. Together, they enjoyed many spiritual experiences as they shared the gospel with others.

Thirty years later, while on a trip to Salt Lake City, he again met his beloved missionary companion, and together they went over earlier experiences. At this time Lorin Woolley related to him the account of the 1886 meeting in Centerville. With this joyful news coupled with the earlier testimonies he had heard from Apostle John W. Taylor, and others, he left for home, anxious to share with his family this wonderful information.

Upon arriving home, he gathered his family around him and imparted to them this joyful news, and with them partook again of the spiritual feast.

About five years later, while writing his book, A Leaf in Review, B. Harvey Allred came to the place where he desired to include the account of the 1886 Meeting. About three years earlier, Lorin C. Woolley had made a signed statement relating the Meeting. Brother Allred searched a number of possible sources for a copy, but his efforts were not successful. A trip from Boise to Salt Lake, to talk with Lorin C. Woolley, was impractical at this time. Finally when his family also failed to find a copy, he concluded there was
but one choice left. He repaired to a secluded spot in the mountains nearby, a place to which he had often resorted. To him it had become most sacred by many effectual petitions.

Here, once again, he bowed himself and sought most sincerely an answer. Though his faith was great, his expectations were exceeded. To his over-flowing joy, he was privileged with a vision of the event itself. It is from this source, together with his memory of other details, that he wrote the account in his manuscript. Here then was an independent verification of the 1886 Meeting. He saw John Taylor testifying before the little group of believers. He felt the power of the Spirit as President Taylor refused to give in to the pressures against Plural Marriage. He experienced the unanimous agreement with the Spirit as John Taylor stretched forth his arm, demonstrating that he would rather have it torn from his body than to sign the manifesto which he declared was a document from hell. Brother Allred testified that he indeed did see President Taylor so buoyant of the Spirit of God that at times he did raise from the floor. He knew the genuineness of John Taylor’s experience, for he also while in vision was animated by the same Spirit.

When he again met Lorin C. Woolley, these things were substantiated by him.¹

OTHER STATEMENTS OF LORIN C. WOOLLEY

When Lorin C. Woolley and Daniel R. Bateman made their signed statements, September 22, 1929 as presented on pages 119-123, three other men witnessed their testimonies and signatures. The testimony of these three was notarized May 4, 1934:

STATE OF UTAH. )
County of Salt Lake. ) ss.

J. Leslie Broadbent, John Y. Barlow and J. W. Musser,
being each duly sworn, on oath, depose and say, that the
above and foregoing four pages, constitute a full and
correct copy of a signed statement of Lorin C. Woolley and

¹ A Leaf in Review, 2nd Ed., pp. 3, 183-7; and
continued until the day began to dawn, when it ceased and the light disappeared. We heard the voices in conversation while the conference continued and we saw the light.

My father came into the room where we were on watch, and was there when President Taylor entered the room that morning. As the President entered the room, he remarked, "I had a very pleasant conversation all night with the Prophet Joseph." At the time President Taylor entered the room, his countenance was very bright and could be seen for several hours after.

After observing that someone was in conversation with the President, I went out and examined all the windows and found them fastened as usual.

The brethren were considerably agitated about this time over the agitation about Plural Marriage, and some were insisting that the Church issue some kind of edict to be used in Congress concerning the surrendering of Plural Marriage, and that if some policy was not adopted there remained a strain: The government would force the Church to surrender.

Much was said in their deliberation for and against some edict or manifesto that had been prepared, and at a meeting that afternoon at which a number of the brethren were present, and myself, I heard President Taylor say, "Brethren, I will suffer my right hand to be cut off before I will sign such a document.

1, Lorin C. Woolley of Centerville, Utah, do hereby certify that I have carefully made and read the foregoing statement of facts, and the same is true to the best of my knowledge.

6th Day of October, 1912.

[signed] Lorin C. Woolley"

It may be observed that in later statements, important details are given more fully than in the statement above. This is understandable, since many who have had very sacred experiences are oftentimes quite cautious at first to tell the event, and usually safeguarding the more sacred aspects till later. This was the case with Joseph Smith and many other prophets.

Because some accounts of the First Vision mention only one personage, and other accounts mention more than one,

FURTHER CORROBORATION OF 1886 MEETING

some people presume there is a contradiction. Though details stated at one time are omitted at another time, such foolish people are not able to see that the basic event itself is not altered. Again, the final criterion of truth is the Spirit of God.

JOSEPH SMITH, RESURRECTED

Before he died, Joseph Smith gave three grand keys whereby the source of any spiritual visitor may be detected. It will be recalled that when the five men, September 27, 1886, were set apart as members of The Council of Friends, the Prophet Joseph Smith stood by directing the proceedings. Two of the men, Lorin C. Woolley and Charles Wilcken had not met him in mortality, whereupon he was introduced to them and they shook hands with him.

This event has been attested to many times by those who were witnesses. In addition to what has already been presented, Lorin Woolley on January 17, 1932, bore the following testimony at the funeral of Sister Rose Kelsh, the wife of Louis A. Kelsh, Sen. who was one of the local Presidents of the Seventies under Joseph F. Smith:

"The resurrection is a thing that few of us understand. We know that Jesus Christ was resurrected and that he does live. That he lived a pure life, and that he rose on the third day. We know that Joseph Smith was a true prophet and that he has been resurrected." (Truth 13:323)

When Joseph and Hyrum were martyred, their bodies were secretly buried one place after another in order to foil the enemies who "had taken a ghastly oath to steal the remains." 1 First,

"The bodies of the martyrs were taken to the Mansion House and cared for by loving friends. ... Early the next morning the bodies were placed in coffins ... and the caskets were then placed in rough pine boxes. The doors were thrown open, and ten thousand people walked through the Mansion and gazed upon the martyred clay. All this

2. Doc. and Cov. 129:4-9, quoted on p.23.
"time the people were in constant expectation of an attack by the mob army upon the defenseless city.

At night the house was closed and then the coffins were lifted out of the boxes and concealed in an apartment of the Mansion while bags of sand took their place in the outer caskets. A mock funeral was held; the boxes were carried in a hearse to the graveyard and there deposited in the earth with the usual ceremonies.

At midnight the bodies were taken in their caskets from the Mansion House ... to the Nauvoo House, the foundation of which was then built, and they were interred in the basement." (Life of Joseph Smith, by G.C. Cannon, p.493)

"The bodies remained in the cellar of the Nauvoo House where they were buried, until the fall, when they were removed ... to near the Mansion, and buried side by side, and the bee house then moved and placed over their graves." (H.C. 6:628-9)

But an additional move was made. When the Saints came to the Salt Lake Valley and began building the Salt Lake Temple, the bodies of Joseph and Hyrum were secretly brought concealed in a wagon and then hidden in the temple foundation. Patriarch Harrison Sperry was a witness to this, being present when it was done.¹

On another occasion, Heber C. Kimball while talking with Amanda Wilcox, and looking at the uncompleted Salt Lake Temple, said,

"Next comes the Temple. What do you expect to see there?" I told him that I expected to see the Savior, Joseph, Hyrum, and others. He said, "Have you seen the Temple picture?" I said that I had not. He then put his hand on my shoulder and said, "Now look." 'Oh, how white and beautiful,' I exclaimed. He then removed his hand and the vision was gone. He then asked me if I knew where the Prophets, Joseph and Hyrum were. I told him that I knew, and he said, 'This must be kept a secret.'" (May, 1868 Prophetic Sayings of Heber C. Kimball to Amanda Wilcox, p.3)

In addition, an old temple worker told us in his home, May 1, 1966, that his father-in-law many years ago showed him and others the exact spot in the Salt Lake Temple where he met and shook hands with the Prophet Joseph Smith.²

We know of a good number of other independent testimonies of the saints which also show that the Prophet Joseph Smith was resurrected long before 1928. Perhaps another time some of these testimonies may be borne.

LAW OF THE LAND VERSUS PRACTICE OF PLURAL MARRIAGE

It was mentioned in Chapter 13, that the United States was "officially" opposing the Church in the practise of Plural Marriage. By 'official', we have reference to the laws of the land framed against the practise of plural marriage. A summary of these 'legal' actions by the United States Government, with the corresponding dates are as follows:

<table>
<thead>
<tr>
<th>Law</th>
<th>Became Law:</th>
<th>Declared Constitutional:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morrill Measure</td>
<td>1 July 1862</td>
<td>6 Jan. 1879</td>
</tr>
<tr>
<td>Edmunds Law</td>
<td>22 Mar. 1882</td>
<td>23 Mar. 1885</td>
</tr>
<tr>
<td>Edmunds-Tucker Law</td>
<td>3 Mar. 1887</td>
<td>19 May 1890</td>
</tr>
</tbody>
</table>

Though for over 20 years laws were framed against the practise of plural marriage, the Saints, in opposition to these laws, continued to practise plural marriage. For over 10 of these years (1879-1890), the Saints even defied the Supreme Court decisions which had ruled those laws "constitutional." It may also be pointed out at this time, that in every state of the Union where Joseph Smith lived, there were also state and local laws against the practise of plural marriage, as indicated in the following chart:

Though the implication here is plain and pointed, some have wondered what the Lord meant by:

""Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D & C 58:21)

In a latter revelation, the Lord explains which laws of the land we are justified in obeying:

D&C 98:4-8: "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I Command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the
Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than this, cometh of evil. I the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free."

Though the Supreme Court, January 6, 1879, ruled in the Reynolds Case that the laws against Plural Marriage were constitutional,

The Church announced: "The Prophet did not say that any law passed by Congress is the supreme law of the land. He knew better. He knew Congress would pass laws that would be invalid. What he said was this: 'When a people or a church have received a Divine command and a law is enacted against it, do they not know whether the law is constitutional or not? Seeing that Congress is prohibited by that sacred instrument from passing any law respecting an establishment of religion? And if the Supreme Court, yielding to popular clamor against an unorthodox body rules that the unconstitutional law is constitutional, does that alter the stubborn, patient, invincible fact that the law is in violation of the great guarantee of religious freedom? Any man who says that he really and firmly believes a certain law of God binding on him, and who will not obey it in preference to a conflicting law of man or a decision of a court, has either an unsound mind or a cowardly soul, or is a most contemptible hypocrite.' ... A law has been specially framed against an establishment of their religion. The issue is obedience to God or submission to man; choice between a divine decree about which they have no doubt, and a human enactment that they firmly believe to be unconstitutional and void. It is a matter of conscience ... "

John Taylor: "... when they enact tyrannical laws, forbidding us the free exercise of our religion, we cannot submit. God is greater than the United States. And when the Government conflicts with with Heaven, we will be ranged under the banner of Heaven against the Government. The United States says we cannot marry more than one wife. God says different. ...when adulterers and libertines pass a law forbidding polygamy the Saints cannot obey it. Polygamy is a divine institution. It has been handed down direct from God. The United States cannot abolish it. No nation on earth can prevent it, nor all the nations of the earth combined. I defy the United States. I will obey God. These are my sentiments, and all of you who sympathize with me in this position raise your right hands. All hands went up sustaining his position."

(S. L. Tribune, Jan. 6, 1880)

God thru John Taylor (1882): "Thus saith the Lord God, ... Henceforth do as I command you ... it is contrary to the provisions of the Constitution which is the supreme law of the land, for them to prohibit you from obeying it (Plural Marriage). Therefore abide in my law ... hearken unto me, and obey my law, and your enemies shall be confounded, and my kingdom shall be victorious. Amen."

(June 25-26, 1882, Star of Truth 2:199)

PLURAL MARRIAGE ESSENTIAL TO EXALTATION

The reason the Lord is so insistent in continuing Plural Marriage regardless of the laws of the land, is that it is necessary for exaltation, as testified to by the following leaders:

Joseph Smith: says William Clayton: "From him (Joseph Smith) I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory."

(Ullist. Rec. 6:226)
THE KEYS OF THE PRIESTHOOD

Joseph Smith: says Samuel Woolley: "It was there (at my house in Nauvoo), one afternoon when the Prophet and Patriarch Hyrum Smith called in, and the latter read a revelation on eternal marriage and plurality of wives, told me that that revelation was of God and that no man could or would receive a fulness of the Celestial Glory and eternal life except he obeyed that law and had more than one living wife at the same time." (Hist. Rec. 6:231)

Brigham Young: "Now if any of you will deny the plurality of wives, and continue to do so, I promise you that you will be damned." (Contrib. 5:56)

"Why do we believe in and practise polygamy? Because the Lord introduced it to His servants in a revelation given to Joseph Smith, and the Lord's servants have always practised it. And is that religion popular in heaven? It is the only popular religion there ..." (J. of D. 9:322)

Brigham Young: "The only men who become Gods, even the sons of God, are those who enter polygamy." (J. of D. 11:26)

John Taylor: "If it had been obeying the law (plurality marriage), for us to have taken our wives that we had and been sealed to them, ... we would gladly have done that; but when we were told to take other wives in order to obey the law, it was a hard task ... the Lord required it of us." (New & Everlasting Cov. of Mar., p.18)

John Taylor: "If we do not embrace that principle (Plural Marriage) soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him." (Life of Wilford Woodruff, p.512)

Wilford Woodruff: "Will we unite with the plurality order of the ancient patriarchs, or will we consent, voluntarily, to be doomed to eternal celibacy?"

LAW OF LAND VERSUS PLURAL MARRIAGE

This is the true division of the question. One or the other we must choose. We cannot be married for eternity ... without subscribing to the law that admits a plurality of wives." (Millennial Star 5:15)

Joseph F. Smith: "Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind ... I wish here to enter my solemn protest against this idea for I know it is false ... Whoever has imagined that he could obtain the fulness of the blessing pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it ... I understand the law of celestial marriage to mean that every man in this Church who has the ability to obey and practice it in righteousness and will not, shall be damned. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that." (J. of D. 20:28)

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831 ..." As seen by the following Table, regardless of WHEN God commanded the PRACTICE of Plural Marriage, there were strict laws with severe penalties against it in every state where Joseph Smith had his headquarters after 1830.

<table>
<thead>
<tr>
<th>STATE</th>
<th>STATUTE</th>
<th>PENALTY</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEW YORK</td>
<td>Laws of the State of New York, Revised and passed at the thirty-six session of the legislature, 1813 pp.113-4, Chap.24.</td>
<td>a FELONY</td>
</tr>
<tr>
<td>OHIO</td>
<td>Vol.XXII. An act for the punishment of crimes, Sec.7 - Bigamy, Feb. 26, 1824, p.159.</td>
<td>3 to 7 years imprisonment.</td>
</tr>
<tr>
<td>MISSOURI</td>
<td>Laws of the State of Missouri, Revised and Digested by Authority of the General Assembly, 1825, pp.305-6, Sec. 76.</td>
<td>Whipped, not over 30 stripes, AND fined no less than $100, AND 1/2 to 1 yr. impris.</td>
</tr>
<tr>
<td>ILLINOIS</td>
<td>Revised Laws of Illinois, 1833, pp.198-9, Sec. 121.</td>
<td>Fined no more than $1000 AND no less than 2 yrs. impris.</td>
</tr>
</tbody>
</table>

WILFORD WOODRUFF, SUCCESSOR TO JOHN TAYLOR

At the death of John Taylor, the Council of Friends and the leading council of the Church were as follows:

\[\begin{array}{cccccccc}
\text{COUNCIL OF FRIENDS} & \\
\text{WZ} & \text{JW} & \text{GOO} & \text{IJS} & \text{LCW} & \text{S.B.} & \text{C.W.} & \\
\text{TWELVE} & \text{WNL} & \text{E5} & \text{EF} & \text{CM} & \text{LR} & \text{HJ} & \text{EI} & \text{SA} & \text{GZ} & \text{LR} & \text{MN} & \text{DO}
\end{array}\]

Wilford Woodruff was chosen by the Lord to hold the Keys of the Priesthood in all the world.\(^1\) He was later also chosen by the people in the Church to be President of the Church, April 7, 1889.\(^2\) In 1889, many persons were sending letters and personally urging Wilford Woodruff to sign a manifesto to stop the practice of plural marriage. At this time, Wilford Woodruff received a revelation from the Lord instructing him on what to do. Concerning this revelation, Wilford Woodruff's personal secretary, L. John Nuttall, wrote:

"Sunday, November 24, 1889. ... Pres. Woodruff ... asked me to copy a Revelation which he had received — I did so.

Having heard Bro. J.W. Young's reasoning. I felt very much worked up in my feelings for I did not feel that a church we could assume the position in regard to Celestial Marriage which he seemed to desire to be taken, and when Pres. Woodruff commenced talking to me this evening I felt he had become converted and actually trembled, for I knew such had not been Pres. Woodruff's feelings before, but as I wrote at his dictation, I felt better all the time and when completed I felt as light and joyous as it is poss-

2. Church Chronology, 173.

"sible to feel, for I was satisfied that Pres. Woodruff had received the word of the Lord. When Pres. Jos. F. Smith returned and read the revelation he was moved to tears and expressed his approval and acceptance of the word of the Lord to his servants & Saints. We all felt well and thankful to the Lord." (Journal of L. John Nuttall; also quoted in Messages of the First Presidency, 3:174.)

Since L. John Nuttall was present at the 1886 Meeting,\(^3\) it is certainly understandable why he "was much worked up" in his feelings, in fact, "actually trembled" until he heard the revelation itself, and felt the Spirit of its warnings. The following excerpt is from this revelation:

God thru Wilford Woodruff (1889): "Thus saith the Lord ... Let not my servants ... deny my word or my law ... Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail. Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood. ... Fear not the wicked and ungodly. Search the scriptures. ... Leave judgment with me, it is mine, saith the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you. ... have faith in God and his promises and he will not forsake you. ... I cannot deny my Word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. ... Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done; the body. Even so, Amen."

(Wilford Woodruff's journal, Nov. 23, 1889)

Also in L. John Nuttall's journal, Messages of the F.P.3:175-6

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1. See Chapters: 11, 26, 17.
It took only one year for 'compromises to be made with the enemy.' At the October Conference of 1890, the Manifesto, as found in the Doctrine and Covenants following Section 136 was adopted by the CHURCH. As John Taylor had prophesied, his successor, who was Wilford Woodruff, would be presented with a manifesto and would sign it.

In reality, the majority of the saints had already given up BOTH the principle and the practise of plural marriage. This is shown from the history of 1887:

June of this year witnessed another attempt—the fifth of its kind—to secure for Utah the boon of Statehood. The movement was especially notable from the fact that it was PROPOSED BY THE MORMONS—the Gentiles refusing to take any part in the proceedings—to insert in the State Constitution an article prohibiting and punishing polygamy.

...Section 12 (of Article XV). Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than one thousand dollars, and by imprisonment for a term of not less than six months, nor more than three years...

The election occurred on Monday, the 1st of August. The count of the votes cast showed the following result:

For the Constitution ... 13,195
Against the Constitution ... 502

The total vote at the same time for members of the Legislative Assembly was 16,640, of which the Liberals cast about 3,500. The Chairman of the Utah Commission inferred that most of the ballots against the Constitution were cast by Mormons. "(Hist. of Utah, 3:583-5, by O.F. Whitney.)

The Liberal party was the Non-Mormons, while the Mormons came under the People's party. Subtracting 3,500 from 16,640 leaves 13,140. Thus, the overwhelming mass of those who voted for the Anti-Polygamy Constitution of 1887 were Mormons!

Even President Wilford Woodruff said:

1. See Page 122, also; A Leaf in Review, 188.

WILFORD WOODRUFF, SUCCESSOR TO JOHN TAYLOR

"The sentiment of the whole nation as well as the laws, apparently, were against it; and I will say for myself that I became thoroughly convinced that this practice would have to be changed. When I was appointed President of the Church I looked this question over, and for a good while became satisfied in my own mind that PLURAL MARRIAGE MUST STOP in this Church."

(Deseret News Weekly, October 20, 1891.)

PRIESTHOOD CONTINUES PLURAL MARRIAGE

We see then that a carrying vote against the practise of plural marriage by the Church was really an easy matter. The people voted, in democratic fashion, to stop the practise of it. But recall again the discussion in Chapter 13, that plural marriage is a law of the PRIESTHOOD.

Once plural marriage was restored thru Joseph Smith, it was the particular responsibility of the Priesthood to always keep it alive, regardless of the decisions of any other organization, including the church. Thus before 1852 as well as after 1890, the Priesthood carried the responsibility ALONE, WITHOUT the support of the Church, whereas between 1852 and 1890 the priesthood had the assistance of the Church.

Consequently, though the people as a CHURCH discontinued its practise, the PRIESTHOOD was still required to continue not only to practise it, but to keep it alive and encourage others to obey it. Recall John Taylor's instructions to the Council of Friends in 1886, to keep plural marriage alive. The manifesto of 1890, for the CHURCH then, simply reverted conditions: to the way they were before 1852. As stated, before 1852, plural marriage was carried on secretly by the priesthood, both against the law of the land and against the rule of the Church:

"The law of the land and the rules of the church do not allow one man to have more than one wife alive at once..."

(Times & Seasons 5:715. Also T&S 5:474; MS 5:673)

These references pertain to 1844, both before and after the death of Joseph Smith. Most readers will likely be very

familiar with the extensive documentation of the plural wives of the brethren in that time. The following chart then, is a summary of these facts:

<table>
<thead>
<tr>
<th>PLURAL MARRIAGE</th>
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<tr>
<td>BEFORE 1852</td>
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<td>1852 to 1890</td>
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<td>AFTER 1890</td>
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<td>KEPT ALIVE BY</td>
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<td>PRIESTHOOD ONLY</td>
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In Chapter 18 were given testimonies of the leaders that Plural Marriage was necessary for exaltation. Several revelations from God have been presented in which the Lord has commanded it.

Concerning the commandments of God, Nephi wrote:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare away for them that they may accomplish the thing which he commandeth them."  
(1 Nephi 3:7)

In the Lord’s system there has always been provision whereby individuals are enabled to live all of God’s commandments, even though a majority of the saints vote to act differently. The Church organization allows majority rule by “common consent,” whereas the priesthood with the Council of Friends is the vehicle and provision of the Lord whereby the individual is enabled to keep all His commandments independent of the rule of the Church.

The instructions to the Council of Friends in 1886 to keep plural marriage alive, thus was NOT A NEW PROVISION different from what had been provided before 1886. The instructions of 1886 merely emphasized the necessity for

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Thus the manifesto was simply a smokescreen. This is confirmed by those who were directly involved in writing it. In 1908, Charles W. Penrose made this clear in a conference. He was writing from experience, lack of testimony of the truth of plural marriage, of a suddenly accepted baptism, explaining that she had received an answer from God on the subject. She explained that an audible voice from the Lord said "that Plural Marriage is true and was instituted from before the foundation of the world." Of this incident, Elder Thomas J. Rosser writes:

"Upon hearing this, Brother Smith and I left, rejoicing because of the testimony she had borne to us. ... On Monday morning, the 25th, (of May) our Conference Priesthood Mtg. was held... After the preliminary exercises, President Charles W. Penrose asked if any of the brethren had any questions... I said, 'I have heard much discussion on the Principle of Plural Marriage, some saying that it is withdrawn from the earth and that the Manifesto was a revelation from God. Dear President, what about this case?' Then I related to him the testimony of the Sister, which is written above, and then I asked him, 'Why should she receive this testimony if God has withdrawn that Principle from the earth, and the Manifesto is a true revelation from God?'

President Penrose then rose to his feet, scratched the side of his head with his right hand for a moment or so, then stretched out his right hand toward us and said: 'Brethren, I will answer that question, if you will keep it under your hats. I, CHARLES W. PENROSE, WROTE THE MANIFESTO with the assistance of Frank J. Cannon and John White. It's no revelation from God, for I wrote it. Wilford Woodruff signed it TO BEAT THE DEVIL. AT HIS OWN GAME. Brethren, how can God withdraw an everlasting Principle from the earth? HE HAS NOT, AND CAN NOT, and I testify to you as a servant of God that this is true.'" (Is the Manifesto a Revelation?, R.C. Newson, 7-8)

In the Reed Smoot Investigation before Congress, a Mr. Wolfe bore testimony which further corroborates the above statements of Charles W. Penrose. Mr. Wolfe states that in the late 1890's he was returning home from a meeting with Heber J. Grant's brother, B. F. Grant, and Apostle John Henry Smith. While discussing the Manifesto, he says Brother Smith said: "Brother Wolfe, don't you know that the Manifesto is only a trick to beat the Devil at his own game?"

The government, however, suspected what was going on and rounded up the Church leaders and questioned some of them more carefully. U.S. District Attorney C.S. Varian, in cross-examining President Woodruff, asked:

"Did you intend to confine your advice to the Church solely to the forming of new rules, by entering into new marriages, without reference to those already existing?"

Answer - "The intention of the proclamation was obedience to the law of the land connected with that subject myself, and I expected all the members of the Church to do the same."

"You meant to include the laws, then, forbidding association in plural marriage as well as the forming of plural marriages?"

Answer - "Whatever there is in the law of the land with regard to it."

"In the concluding portion of your declaration... Do you understand that that language was to be expanded, and include the further statement of living or associating in plural marriage BY THOSE ALREADY IN THE STATUS?"

Answer - "I intended the proclamation to cover the WHOLE GROUND -- to obey the laws of the land entirely."

(Deseret News, pp. 577-581, October, '91)

That a retroactive interpretation of the Manifesto was clearly Wilford Woodruff's intention, is indicated by the following speech in the House of Representatives, in 1900:

"In the proceedings by which the Mormon Church secured the return of certain church property escheated to the U.S., an interpretation of that was made by Mr. Wilford Woodruff, the President of the Church who signed it, and several of the leading Apostles, who, under oath, testified that that

THE KEYS OF THE PRIESTHOOD

"Manifiesto was a pledge not only against the contraction of future polygamous marriages but that it covered all marriages already contracted, and prohibited polygamous or unlawful cohabitation with prior acquired wives."

("The Roberts Case", p.4)

As can be seen, the Master of Chancery received from Wilford Woodruff, a new interpretation of the Manifesto, that cohabitation with plural wives taken previous to the Manifesto, was prohibited. Wilford Woodruff then proceeded to advise men with plural wives to send all but the youngest of them away, and to no longer live with the other wives as wives! Apostle Marriner W. Merrill wrote in his diary November 1, 1891, that the First Presidency advised not only the discontinuance of future plural marriage, but also,

"that Brethren should not live with their plural families hereafter, but observe strictly the law of the land in this matter..." (Diary located in the Utah Hist. Soc. Lib.)

EARLY PROPHECIES OF APOSTASY

The prophets earlier had prophesied that the saints would weaken:

Joseph Smith to the Nauvoo Legion (told by Wandle Mace):
"You have faithfully performed your duty, in preserving the lives of the people as well as mine. You shall be called the First Elders of this Church... And your mission will be to the nations of the earth to preach the Gospel and you will gather many people to the fastness of the Rocky Mountains, and many of those who will come in under your ministry because of their learning will seek for position and they will gain eminence over you, and you will walk in low places unnoticed. Yet you will know all that transpires in your midst. Those who are your friends are my friends, and I promise you when I come again I will lead you forth, so that where I am you shall be with me."

("Life History of Wandle Mace", by himself, p.131-2)

Joseph Smith: "You will live to see men arise in power in the Church who will seek to put down your friends and the friends of our Lord and Savior, Jesus Christ. Many will be hoisted because of their money and worldly learning which they seem to be in possession of; and many who are the true followers of our Lord and Savior will be cast down because of their poverty."

(Mos. Hancock Jnl. p.28)

Joseph Smith: (to Nauvoo Legion) "You will gather many people into the fastness of the Rocky Mountains as a center for the gathering of the people and you will be faithful because you have been true, and many of those who come in under your ministry because of their much learning, they will seek for high positions and they will be set up and raise themselves to eminence above, but you will walk in the low places unnoticed. And you will know of all that transpired in their midst and those that are your friends will be my friends."

(Our Pioneer Heritage, Vol. 6:358-9, Kartchner Records)

Brigham Young: "...dreaded the time when the Saints would become popular with the world;... had seen in sorrow, in a dream, or in dreams, this people clothed in the fashions of Babylon and drinking in the spirit of Babylon until one could hardly tell a Saint from a black-leg.... Many of this people for the sake of riches and popularity, will sell themselves for that which will canker their souls and lead them down to misery and despair."

(Mos. Hancock Jnl. p.73-4)

Brigham Young: "Brethren, this Church will be lead on to the very brink of hell by the leaders of this people." (Attested to by Joshua Jones 1861, Provo Bowery, The One Mighty & Strong, p.106, John T. Clark)

John Taylor: "Some of you will be handled and ostracized and cast out from the Church by
your brethren because of your faithfulness and integrity to this principle (of Plural Marriage), and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you. . . . one half of this people would apostatize over the principle for which we are now in hiding; yea, and possibly one-half of the other half. . . . Apostasy and whoredom would run rampant in the Church.

(Truth 6:135-136)

If then the Church was to get out of order, would God ever put the Church back in order?

God, thru Joseph Smith: “And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, . . .” 

(D&C 85:2)

Brigham Young: “Brethren, this Church will be lead on to the very brink of hell by the leaders of this people, then God will raise up the one ‘Mighty and Strong’ spoken of in the 85th Section of the Doctrine and Covenants to save and redeem this Church.”

(Joshua Jones, op cit.)

John Taylor: “. . . The Church would go into bondage both temporally and spiritually and in that day the one Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.”

(Truth 6:136)

Would God Still Be The God Of A People Who Are Out Of Order?

Ancient Israel wanted kings like unto the nations around them. They wanted the kings instead of the judges which the


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Lord had given them. They obtained the kings and suffered the penalty of it. The Lord still called them His people and tried to get them to repent. He told Samuel that the people had not rejected Samuel, but had rejected the Lord.(1 Sam. 8)

Read D&C 101 about the vineyard of the Lord. Though the vineyard was out of order, it was still the Lord’s vineyard, and the Lord sets the vineyard in order thru His servant Joseph Smith (see D&C 103:21)

Even the ancient Jewish Church had not been entirely rejected by God before the Saviour’s ministry, even though for many generations they had apostatized so far that they had time and again stoned and killed the prophets. Yet the Lord must have recognized much of the ordinance work as efficacious:

1. Zacharias, temple worker, instructed by the angel Gabriel
   (Luke 1:5-23)

   (Luke 2:21-7)

3. Anna, the prophetess, a temple worker. (Luke 2:36-8)

In consideration of the present incomplete LDS apostasy, it may be puzzling to some how it could be possible for LDS members to be apostate while at the same time do so much good. But seldom is an individual either all good or bad. We are not likely to be completely evil or perfectly good, but there are multitudes of degrees and mixtures in between. Church leaders with the Spirit may testify to truths such as the divinity of the Restoration thru Joseph Smith. Yet at other times, the same leaders, without the Spirit of God, may fight against plural marriage. At one time, a member may be able to heal and yet at another time he may fight against the revelations and prophecies of early Church leaders. John Taylor gives an explanation as follows:

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? Yet to all such he will say, ‘I never knew you; depart from me, ye that work iniquity.’ You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? No; if they do anything it is done in the name of them-
selves or of the Devil. Sometimes they will do things in the name of God; but it is simply an act of blasphemy. This means you, Latter-day Saints, who heal the sick, cast out devils, and do many wonderful things in the name of Jesus. And yet how many we see among this people of this class, that become careless, and treat lightly the Ordinances (for instance plural marriage) of God's house and the Priesthood of the Son of God (such as priesthood conferral); yet they think they are going by and by, to slide into the Kingdom of God; . . . You must swim for yourselves; for every man will be judged according to the deeds done in the body (such as plural marriage). If you aim at a celestial glory, you must have a celestial spirit and be governed by it." (J. of D. 20:120b, Jan 1879)

Through Whom Will God Set The Church In Order?

D&C 85:6-7 thru Joseph Smith: "And this shall be your business, and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom."

(It is only reasonable that God will set His Church in order through Joseph Smith, since it was through him that God originally restored His Church. Also, Joseph holds the keys of this last dispensation. (D&C 112:32)

D&C 85:6-7 thru Joseph Smith: "Yea, thus saith the still small voice which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God. . . ."

(This suggests that Joseph Smith is this One Mighty and Strong. As Joseph now dwells in Celestial brilliance, he would have 'a light for a covering.' Perhaps this revelation made his bones to quake' because he realized at this time that the revelation was referring to himself.)

Parley P. Pratt: Concerning the death of Joseph Smith, he prayed, "O Lord! in the name of Jesus Christ I pray thee, show me what these things mean, and what I shall say to thy people!" On a sudden the Spirit of God came upon me, and filled my heart with joy and gladness indescribable, and while the spirit of revelation glistened in my bosom with a visible a warmth and gladness as if it were fire, the Spirit said unto me: 'Lift up your head and rejoice, for behold! it is well with my servant Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed. . . . . this information caused my bosom to burn with joy and gladness, and I was comforted above measure; all my sorrow seemed in a moment to be lifted as a burden from my back. The change was so sudden I hardly dared to believe my senses; I therefore, prayed the Lord to repeat to me the same things the second time; if indeed, I might be sure of their truth, . . . As I prayed thus, the same spirit burned in my bosom, and the Spirit of the Lord repeated to me the same message. . . ." (Autobio. of P. P. P.,

Recall again the parable of the vineyard as recorded in D&C 101. According to D&C 103:21, Joseph Smith is the servant through whom the Lord sets His vineyard in order.

During The Period Of Disorder, Should We Go Along With The Disorder?

Brigham Young: "How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege." (J. of D. 4:368)
Bingham Young: "I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by him. I am fearful they settle down in a state of self security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not."

(1st of D. 9:150)

Joseph F. Smith: "The time has arrived in the history of this people when every Latter-day Saint must stand on his own responsibility as a tab stands on its bottom; live the Gospel of Jesus Christ according to the dictates of his own conscience and get the reward; otherwise he must suffer the consequences."

(Truth 2:88)

Joseph F. Smith: said in Salt Lake Temple in regard to Judge Tanner and others who were living plural marriage, "Leave these men alone." and turning to Francis M. Lyman, he continued, "They are just as pure, good, noble and high-minded as we are; and furthermore, the time has come when the Saints cannot come to me or to Brothers Lyman or Penrose for counsel on these matters, but they will have to go to the Lord and be governed by his Spirit."

(Truth 8:257-8)

The early leaders also knew that the saints would give up Plural Marriage:

Bingham Young: "Hear it, ye Elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do, this Church cannot advance as God wishes for it to advance."

(St. George Temple dedicat., Celestial Marriage, p.2)

John Taylor: "When hiding out because of plural marriage, he said that, 'The time would come when many of the Saints would apostatize because of this principle. One half of this people would apostatize over the principle for which we are now in hiding; yea and possibly one half of the other half. The day will come when a document similar to that (a manifestation to which John Taylor absolutely refused to sign) would be adopted by the Church following which apostasy and whoredom would run rampant in the Church."

(Truth 6:135-136)

GIVING UP PLURAL MARRIAGE NOT JUSTIFIED

Though there was much pressure against the Church to give up Plural Marriage, the Lord did not justify it:

God thru Wilford Woodruff (1880): "Thus saith the Lord... Let mine Apostles and mine Elders who are faithful obey my commandments which are already written... I will fight your battles. Nevertheless, let no man be afraid to lay down his life for my sake... And I say again, whatsoever 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... Fear ye not your enemies. Let not your hearts be troubled... My people shall not be hindered in the building of my temples unto my Holy Name, if they will hearken unto my voice and do as I command them... Therefore let mine Apostles keep my commandments and obey my voice and the gates of hell shall not prevail against you. Fear not, for I am with you until I come, and I come quickly. Even so, Amen."

(Wilford Woodruff's journal, Jan. 25, 1880)
God thru John Taylor (1882): "Thus saith the Lord God, 
obey my law, and seek 
not to become a law unto yourselves, nor trust in out-
side influences ... Henceforth do as I command you 
... it is contrary to the provisions of the Constitution 
which is the Supreme law of the land, for them to 
prohibit you from obeying it. Therefore abide in my 
law ... hearken unto me, and obey my law, and your 
enemies shall be confounded, and my kingdom shall be 

God thru John Taylor (1882): "Verily, thus saith the 
Lord... Shall all men 
be free? Yes. Free to do right; free to express their 
sentiments and opinions and have a full, fair and free 
representation, but no man shall violate his covenants, 
pervert My laws, subvert other's free agency, and 
trample upon My Authority in this Council, saith the 
Lord your God. Again, I say unto you, as I said before, 
henceforth do as I shall command you, saith the Lord 
your God, Even so Amen."

[27 June, 1882, Star of Truth 2:214-216]

God thru John Taylor (1882): "Thus saith the Lord... 
You may appoint Seymour 
B. Young to fill up the vacancy ... if he will conform 
to my law; for it is not meet that men who will not 
abide my law shall preside over my priesthood; ... And 
let My Priesthood humble themselves before me, and 
seek not their own will but my will, ... and your 
enemies shall not have dominion over you, for I will 
preserve you and confound them, saith the Lord..."

[Life of John Taylor p.319-351, Oct. 13, 1882]

John Taylor comments on the above revelation:

"God has given me a revelation in regard to celestial 
marrriage. I did not make it, ... yet they would like 
us to tone that principle down and change it, and 
make it applicable to the views of the day. This we 
cannot do, nor can we interfere with any of the com-
mandments of God to meet the persuasions and be-
honesty of men. I cannot do it and will not do it. I find 
some men trying to twist round the principle in any 
way and every way they can. They want to sneak out 
of it in some way. Now, God don't want any kind of 
sychochancy like that. He expects us to be true to 
Him and to the principles He has delivered, and to 
feel as Job did, 'Though He slay me yet will I trust 
Him.' Though other folks would slay us, yet we will 
trust in the living God, and be true to our covenants 
and our God. These are our feelings in relation to 
this matter. We have been told that, 'It is not meet 
that men who will not abide my law shall preside over 
my priesthood,' and yet some people would like very 
much to do it. Well, they cannot do it. If God has 
introduced something for our glory and exaltation we 
are not going to have that kicked over by improper 
influences, either inside or outside of the Church of 
the living God. I see sometimes a disposition to try to 
ignore some of the laws which God has introduced, 
and this is one of them."

[J. D. 25:309]
not. And as I have herefore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham’s seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.”

(Truth 14:148, Sept. 26-27)

God thru Wilford Woodruff (1889): “Thus saith the Lord... Let not my servants... deny my word or my law... Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail. Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood. Fear not the wicked and ungodly. Search the scriptures... Leave judgment with me, it is mine, saith the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you... have faith in God and his promises and he will not forsake you. I cannot deny my word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments... Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.” (Wilford Woodruff’s journal, Nov. 24, 1889)

Also in L. John Nuttall Jrld. and Messages of the F.P.3:175-6

Compare The Word Of The Lord As Given Above
With The Following Reasons Given By The Saints For Discontinuing Celestial Marriage (Plural Marriage):

Wilford Woodruff: “Which is the wisest course for the Latter-day Saints to pursue -- to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people all of which of themselves would stop the practice; or, after doing and suffering what we have through our adherence to this principle to cease the practise and submit to the law...?”

(Discourses of Wilford Woodruff, p.215)

George Q. Cannon: “Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of Celestial Marriage (Plural Marriage) not yet through with treating upon the quotations sometimes referred to by the weak-backed who need a ramrod fastened parallel with their spinal column... A favorite passage used by such... is: ‘Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offering. (D&C 124)’... It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.” (Editorial of Deseret News, June 5, 1883)
THE KEYS ARE TURNED

Besides counseling men to send their wives away, Wilford Woodruff himself did the same, sending his own plural wives. The decision was disastrous, for now he was literally breaking covenants already made, and advising other men to do likewise. How well can one now see the importance of John Taylor's strong testimony in the Meeting of 1886, against a Manifesto designed to stop Plural Marriage:

"Sign that document; — NEVER! I would suffer my right hand to be severed from my body first. Sanction it, — NEVER! I would suffer my tongue to be torn from the roof of my mouth before I would sanction it!" — President Taylor also said the day will come when a document similar to that then under consideration would be adopted by the Church, following which "apostacy and heresies would be rampant in the Church."

John Taylor "stated that the document, referring to the manifesto, was from the lower regions." (See p. 121, 122)

Though John Taylor preferred torture rather than yield to a Manifesto from the "lower regions", Wilford Woodruff not only signed a similar manifesto intended as a smoke-screen, but also became a victim of his own web. Being thus entangled, in "jeopardy to" his "enemies by promise," his disastrous commitment before the Master of Chancery resulted not only in breaking his covenants by sending his own wives away, but advising other men to do likewise. At this point, he was no longer worthy to hold the Keys of the Priesthood. Earlier prophets had warned that if Plural Marriage was not practiced, THE KEYS WOULD BE TURNED. The priesthood had been pledged to keep plural marriage alive, it being NECESSARY for exaltation. But now Wilford Woodruff...


1. Concerning the Patriarchal Order of Marriage, President Taylor said, "If we do not embrace that principle soon THE KEYS WILL BE TURNED AGAINST US. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is NOT QUALIFIED TO PRESIDE OVER those who keep a higher law..." Wilford Woodruff also said, "...without the Church cannot progress. The LEADING MEN of Israel... will HAVE TO OBEY the Law of Abraham, OR they WILL HAVE TO RESIGN." Wilford Woodruff, p. 342.

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was breaking his covenants wherein he had promised to keep alive that celestial law of the priesthood. He now, as the man holding the Keys of the Priesthood had only power to appoint his successor, by revelation from God. But he retained his position as president of the Church, for he was president by the voice of the people. The people had a man to fit their choice. Both he and the people IN GENERAL, had stopped obeying plural marriage. Wilford Woodruff had long before become "thoroughly convinced that this practice would have to be changed" and he became satisfied in his "own mind that plural marriage must stop in this Church.""

HE, Wilford Woodruff, thought this, But the Lord told him NOT to place himself in jeopardy to his enemies by promise. Wilford Woodruff gave as his excuse that the temples would be confiscated unless plural marriage were stopped. But the Lord had revealed to Wilford Woodruff, "Fear ye not your enemies. Let not your hearts be troubled... My people shall NOT be hindered in the building of my TEMPLES unto my Holy Name, IF they will hearken unto my voice and do as I command them."

Yes, it's sad that Wilford Woodruff chose the wrong path, through fear of 1. losing the temples, 2. "imprisonment", and 3. "confiscation of personal property of the people." Rather than acting for the exaltation of the saints, since plural marriage is essential for exaltation, he instead chose to act "for the temporal salvation of the Church."

As with the people, then, so with their prophet. As the choice of the people, Wilford Woodruff remained President of the Church. But he was no longer the Lord's Anointed over the whole earth. For his successor, we come now to the next worthy senior member of The Council of Friends, John W. Woolley:
JOHN W. WOOLLEY, THE LORD'S ANOINTED

A brief biography of John W. Woolley has already been given. In addition, the patriarchal blessing of John W. Woolley is at this point, especially significant:

"Nauvoo, Illinois — March 19th, 18—

A Patriarchal Blessing Given by Joseph Smith Patriarch father of Joseph Smith Jr., The Prophet.

Upon the head of John Wickersham Woolley:

Brother John, In the name of the Lord Jesus and by virtue of the Holy Priesthood we lay our hands upon your head and seal the blessings of the father upon thee, and his blessings shall extend to the latest ages of thy posterity if thou wilt walk in the covenants of thy God and hearken to the counsel of thy father.

The blessings and power of the everlasting priesthood shall be sealed upon thee to be a lasting blessing to thy mind and a source of thy greatest happiness through time and throughout eternity. Remember while in the days of thy youth to treasure up knowledge and seek after wisdom which is the greatest gift of God to man.

Thou wilt be called to fill missions and responsible stations that will require every faculty of thy mind and of thy heart and of thy soul. But through obedience and faith all things will be accomplished for thy good.

The gifts of the Gospel will rest upon thy mind and the law of the Lord will be written upon thy heart, and through the blessings of thy name thou wilt obtain Blessings, Glory and Honor, for by it thou will RECEIVE KEYS, worlds of knowledge and of power, and thou wilt be called THE LORD’S ANOINTED and thy life and health will be held SACRED FOR THE BLESSINGS. For thou must be called to pass trials. It will be for thy best good. By experience to the opposite thou wilt understand more perfect the things of God how to prize and how to enjoy them.

It is a blessing to have the blood of Ephraim. Thou wilt yet travel among the Mountains in the West and cross the briney ocean to gather the sons of Ephraim and to bring them to the lands of their inheritance.

"Remember the seal of thy father and prepare thy heart for the missions before thee, that thy garments may be made clear to receive the crown and reward in the mansions of thy Father and we seal upon thee by promise through faithfulness and obedience a seal in the Kingdom of God. Amen."

The 90-year old copy of this blessing which we have handled, was "designed and executed with a pen by Prof. A. J. Phelps. Centerville, Utah, July 3d, 1879". It was in 1879 that several "penmanship night school"'s were "conducted by Professor Phelps" throughout the area. It was at this time that John W. Woolley commissioned Professor Phelps to make this copy for him. Several witnesses, including family members and friends, have testified to us of seeing this copy framed and hanging in his home, where it hung for many years.

The above copy lacks the complete year the blessing was given, but could only have been 1840 if given at Nauvoo, since the Saints did not begin settling Nauvoo until April of 1839, and Joseph Smith, Sr. died before 1841.

It will be noticed that John W. Woolley was promised that he would become THE LORD’S ANOINTED and that he would hold KEYS. Recall again the principle of separation between the Church, the Council of Friends, and the political Kingdom of God, and recall that the man holding the Keys of the Priesthood in all the world CAN BE an other man beside the President of the Church.

At the time Wilford Woodruff disqualified to hold the Keys of the Priesthood because he sent his wives away, an angel came to him and commanded him to ordain John W. Woolley in his place. This he did, and thus was fulfilled what Brigham Young said was theoretically possible.

It was not long wise nor were the people worthy to have as their president of the Church, the man holding the Keys of the Priesthood. When Wilford Woodruff realized the great extent of his mistake, he exclaimed, "My God what have I done?" Joseph F. Smith answered, "You have made a covenant with death and an agreement with hell, that's what you have done." Wilford Woodruff then tried to reverse his steps. He sent word throughout the stakes to stop men from sending their plural wives away. But in many cases it was too late. Wilford Woodruff then began more earnestly to keep plural marriage alive by sending worthy men to Mexico and Canada where they could live plural marriage. For instance, we were informed by Stanley Ivins who in turn was told by his father Anthony W. Ivins, that Wilford Woodruff frequently sent him coded letters informing him of the persons he was to seal in Plural Marriage while in Mexico.

One case which became quite well known is that of Abraham H. Cannon, who married a plural wife well after the Manifesto. This caused considerable murmuring among the saints. When he died in July, 1896, some of the saints even went so far as to think his death was a punishment. But Wilford Woodruff, a few months later made the following public statement:

"The Lord has called him (Abraham H. Cannon) to fill an important mission in the spirit world, as a PURE AND HOLY APOSTLE FROM ZION in the Rocky Mountains—a labor which will not only prove a great benefit to his father's household but to the Church and Kingdom of God on the earth."

(DAW Oct. 17, 1896)

JOSEPH F. SMITH
BECOMES PRESIDENT OF THE CHURCH

At the death of Lorenzo Snow, Joseph F. Smith became President of the Church. Joseph F. Smith continued to keep Plural Marriage alive. Some examples have already been given, but there are many more. A number of these are as follows:

"Mary Evelyn Clark ... first met Byron Harvey Allred, who ... was in company with his first wife. Since this meeting occurred in the year 1901, some 11 years after the 'Manifesto' one can readily understand her surprise when she observed that the man she had been shown in her dream as her future husband was already married. ... Harvey ... decided to write a long letter to Pres. Joseph F. Smith, relating all the circumstances and asking for counsel and direction. The letter was sent. Time passed and no answer came. Finally, time for Stake Conference arrived and Apostle Francis M. Lyman and Pres. Louis A. Kelsch, of the Council of Seventy, were visiting brethren from Salt Lake City. Harvey was active in his Priesthood and Church affairs and was in attendance with his wife. Evelyn was also there with her Father and Mother and other members of the Clark family. After the first session Brother Kelsch went to Harvey and said: 'I have come in answer to your letter to President Smith. I must talk to you and Sister Evelyn Clark. However, Brother Lyman must know nothing about it.' After this introduction Dr. Clark and Evelyn and Harvey and his wife met with Brother Kelsch in the meeting house in private conference and at this time were told that they should go ahead and abide the fulness of Celestial Marriage and that, Pres. Smith gave his consent and blessing, but dared not write concerning the matter. They were counseled to sell their

"homes and move to Mexico where they might live the Gospel beyond the jurisdiction of the unconstitutional laws of the United States ..."

Still he felt justified in going to President Smith and seeking his favor and approbation before he ventured upon his way. ... When he arrived in Salt Lake City it took him some time to arrange for a private discussion with President Smith. But finally, he was facing that saintly servant of God ... President Smith said: "Brother Allred, because I am President of the Church, I am not in a position to instruct you as to your personal responsibilities in regard to this matter. However, if I sent you to one of the Apostles and told you to follow his instructions, would you believe him? Would you take it as from me, or as the word of God to you?"

To this Harvey responded, "If you told me to go to him and follow his instruction I would do it."

President Smith sent him to Apostle Matthias F. Cowley and it certainly will be no surprise to many members of the Church to learn that he was told by that Apostle to go ahead and enter into plural marriage. ..."

(Star of Truth, 2:297-300)

Years later, Pres. Joseph F. Smith blessed Brother Allred in Mexico "when he was near death and told him that on account of his faithfulness to that sacred principle the Lord would spare his life at that time, and that promise was fulfilled." In 1906, Pres. Smith gave his daughter to Pres. Guy C. Wilson as a plural wife. The son of Anthony W. Ivins gave us a list of several pages of such marriages from his father's marriage book, containing literally dozens of plural marriages his father performed in Joseph F. Smith's administration, giving names, dates, places, and witnesses. Also several Saints have borne witness to us of personal knowledge concerning many of these marriages, as well as numerous others performed in Canada and the United States as well."

Another witness was sent by Pres. Smith himself to Nathan Clark for a plural sealing, and he in turn sent the man to John

1. Star of Truth, 2:306. 2. Ibid., 309. 3. Journal Notes, 15:5, etc.
W. Woolley, who performed the marriage. During this time John W. Woolley held the Keys of the Priesthood. Accordingly, Joseph F. Smith and others sent many men to him to be sealed in plural marriage. Recall again, that the laws of the land make no difference at all to the keeping of the laws of God. That John W. Woolley was acknowledged by Joseph F. Smith in this capacity, there are the following testimonies.

Recall that Pres. Smith's son, Bishop David A., commented at John W. Woolley's funeral "How my father loved that man," and this closeness has been confirmed to us by several witnesses, some of whom were present themselves on numerous occasions when Joseph F. Smith sought John W. Woolley's counsel and direction. And some also were witnesses when they went together because of the troubles connected with the pressures against them and others in keeping plural marriage alive.

Denials by the Church of Plural Marriage Practise

Occasionally, some of the Church leaders denied rumors and evidence that plural marriage was being practiced and kept alive. But again recall the situation as it was before 1852, when the following was taught by the Church:

"The law of the land and the rules of the church do not allow one man to have more than one wife alive at once." 

(Times and Seasons, 5:715, Nov. 15, 1844)

"...some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also." (T&S.5:474, Mar. 15, 1844, Hyrum Smith.)

Take special note of the careful wording of these statements,

Joseph F. Smith: "Let all the Latter-day Saints know that Joseph Smith... and his brother Hyrum did practice the doctrine (of plural marriage) in their lifetime, and until their death, notwithstanding their seeming denials as published in the Times and Seasons, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith, and practiced at the time by both of them and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the true coin, the counterfeit of which they denounced." (Deseret News, May 20, 1886)

Yes, the only types of Plural Marriage these statements deny are those types of plural marriage NOT taught by Joseph and Hyrum Smith. The only plural marriage taught by the Lord's Anointed before 1852 was taught under the auspices of the PRIESTHOOD ALONE. Thus, it was perfectly correct to deny that the Church was teaching plural marriage, for The Church was not, but The Priesthood was; and that is something quite different. Many other such "denials" could be cited, both in the years before 1852, as well as the years after 1890.

The two periods are strictly analogous to each other, and the relationship of plural marriage to the church in each of them can only be honestly and consistently explained in light of the fact that priesthood can and does act independent of the Church.
THE KEYS OF THE PRIESTHOOD

Opposition from Among the Leadership

With men of the priesthood trying to keep plural marriage alive, while the government was so actively fighting it, the stresses and strains were tremendous. These pressures were increased even more, when some of the Church leaders not only denied plural marriage could or should be lived, but also began to actively crusade against its practise. Of these crusaders, one in high authority was Francis Marion Lyman. While Joseph F. Smith sent men such as John Henry Smith,1 Orson F. Whitney,2 Abraham O. Woodruff,3 Brigham Young, Jr.,4 Mariner W. Merril,5 George F. Richards,6 Rudger Clawson,7 Anthony W. Ivins,8 J. Golden Kimball,9 Anthon H. Lund,10 John W. Taylor,11 Brigham H. Roberts,12 Alvin Smith,13 George Teasdale,14 Matthias F. Cowley,15 George16 and John M. Cannon,17 Nathan Clark,18 Heber Bennion,19 Louis A. Kelsch, Sr.,20 Seymour B. Young,21 Henry S. Tanner,22 Patriarch Tolman,23 and others to encourage those who were worthy, to enter into plural marriage, Francis Marion Lyman, on the other hand, followed in their footsteps and tried to undo the good they were doing. Numerous saints whom we have met, or whose history we have searched have testified of the counsel they have received from Francis M. Lyman. Without exception, they have confirmed that he opposed the course of the above named leaders who were seeking to keep Plural Marriage alive.

A close relative of ours is one of the many persons who were counselled by one of the above leaders to enter Plural Marriage. In his case, it was John Henry Smith, whose efforts were soon doused by Francis Marion Lyman who was hot on his trail. Most of the above witnesses indicate that Francis Marion Lyman, at least during Joseph F. Smith’s administration, fought Plural Marriage ‘with a passion’, often becoming quite malevolent.


JOSEPH F. SMITH, PRESIDENT OF THE CHURCH

Even Joseph F. Smith himself was trailed by Francis Marion Lyman:

(The Writer here is Joseph W. Musser) "During the latter part of the presidency of Joseph F. Smith, Heber J. Grant and Francis M. Lyman (the latter President of the Twelve) took an active part in sleuthing with the ostensible purpose of trapping President Smith for being friendly to the Priesthood policy of furthering the cause of plural marriage among the worthy Saints. That both of these brethren were hostile to the policy of President Smith was at the time, well known to many of the brethren, who shared the confidence of the President. One incident that came under the writer’s personal attention is worth mentioning here:

Being accused by Brother Grant before President Lyman of encouraging future plural marriages a lengthy conference was had between President Lyman and the writer (February 16, 1914). The following is a digest of part of the dialogue which took place between the two of us:

President Lyman: Why didn’t you consult with me before entering plural marriage? I could have kept you out of this trouble.

The Writer: I did nothing, President Lyman, except through the counsel or ratification of members of your own quorum.

President Lyman: You had no right to take counsel from members of the Quorum. You should have gone to the President of the Church.

The Writer: I had heard you say your Quorum was united, and I supposed the Apostles would do nothing — at least a majority of them — out of harmony with the desires of the First Presidency. I heard one member of the First Presidency (since dead) justify his son (Abraham H. Cannon) in entering the princip'; after the Manifesto.

President Lyman: Yes, George Q. Cannon did bring reproach upon the Church in letting Abram get into it.

At President Lyman’s request the writer named the following from whom he had received encouragement to en-
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"...[President Cannon and Apostles Merrill, Teasdale, Cowley, Taylor, Woodruff, Cannon (Abraham H.) and Brigham Young, Jr., all having passed on the other side. And I could have named Presidents Lorenzo Snow, Joseph F. Smith, and Apostle John Henry Smith].

President Lyman: Yes, and they all brought reproach upon the Church and have done wrong. The nation has been invited to trouble us. Our religion, when honestly lived, invites enough trouble, without wilfully violating our pledges. Of course President Smith does not want to go back of his administration and I think he has all he can take care of in his own administration.

This part of the interview was closed with the statement of President Lyman: 'I THINK BROTHER JOSEPH’S (Joseph F. Smith') SKIRTS ARE NOT CLEAN.'"  

(Truth 8:173)

On pages 181 and 227 were mentioned the case of a man who had gone to Joseph F. Smith for advice on entering Plural Marriage. Joseph F. Smith then sent him to others "WHO WERE APPOINTED TO TAKE CARE OF THESE THINGS."

"A few weeks passed by and this good brother along with another was called to appear in the TEMPLE and to their surprise, were called before the Quorum of the Twelve Apostles, and questioned by Francis M. Lyman, who hoped that they would admit the truth and President Smith could be impeached. Francis M. Lyman was viciously accusing President Smith, when a member of the Twelve defended him, saying 'President Smith is not on trial in this meeting; these two men having been called are on trial.' However, these two men had nothing to say, and to the disappointment of Francis M. Lyman, President Smith was not betrayed. In the course of time others were tried, including President Joseph F. Smith who was tried to Canada by Francis M. Lyman. It was rumored that Joseph F. Smith had given 'His blessing' to twenty-five men, but they too were strong men and did not betray their trust."

(Star of Truth 4:15)

We personally talked with witnesses of this Canada in-

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cident who told us personal experience which dovetailed with the above.

During these trying times, Joseph F. Smith often went to John W. Woolley for advise.¹ The two men were very close indeed. Truly had Joseph F. Smith's son David A. said at John W. Woolley's funeral, "How my father loved that man."² One witness who was present told us of the time when Joseph F. Smith and John W. Woolley were in mutually sorrowful conversation, discussing the opposition of Francis M. Lyman and others who were fighting Plural Marriage. Francis Marion Lyman had obtained what he thought was clear evidence against Joseph F. Smith. He had witnesses of a Plural Marriage recently performed by Joseph F. Smith. President Smith had then gone to John W. Woolley for advise, and together they had agreed that John W. Woolley would be the 'scapegoat.' According to plan, then, John W. Woolley took the brunt of Francis Lyman's persecution. The result was a supposed 'excommunication' which was really a 'smokescreen.' Thus was fulfilled a prophecy of John Taylor who had said at the Meeting of 1886 that some of them would be cast out of the Church for keeping Plural Marriage alive. As Brother Woolley and President Smith went together, their arms around each other, they readily agreed that the excommunication was not recorded in heaven. Other reliable witnesses have confirmed these same things.

EXCOMMUNICATION AND RETAINING PRIESTHOOD

Not only did John Taylor prophesy that some of the true saints would be cast out by their brethren, but recall also the prophesy of Joseph Smith before the Nauvoo Legion when he said that the true followers of Christ would be cast down.³ Even Christ and his disciples were excommunicated. Referring to the blind man Jesus healed, we read, "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."³ The marginal note to 'cast out' in this usage says, that in other words

¹ Journal Notes 9:4; 10:56  
² p.206-7  
³ John 9:34.
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They (excommunicated him). The note then refers the reader to verse 22 which says, "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." Furthermore, we read:

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16:2)

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12:42-3)

Remember that Priesthood may function separate from the Church. Then certainly, only sin can take a man's priesthood away from him:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God." (D&C 121:36-8)

"Excommunication from the true Church of Christ is a very serious matter. It is spiritual death to those who are right­fully cut off, and condemnation to those who willfully exercise the power of excision wrongfully. . . .

1. See Chapter 6.

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"those who are entrusted with power to excommunicate MUST act in TRUTH AND RIGH­TEOUSNESS in their official duties. They are not authorized to cut off any living branch or any inactive particle of the body which may be quickened or warmed or encouraged into life. Sin and transgression or positive discord with the system must exist before excommunication is justifiable. 'Wo unto those who are cut off the Church!' and WOE UNTO THEM WHO CUT MEN OR WOMEN OFF the Church for private pique, or to exercise undue dominion, or for any reason not prompted by 'truth and righteousness.' All the acts of men, official or otherwise, will be reviewed and passed upon in the great day. Well may the caution embodied above be given to BOTH offending member and EXECUTIVE officer. It is better to save than to destroy. There is more glory in winning the erring to repentance than in severing the least thread that holds them to the arteries of life. . . .

SIN, and SIN ONLY is the cause of REAL DISFEL­LOWSHIP. Where that abounds in any branch of the Church the fruits of the gospel will NOT appear, and therefore the work of purification must go on, but it must be conducted in wisdom, patience, brotherly kindness and charity."

(Millennial Star 40:262-3)

Remember again what John Taylor prophesied to the men he put under covenant to keep Plural Marriage alive:

"Some of you will be handled and ostracized and be cast out from the Church by your own brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but WOE, WOE, UNTO THOSE WHO SHALL BRING THESE TROUBLES UPON YOU."

(p. 121)

Yes, SIN, and SIN ONLY can take a man's priesthood away from him. Certainly, Christ's priesthood was not taken from him, just because the Jewish Church excommunicated him. Truly be their fruits ye shall know them. Of the many examples wherein priesthood power continued with men who were UNrighteously cast out of the Church, the following are
"A three year old girl and her cousin were playing by her father's five bee hives. Both of them began throwing rocks at the bee hives, and soon one of the bees stung the older girl's arm, and she quickly struck it with a stick she had. But she did not kill the bee, and it made its way back into the hive.

Within a few seconds, columns of bees appeared, coming out of the hives, and joining into one solid compact stream about 8 or 9 inches in diameter. As soon as they appeared, both little girls began running for the house, but the three year old did not make it. The bees completely covered the little girl where she had fallen. Extending back to the hives, the bees looked like a solid pipe moving into the ground.

When her mother reached her, she could scarcely be seen. Her mother quickly grabbed her and ran for the house. As the back door of the house was closed behind them, the two windows in the kitchen and in the back door, were immediately darkened with living blankets, making the day suddenly like night.

Frantically, the child's mother and aunt tried to kill the bees, while the child, fighting and screaming, went into convulsions. Soon her grandfather and great-grandfather arrived.

The mother now began having serious threats of a miscarriage, being seven months along. As she now held the trembling child close to her bosom, the men administered to the child. While the blessing proceeded, the Spirit flowed from them into the child, like warm life-giving oil. From the child, the Spirit continued into the mother, passing on downward through her body, completely dispelling any pains, while later, at the proper time, she gave birth to a perfectly formed son.

From the moment of anointing, the three year old stopped crying, her convulsions ceased, and her swelling and foaming subsided. By the time the blessing was completed, she had fallen into a deep sleep which lasted for several hours.

"While the child rested, they were able to remove many of the stingers. From an area no larger than a quarter of a dollar alone, 35 stingers were removed, of the thousands pulled from her. Today, an unbeliever in the power of the priesthood of God could hardly acknowledge such a thing happened at all, upon seeing this now grown woman's present health and vitality."

(Submitted from this young woman's personal history.)

The crux of the matter in presenting this testimony is this: BOTH OF THE MEN WHO ADMINISTERED in this case HAD BEEN HANDLED BY THE CHURCH. But God recognized their right to the Priesthood precisely in the manner testified by Joseph F. Smith: A brother told President Joseph F. Smith that he knew he "was required to 'Abide the Celestial Law of Marriage' and as far as I know, you are the only man on earth that has the authority to stop me from living that law." J. F. Smith then said, "My boy, as President of this Church, I do not have the right to stop you from living that law. That is a covenant that God has made with Abraham and his seed forever. This is your birthright. Of course you are to understand that if you go ahead and enter Plural Marriage and some one betrays you, you will be excommunicated and your name taken off the records of the Church." The brother said: "Yes, I understand, but I know that my name will not be taken from the book of life and in the eternal world I shall be numbered among the living." President Smith then said, "God bless you, and laid his hands upon his head and gave him his blessing and told him to go to those who were appointed to take care of these things."

(Star of Truth 4:45)

We know many other examples of priesthood continuing to be recognized by God, both from our own lives as well as the lives of many others. As another example, it is significant to note that of the seven men who helped administer in the miraculous healing given on page 145, all but one man at that
time had been excommunicated. John W. Woolley who had sealed the anointing was one of the supposed excommunicants.

"On this question, President Joseph F. Smith once remarked to a brother against whom the Church had taken action for upholding plural marriage, that he would rather be this brother and SUPPOSEDLY out of the Church, than to be those who handled him, and SUPPOSEDLY in the Church." (Truth 6:11)

SEVENTIES AND OTHERS COVENANT TO LIVE PLURAL MARRIAGE

Long after the Manifesto, when men were ordained Seventies in the Church, many were put under covenant to live plural marriage. As already mentioned on page 228, Brigham H. Roberts, J. Golden Kimball, Seymour B. Young, Louis A. Kelsch, Sr. and others saw to this personally. On page 179 we referred to the testimony of N.B. Lundwall to us personally that while he was secretary of the First Seven Presidents of Seventy, that the above named men as well as others he personally knew to have put men under covenant to live plural marriage, before they were ordained Seventies. In a letter, one brother quoted the words of his covenant thusly:

"President Seymour B. Young asked me to stand up and raise my right arm to the square. He then said: 'You covenant with your Heavenly Father to obey the law of plural marriage as the Lord opens your way.'" (Truth 6:183)

In the revelation which called Seymour B. Young into the First Quorum of Seventy, the Lord required him to also conform to His law before he could be ordained:

"You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, IF HE WILL CONFORM TO MY LAW; FOR IT IS NOT MEET THAT MEN WHO WILL NOT ABIDE MY LAW SHALL PREside OVER MY PRIESTHOOD;" (Life of John Taylor, 349)

Ordaining men to high callings can thus be no light matter of ignoring the Lord's requirements of living ALL of the Gos-

pel. These leaders, of necessity then, put men under the same covenant they were under, otherwise the new recipient could not possibly realize the same blessings, power and authority as those who ordained them. Referring to the above revelation John Taylor said it referred specifically to plural marriage.1

Also, when couples were married in the temple, it was explained to them that the other rites and laws appertaining to the law of Celestial marriage which they promised to obey included PLURAL MARRIAGE.2

This principle was verified by Joseph F. Smith who said that monogamy did not fully fulfill the conditions.3

"The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part—and is good SO FAR AS IT GOES—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with ONLY A PORTION OF ITS CONDITIONS, has deceived himself. He cannot do it." ( JD.20:28)

Many of these who had covenanted to live plural marriage were then commanded by Joseph F. Smith and others to enter plural marriage.4 As the laborers were few, many of the worthy were not contacted. Some who were contacted, received the word with joy, but it was soon uprooted by such men as Francis Marion Lyman, who were giving opposite advice. One instance of this was given on page 228.

On the other hand some of the men who did enter plural marriage, according to Joseph F. Smith's instructions, and who therefore were not thwarted by Francis M. Lyman, are: President Frank Y. Taylor, Joseph W. Musser, John M. Cannon, Walter C. Lyman, Bishop Heber Bennion, and many more.5

JOSEPH F. SMITH'S "SEEMING DENIALS"

During the latter part of Joseph F. Smith's life, he was threatened by a man high in Church leadership that if he did not deny that there was authority to perform plural marriage in or out of the Church, he would kill him. Joseph F. Smith went to John W. Woolley and asked his advice. John W. Woolley told him that if he denied it, it would be his last speech. On the date of October 4, 1918, however, Joseph F. Smith did deny it by making a public statement giving the false impression that all plural marriages without consent of the Church were null and void. But recall again Joseph F. Smith's explanations of "seeming denials." Judge Tanner, upon hearing from his wives of Joseph F. Smith's denial, prophesied that if that was what Joseph F. Smith said, it would be his last speech.

And so it was Joseph F. Smith's last public speech, for he died less than six weeks later. But before he died, he sorely repented and paid the severe penalty, thus going "back" clean. Many years before, he had had a remarkable dream which symbolically depicted these events:

"(Recorded by President Joseph F. Smith, April 7, 1918)

...I dreamed that I was on a journey, and I was impressed that I ought to hurry-hurry with all my might, for fear I might be too late. I rushed on my way as fast as I possibly could, and I was only conscious of having just a little bundle, a handkerchief with a small bundle wrapped in it. I did not realize just what it was, when I was hurrying as fast as I could; but finally I came to a wonderful mansion, if it could be called a mansion. It seemed too large, too great to have been made by hand, but I thought I knew that was my destination. As I passed towards it, as fast as I could, I saw a notice, "Bath." I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was a pair of white, clean garments, a thing I had not seen for a long time, because the people I was with did not think very

JOSEPH F. SMITH, PRESIDENT OF THE CHURCH

"much of making things exceedingly clean. But my garments were clean, and I put them on. Then I rushed to what appeared to be a great opening, or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first word he said: "Joseph, you are late." Yet I took confidence and said: "Yes, but I am clean—I am clean!"

He clasped my hand and drew me in, then closed the great door. I felt his hand just as tangible as 1 ever felt the hand of man."

(Life of Joseph F. Smith, I:45-446)

There are two versions of the remaining portion of this dream. To close friends Joseph F. Smith related that when, in the dream, while he was in the Mansion, Joseph Smith took a small baby, rocking it some, and then handing it to Brigham Young. Brigham Young, in turn, rocked it a while and passed it on to John Taylor. In the same manner, the baby was passed on from John Taylor to Wilford Woodruff, then to Lorenzo Snow, and finally to Joseph F. Smith, who gave the baby back to the Prophet Joseph. As the baby was passed along, it became sick, growing worse each step of the way. When it reached Wilford Woodruff, it became terribly ill. But instead of improving, it worsened. When Joseph F. Smith received it, it was on the brink of death, whereupon, he gave it back to Joseph Smith. Just as the baby became sick and grew worse as it was passed from one man to the next, so likewise, did the conditions in the Church progressively grow worse as the leadership of the Church was passed from one president to the next till it reached Joseph F. Smith.

Joseph F. Smith did indeed have a spiritual "bath before he died, wherein he suffered: "exquisite pain," trembling as he bled from every pore. This principle of atonement is given in the scriptures as follows:

"Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know"

not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit — and would that I might not drink the bitter cup, and shrink — Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:15-9)

SHIFT IN BALANCE OF POWER IN QUORUM OF TWELVE DURING JOSEPH F. SMITH'S ADMINISTRATION

KEEP PLURAL MARRIAGE

ALIVE

BY JRS

CT

JWH

MC

AW

RC

HJS

GS

HJS

RS

HJG

FML

APOSTASY

1901

APOSTASY

1904

OFW

ALIVE

1918

Several witnesses, independent of each other, heard this same testimony from David Smith, Joseph F. Smith's son. We in turn, heard their testimonies which agree with the above. In addition, however, Joseph F. Smith, according to David Smith, said to Heber J. Grant, 'Because you are President of the Twelve, I expect you to be President of the Church.' He then warned him several times to be very careful.

And so Joseph F. Smith died with a warning on his lips for Heber J. Grant to be careful. Matthias F. Cowley, biog-

1. Journal Notes. Also see Truth 6:61.
raper of Wilford Woodruff, said that while reading the journal of Wilford Woodruff, he read this statement:

"Heber J. Grant has been weighed in the balance and is found wanting."  

(Truth 8:172)

Perhaps Wilford Woodruff’s purpose in writing this was connected with the following event:

The Twelve met at the President’s office — present were Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Moses Thatcher, John Henry Smith, Elder L. John Nuttall. ..."I was not at all satisfied with the spirit manifest at the meeting. Brothers Thatcher and Grant seem to want the Church conducted on a money basis. While returning to the Gordo House, President Woodruff said to me, he would about as soon attend a funeral as one of our council meetings."  

(Journal of L. John Nuttall, February 27, 1889)

George Q. Cannon himself had warned Heber J. Grant. Heber J. Grant admitted this in a letter to Anthony W. Ivins:

"Logan City,  
Oct. 22nd, 1882.

Anthony W. Ivins, Esq.,  
City of Mexico.

Dear Cousin Tony:  
...I don’t know how things will shape with me in the future from a financial standpoint. You will notice that President Cannon warned me particularly about setting my mind on the things of this world. ..."  

(Gospel Standards, p.100)

In a public conference, Heber J. Grant admitted this weakness:

"I know nothing concerning the Gospel; I am a financial

1. Also, on Oct. 9, 1888, John Nuttall recorded that it appeared that finances held greater weight with Heber J. Grant than did the Kingdom of God.

HEBER J. GRANT

"...man; when I want information I go to President Penrose, James E. Talmage or Joseph Fielding Smith." (Truth 8:325)

The warnings to Heber J. Grant were certainly appropriate, as may be seen by the following sections.

CONFERRAL OF PRIESTHOOD STOPPED

George Q. Cannon: "The day will come when men’s Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they hold it, they holding only an office in the Church."  

(Truth 3:153)

John Taylor: "I would be surprised if ten per cent of those who claim to hold the Melchizedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ at the time of the seventh President and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon."  

(Truth 6:136)

What Is The Correct Method Of Conferring Priesthood?

Joseph F. Smith: "The revelation in section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21, clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him."  

(Impr. Era 4:394, March, 1901)

"Joseph F. Smith is said to have had a revelation from his Uncle, the Prophet Joseph Smith, stating that the conferring of Priesthood should be done before office be con-
THE KEYS OF THE PRIESTHOOD

"ferred. He was then a counselor to President John Taylor. The President learning of this revelation said, 'Of course that is the proper order, i.e., confer the Priesthood before ordaining to office.'"

(Truth 14:324)

Was The Incorrect Method Of Priesthood Conferal, Where-
In The Individual Does Not Actually Receive The Priest-
hood, Ever Established As The Official Church Method?

Heber J. Grant (7th pres., see II, John Taylor):
"Ordaining to the Melchizedek Priest-
hood: Calling the candidate by name;--'by (or in) the
authority of the holy priesthood and by the laying on
of hands; I (or we) ordain you an Elder (or whatever
the office may be) in the Church of Jesus Christ of
Latter-day Saints, and confer upon you all the rights,
powers, and authority pertaining to this office and call-
ing in the holy Melchizedek Priesthood, in the name
of the Lord, Jesus Christ. Amen.'"

(The Missionary's Hand Book, p.139, 1944)

How Did This False Method Ever Get Started?

The following is suggested:

Step One: Joseph F. Smith warned Charles W. Penrose
that if he did not stop teaching the wrong
method of priesthood conferral, that he might
lose his membership in the Church.
(Star of Truth 2:58; Truth 14:325, TruNts 8:1)

Step Two: Charles W. Penrose: "We have made a mistake
in our ordinances; we
have been conferring the Priesthood and it
ought not to be done."(Quarterly Conference
Provo, D. R. Peay, The Kingdom of God, 26)

Step Three: Heber J. Grant stated that he didn't profess
to know much about the gospel and that "I
depend upon such men as Brother Penrose
and Bro. Talmage to teach the gospel."
(Carbon Stake Conf., Truth 6:110)

HEBER J. GRANT

Was The Correct Distinction Between The Right Method
And The Wrong Method Of Priesthood Conferal Ever
Recognized By Recent Church Leaders?

Stephen L. Richards: When asked concerning the priest-
hood status of those who were
subjects of the wrong method of priesthood conferral
during the 36 years of its 'Officiality' said, "They
don't have the Priesthood, it is just that simple."
(First Presidency Repudiates the Key Doctrine of Joseph
Smith and Brigham Young, Hackney, p.26)

Joseph Fielding Smith: "When your Bishop, or President
of Stake, or anyone else, by
appointment ordains a youth or man to the Priesthood
he should confer the Priesthood, whether a deacon or
an elder, and then ordain to the office. When the
Priesthood is once conferred, it is not conferred again."
(signed Joseph Fielding Smith, June 20, 1955)

Was An Attempt Ever Made By The Church To Switch
Back To The Original, Correct Conferal Method?

Yes. Now president (Joseph F. Smith, 16th president) is
quoted. See Mormon Doctrine, p.336 and Doctrines of Salva-
tion, p.147-9 vol.3, or any recent priesthood handbook.

Were All The Ordinances Of The Temple And All Attemp-
Ted Conferals And Other Ordinances Which Had Been
Done By Men Not Having Had The Priesthood Properly
Conferred Upon Them KEEdone Properly And By Someone
Having Authority?

There is no evidence that they have been done over
again except in a very few individual cases. The gravity
and seriousness of this matter is more fully realized when
you consider the multitudes of endowments and ordinances
that have been done where there was not the authority, it
having not been actually conferred, as the wrong conferal
method was used.
THE KEYS OF THE PRIESTHOOD

One disastrous mistake followed closely on the heels of another. Perhaps Heber J. Grant was worried about this when he said: "O, the tangled web we weave, when first we practice to deceive."

CHANGE OF THE PRIESTHOOD GARMENT

In order to understand the importance of having the proper priesthood garment, let us first review some of the background as testified and explained by early prophets and leaders:

"In December, 1928, about twelve days before the death of John W. Woolley, of Centerville, Utah, we had a talk with him at his home. He told us of an incident that took place in Nauvoo (as we remember it), when he was a boy of thirteen years.

His mother was preparing to do some sewing. The cloth and scissors were lying on the table, when the Prophet Joseph Smith knocked at her door. When invited inside he observed the material on the table. He inquired, 'What are you making, Sister Woolley?' 'Some garments,' she replied. He said, 'Let me cut them out for you,' and with her permission he cut a complete garment. Then he said, 'Now, Sister Woolley, this is the pattern exactly as it was revealed to me. Remember always to make your garments exactly as I have cut them and instructed you.'

Signed: Mr. and Mrs. Morris Q. Kunz
Boise, Idaho, May 25, 1932." *(Leaf in Review, p. 129)*

Another testimony from one personally associated with the Prophet Joseph Smith:

"The Prophet Joseph called a meeting of the Saints at Nauvoo and told them an angel had visited him and instructed him to have them wear the garments of the Holy Priesthood, a sample of which the angel showed him, explained all the features pertaining to it, and told him it must be worn all through life; and that it would be a PROTECTION to them AGAINST PHYSICAL and SPIRITUAL dangers if they were always faithful to the covenants they made with the Lord. Accordingly, Joseph had a garment made after the exact pattern the angel showed him, and took it to the meeting, held it up before the people and explained to them all that the angel told him to do. He then instructed them to go home and make their garments and begin to wear them."
*(Truth 16:43-4)*

"On the 27th of September, 1886, I was at an eight hour at John W. Woolley's home in Centerville. In that meeting the importance and sacredness of the Garments were explained by President John Taylor. Part of the time he stood in mid-air with a halo of light around him. President Taylor told us the time would come when CHANGES in the Garment would be made and it was necessary for the brethren to have the correct understanding of the pattern and meaning of the marks so as to be able to teach the Saints at that time. He told us that it was the pattern of the Garment given to Adam and Eve in the Garden of Eden and IT ALL HAD A SACRED MEANING. . . .

Adam and Eve, he told us, were without clothing and the Garment was also given TO COVER THEIR NAKEDNESS and for PROTECTION FROM THE ENEMY. The sleeves reaching to the wrists and the legs to the ankles; not fitting tight, but flowing. THIS PATTERN WAS GIVEN TO THE PROPHET JOSEPH SMITH BY TWO HEAVENLY BEINGS." *(Sig.) Daniel R. Bateman, June 20, 1932.*
*(Truth 16:13)*

Joseph F. Smith:
"The Lord has given us garments of the Holy Priesthood, and you know what that means. And yet there are those of us who MUTILATE them, in order that we may follow the FOOLISH, VAIN and (permit me to say) INDECENT practices of the world. In order that such people will imitate the FASHIONS they will not hesitate to mutilate that which should be held by them the MOST SACRED of all things in the world, NEXT TO THEIR OWN VIRTUE, next to their own PURITY of life. They should hold these things that God has given unto them sacred, UNCHANGED, AND UNALTED FROM THE VERY PATTERN WHICH GOD
"GAVE THEM. Let us have the moral courage to stand against
the opinions of fashion, and especially where fashion
compels us to BREAK A COVENANT and so commit a
a grievous sin."
(Improvement Era, 9:812-4)

Also, Joseph F. Smith gave the following instructions
which were printed for all temple workers. We received one
of these printed instructions from one who was given it by
Alvin Smith:

"Each individual should be provided with the endowment
clothing they need. The garments must be clean and white,
and of the approved pattern; THEY MUST NOT BE AL-
TERED OR MUTILATED, and are to be worn as intended,
down to the WRIST and ANKLES, and AROUND THE
NECK. These requirements are IMPERATIVE; admission
to the Temple will be refused to those who do not com-
ply therewith."
(Copy also found in Truth 16:44)

At the time Alvin Smith gave a copy of Joseph F. Smith's
instructions to the witness with whom we spoke, he ex-
plained that he was ordered to burn the supply of Garment
instructions at the time the Garment pattern was changed. He
said he was present when in spite of his father Joseph F.
Smith's instructions, some of the Apostles changed the gar-
ment. He said that the President of the Church, Heber J.
Grant was not present at the time, but that upon learning
of their action, he did not alter their decision. However,
President Grant did state that the new garment was WITHOUT
PROTECTION. Why was the change then made? One an-
swer is as follows:

"We personally know living witnesses who heard him [Heber
J. Grant] say in a meeting just after the change from the
Tabernacle pulpit that: 'The changes in the garment
were neither by revelation nor inspiration, but to please
the sisters, and to encourage the young people to go
through the Temple.'" (Read and Weep, by F.M. Dutar, p.9)

Also, the Salt Lake Tribune reported:

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"President Charles W. Penrose says that modification of
the garment is elective with each individual member of the
church who has gone through the temple. The change in
style is permitted for various good reasons, chief among
which are promotion of freedom of movement in the body
and cleanliness. Formerly the sleeves were long, reach-
ing to the wrists. While doing housework the women would
roll up the sleeves. If sleeves were to be rolled up they
might as well be made short in the first place for conve-
nience, it was argued. Permission to abbreviate is now
given, but it is not an order and is not compulsory, it is
explained. ... Young men of the church, especially those who take
exercise or play games at gymnasiums, favor the shorter
garment. The permission granted is hailed by them as a
most acceptable and progressive one." (Salt Lake Tribune, June 4, 1923)

Speaking of fashions, recall the warnings of Brigham
Young wherein he saw:

"in dreams, this people clothed in the FASHIONS of Baby-
lon and drinking in the spirit of Babylon until one could
hardly tell a Saint from a black-leg. ...Many of these peo-
ple for the sake of riches and popularity, will sell them-
selves for that which will cancer their souls and lead
them down to misery and despair." (Mos.Hancock Jnl,73-4)

Recall the white, clean garments, in Joseph F. Smith's
dream, a thing he "had not seen for a long time, because the
people," he "was with did not think very much of making
things exceedingly clean." 1

If the Lord had not revealed an exact pattern of Garment,
where would be the limit in changes and alterations? Both
men and women of the Church today strip themselves to al-
most nothing, not only in their sports and swimming, but also
in their street clothes. Does this not constitute a grave dan-
ger wherein their is less protection from immorality? But the

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Lord did reveal a pattern. Outer clothing must comply with the original garment. How else is one’s nakedness covered? The following two incidents again show the importance of the true pattern:

"A certain brother, was a good Latter-day Saint for a long time, worked in the Temple, but toward the close of his life, something happened, and he fell away from the Church and finally took his garments off. His nephew who was the only one left to bury him, and did not know just what to do, went to Pres. Grant, and asked him whether he should bury his uncle in his Temple clothes or not. Pres. Grant said, because he had been a pretty good man, it would be alright to put them on him. This man was buried in the Temple clothes. Now, it so happened, that this man was buried in the wrong grave; the family, whose grave he was buried in, needed the grave themselves, so they had to dig him up, and the nephew was right there when it was done. He asked the diggers, if they were allowed to open the casket. He would like to see, what had happened to the body in so few days. They said they would do it, and they took the lid off the coffin, and there THE BODY WAS NAKED. The clothes were folded neatly beside the body, and garments and all were taken off. The nephew said, he knew not, that his uncle was not worthy of them, because HE HAD TAKEN THEM OFF IN LIFE."  ("Garments," unpublished testimonies collected by F.M.Darter, p.4)

Apostle Ballard told Francis M. Darter the following incident which happened in Idaho:

"A certain member of the Church died, and when the undertaker came, the wife gave him the Temple clothes, but forgot to give him the garments. So the undertaker thought he would not ask for them, took a pair of ‘approved garments,’ and put them on the man (they were the new style). The wife discovered that she did not send the garments, and sent them to the undertaker right away, but they came too late, the man was already dressed. The wife asked the undertaker if he got the garments, and he said he did.

The night after the funeral, the wife had a dream:

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"the husband came back to her, and said: "You have buried me naked." This occurred three times in succession, so the wife got worried, and went to the undertaker, and asked him, if he put the garments on the man. He told her, that HE PUT SOME OTHERS ON HIM because hers came too late. She then told him, about her husband coming back, and demanded that they dig him up, and put the old style garments on him. So, they did.

The next night, the husband came back to his wife, dressed in all his Temple clothes, smiling, as if satisfied and never came back after that."  (Ibid, page 5)

The Savior gave the following parable about the garment:

"The kingdom of heaven is like unto a certain king, who made a marriage for his son. And when the marriage was ready, he sent forth his servants to call them that were bid to the wedding; and they would not come. . . So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.

But when the king came in to see the guests, he saw there a man who HAD NOT A WEDDING GARMENT. And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few chosen; wherefore all do not have on the wedding garment." (Matt, 22:2, 10-14, 1:V.)

Brigham Young explained that the "Wedding Garments" are the original "Temple Garments." 1

LACK OF REVELATION

Witnesses testified that though Heber J. Grant had tried to obtain revelation on some of these important issues, he said "The heavens are as brass over me." He couldn't get through. Why not? Joseph Smith said that whoever holds the Keys of the Priesthood has no trouble in obtaining the will

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of the Lord on any subject. Brigham Young put the same idea in these words:

"Now we don't expect ever to move without revelation and THEY THAT HAVE THE KEYS of the kingdom CAN GET REVELATION."

(Times and Seasons, 5:664)

It has already been shown, that the Keys of the priesthood had gone an other way and were not held by the President of the Church. Heber J. Grant himself claimed that the last revelation from the Lord he knew of was the 1882 revelation calling him to be an Apostle:

"John Taylor gave but one revelation during his presidency; and his successors promulgated no new revelations."

(Conf. Report, April 1921, p. 220-1)

Two men told us on separate occasions, independent of each other, they had asked Heber J. Grant about modern revelation. He said to each that he had never received a revelation. This certainly agrees with Heber J. Grant's speech as given above. Also, note the following:

"In a meeting in Pocatello some months since, one of the members of the Quorum of Twelve, in pleading for tolerance and patience toward the President and in testimony of his sincerity and goodness stated in effect: He so frequently tells us in our quorum meetings, 'O, if we could only get the word of the Lord upon the subject.'

Such a report was recently made by one of his associates in a public meeting in the Pioneer Stake. Speaking of attending a certain meeting with the President in the Temple, he said the President came into the meeting under the emotion of tears, and informed the brethren present he had plead with the Lord for direction in certain matters, but could get none. Said he, as reported, 'The heavens are as brass over me.'"

(Truth, 4:175)

When the original twelve apostles of this dispensation were called, the following charge was given them by Oliver

1. See pp. 218-221. 2. Journal Notes.

HEBER J. GRANT

Cowdery:

"You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you HAVE SEEN THE FACE OF GOD. That is MORE than the testimony of an angel. . . .

NEVER CEASE STRIVING UNTIL YOU HAVE SEEN GOD FACE TO FACE. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. YOUR ORDINATION IS NOT FULL AND COMPLETE TILL GOD HAS LAID HIS HAND UPON YOU. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?"

(II G.2:195-6)

If Heber J. Grant's apostleship had been confirmed, the Savior Himself would have come and confirmed it upon him. Certainly this would have been an important revelation, but as Heber J. Grant himself testified, he had not received a revelation:

"The present leader has recently stated to friends and associates, and even in his public addresses he has reiterated it, that he has never seen the face of the Savior, nor had any other special divine manifestation from the Lord; and further, said he, I don't know that I want any because of the great responsibility such would entail."

(Truth, 4:175)

Compare this attitude with the Lord's commandment:

"And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life."

(Dec. 101:38)

Again, this dovetails with what has already been shown, that the Keys of the Priesthood had gone an other way, for if Heber J. Grant were the Lord's Anointed he would have to
have been anointed by the Lord, as indicated above, for does not the Lord's Anointed walk and talk with God?

THE KEYS of the PRIESTHOOD — NO LINK to HEBER J. GRANT

If the heavens were as brass when H. Grant prayed, then certainly he did not receive an answer from God to change the garment or to stop the priesthood conferral. Why then did H. Grant put forth his hand to steady the ark? The ark did not need steadying, nor did the Lord tell him to do it. Recall again the warning of Joseph F. Smith wherein he told H. Grant to "Be Careful" and "Always remember this is the Lord's work, and not man's."!

PERSECUTED turns PERSECUTOR

Heber J. Grant was hounded in his earlier days for practicing plural marriage.¹ In those days, he bore the following testimony:

"No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, place ourselves in the same position as that of the three Hebrews who were cast into the fiery furnace. If we are living in the light of the Gospel we have a testimony of the truth, and we have but one choice, that is to abide in the law of God, no matter as to the consequences. It is sometimes held that the Saints are in error because so many are opposed to them. But when people know they are right it is wrong for them to forego their honest convictions by yielding their judgment to that of a majority, no matter how

¹ See p. 211. ² S. L. Tribune, Sept. 9, 1899; Nov. 3-12, 1901, etc.

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"large. When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him. . . . There will be opposition to the Latter-day Saints until the whole social fabric of the world is revolutionized. In seeing these things we are only witnessing the fulfillment of that which has been prophesied. We may expect to see men who are corrupt arise and proclaim this people are wicked. . . . The best and most honorable men of the community, as a rule, had entered into plural marriage and were the objects of the cruel persecutions that are now being enforced." (Des. News Apr. 6, 1885)

He also testified that the most spiritual time of his life was when he was in Europe on a mission, having fled the U.S.A. because of polygamy:

"Heber J. Grant Threatened.—Warrant now in Sheriff's hands for the arrest of Apostle Grant. Heber J. Grant has too many wives. Complaint issued charging unlawful cohabitation. Would have more wives but for law. Grant was to leave for Europe today in company with his polygamous wife." (Salt Lake Tribune, 3-12 Nov. 1903)

"In my labors in this land as President of the British and European Missions (1904-1906), where I was devoting all my energy to the work of the Master, I got nearer to the Lord and had more joy in my labors than I have ever had before or since." (Deseret News, Aug. 1937)

Recall now, that Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith had tried to keep plural marriage alive. They did not actively try to find out who might be living it. Joseph F. Smith explained in the Semiannual Investigation that he made it his business not to know who performed certain Plural Marriages. We have already mentioned examples of this, where he sent candidates for Plural Marriage to others, who in turn sent them to third parties, the third party likely being unknown to Joseph F. Smith. Thus, the first party could honestly testify they did not know who was performing plural marriages, or who had entered that marriage relationship. What they believed was, of course, a different matter.
Each of the three Presidents of the Church before President Grant also kept plural marriage alive, though also honestly denying the Church was teaching or furthering its practice. They did so by virtue of their independent Priesthood callings. But, however, Grant evidently let his supposed Church obligations of disowning its practice surpass his priesthood covenants to keep it alive, and soon was actively fighting those who were trying to keep their covenants. Joseph F. Smith, referring to this relationship, said to one brother:

"... AS PRESIDENT OF THIS CHURCH, I do not have the right to stop you from living that law. That is a covenant that God has made with Abraham and his seed forever. This is your birthright. ... Of course you are to understand that if you go ahead and enter Plural Marriage and some one betrays you, you will be excommunicated and your name taken off the records of the Church. The brother said, 'Yes, I understand, but I know that my name will not be taken from the book of life and in the eternal world I shall be numbered among the living.' President Smith then said, 'God bless you, and laid his hands upon his head and gave him his blessing and told him to go to those who were appointed to take care of these things.' (Star of Truth 4:24)

Sadly, Heber J. Grant more and more inclined to that group of men who, like Francis M. Lyman before, actively opposed the practice of Plural Marriage, thus betraying his commitment to keep this holy principle alive. The activities of Francis Marion Lyman in his campaign against the practice of Plural Marriage were pointed out earlier. What was the result? Francis Marion Lyman had boasted he would live to be a hundred:

"It is tacitly understood that Francis M. Lyman, then President of the Quorum of Twelve, was the first general Church official to undertake the complete subjugation of the principle through application of ecclesiastical pressure and threats of criminal prosecutions in the civil courts. It is within the knowledge of the writer [Joseph Musser] that President Lyman, then in his sixties, was strong and hearty. In his zeal to destroy the practice he was particularly severe on his former colleague in the Quorum, John W. Taylor. The night before the latter's death (Oct. 10, 1916), and in the presence of a few of his brethren, Apostle Taylor, rising from his pillow, said in substance: 'Brethren, I am called home and will soon leave you. When I get there I am going to demand that Francis M. Lyman be brought before my God and Redeemer, and I am going to be vindicated.' One witness to this statement—Daniel R. Bateman—is still alive. At that time, Pres. Lyman (76 years of age) appeared to be in the pink of health, and boasted that he would live to be a hundred. But sudden death overtook him (Nov. 18, 1916) ..." (Truth 7:49)

Thus, within 50 days, Francis Marion Lyman was stricken by the Lord and died. His death was "sudden and unexpected." This was "a" fulfillment of D&C 85:8 which says:

"While that man, who was called of God and appointed, that puttheth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning." (D&C 85:8)

By "a" fulfillment, we have in mind that this passage applies to ANY high authority who puts forth his hand to steady the ark. Joseph Smith taught this interpretation as the following letter of Oliver Cowdery indicates:

"Brother Joseph says, that the item in his letter that says that the man that is called etc. and puts forth his hand to steady the ark of God, does not mean that anyone had at that time, but it was given for a caution to THOSE IN HIGH STANDING to be ware lest they should fall by the shaft of death as the Lord had said." (Kirtland, Jan. 1844. Copy at Utah State Hist. Soc)

As mentioned, after the death of Francis M. Lyman, Heber J. Grant continued to follow the same dangerous path. For
instance, he encouraged efforts making House Bill No.224 a law which changed the penalty of unlawful cohabitation from a misdemeanor to a felony. And he began a hate campaign against those trying to live Plural Marriage. Polygamous children could not be baptized unless they agreed that their parents had entered into "illicit relations" which would make themselves illegitimate. He also wrote:

"No one can point to anyone who had entered this principle since its official prohibition, who were a pride to any community, and that the same could be said of their children."

(Trutb 18:142)

On the other hand, many examples have already been presented wherein many of the general authorities encouraged Plural Marriage after 1890. It was noted that even Heber J. Grant fled to Europe in the early 1900s to escape 'the law', for he had publicly stated he would continue to take wives till he had a son.

When one considers the great number who entered Plural Marriage after 1890, there must be a very large number living today who are their descendants. We know of many who are respected members of the Church and the rest of the community.

On November 27, 1928, Heber J. Grant made the following pledge regarding the polygamists:

"I shall rejoice when the Government Officials put a few of these 'best blood', as you call them, in the County Jail or the State Penitentiary."

(Trutb 17:193)

Remember the boasts of Francis Marion Lyman, and how the Lord struck him. Now it is sorrowful to note that only two days after many polygamists were rounded up and put behind bars, Heber J. Grant was suddenly stricken with a heart attack, and died, allowing him only two days to "rejoice."

An inspired brother had the following vision or dream of an interesting event which happened on the other side of the veil:

"Heber J. Grant attended a Conference, but though attempting to sit on the stand, was refused by those in charge. He was forced to take a seat in the audience. After the mee-


HEBER J. GRANT

'ing, he again confronted the men who had directed the meeting and said, 'Don't you know who I am. I'm Heber J. Grant, President of the Church.' Whereupon, one of the men replied, 'O Yes, you're the one who said you would rejoice to see some of these polygamists behind bars.' (JN)

The tables were now turned. The 'first' had become last, and the 'last', first. He who was popular on earth was now unpopular in the spirit world. Dear reader, mark well the following testimony:

George Q. Cannon:

"You will never find a people of God who have the truth persecuting another people. If they were to do so they would cease to be the people of God. It is the characteristic of the church of God ALWAYS that it NEVER condescends to persecution. It does not fear the announcement of any doctrine, or any principle, or any form of belief, or any so-called revelation. Strong in the knowledge that they have the truth and that God is with them, such a people can afford to let false doctrine when it manifests itself have the freedom of action, the right of agency which God has given unto every human being and which every human being has a right to exercise undisturbed by his fellow man so long as he does not interfere with the happiness and the lives and the liberties of his fellowman."

(Des. Even. News, July 11, 1885)

On the other hand, persecution ALWAYS accompanies the people who strive to keep God's commandments:

"Hence the saying of the Apostle Paul: 'All that will live godly in Christ Jesus shall suffer persecution.' He did not say that they might suffer, or that they perhaps might suffer, but that they SHALL suffer. It should be one of the consequences of living godly in Christ Jesus. . . . I would have none of you imagine that there will be a cessation of this persecution. I have heard some say that the time will soon come when there will be a cessation of this hatred against the Latter-day Saints. Do not deceive yourselves
"with any such idea... We might seclude ourselves in the desert of Sahara, as we seclude ourselves in these mountains some thirty-three years ago, and persecution would reach us. The adversary will not let us alone. The direst persecution we ever had to suffer, occurred before the doctrine of polygamy was taught or believed in. THERE IS NOTHING SHORT OF COMPLETE APOSTASY, A COMPLETE DENIAL OF EVERY PRINCIPLE we have received, a throwing away of the Holy Priesthood, that can save us from persecution." (JF 22:370, P 4:4, Geo. Q. Cannon)

Also, Brigham Young warned:

"When 'Mormonism' finds favor with the wicked in this land, it will have gone into the shade; but until the power of the Priesthood is gone, 'Mormonism' will never become popular with the wicked."

(JF 4:18)

Compare these warnings with the following:

"One of the things I wished to say at the conference I will say now, and that is that I have never felt happier in my life than over the WONDERFUL CHANGE that seems to have come all over the world in the attitude of people toward the Latter-day Saints. It has fallen to my lot now to labor for forty-seven and a half years as one of the General Authorities of the Church. In my early ministry as one of the officials, almost without exception as I traveled around the country, I found a spirit amounting almost to HATRED in the hearts of people toward the Mormons. I have found people who would double up their fists and say: "If I had my way I would put all of you Mormons in the Tabernacle, and then turn the guns of Fort Douglas upon you."

I remember that during my three years' ministry in Europe I did not succeed in getting one single line of refutation in any of the newspapers of Great Britain, notwithstanding some of the vilest and most wicked and abominable stories were printed against our people...

WHAT A WONDERFUL CHANGE! When Brother Talmage who is sitting upon this stand presided over the European mission, and today while Brother John A. Widtsoe is presid-
GEORGE ALBERT SMITH

"When President George Albert Smith was elected to be president of the Church, he as well as some of the other leaders were asked if they would not set aside the Grant policy and try to refrain from persecuting those of the Saints who were trying to keep the commandments of the Lord. At that time we were reliably informed, the answer was: 'WE INTEND TO CONTINUE to carry out PRESIDENT GRANT'S WISHES in regard to these matters.'"

And so he did continue Heber J. Grant's policy. Test oaths were sent around, announcements were made that all plural marriage since 1890 was adultery, and many of the true saints were persecuted. One revealing example is as follows.

In 1894, a faithful brother in the Church, John Koyle, was shown by heavenly visitors an ancient Nephite mine near Salem, Utah, which had long ago been sealed up when a tunnel caved in. He was instructed to begin work immediately to open the mine again. The wealth of the mine, he was told, was to be used for the Kingdom of God.

Several of the faithful Apostles, Golden Kimball, George Teasdale, Matthias Cowley, and others gave the mine their support. Brother Koyle years before had been told by one of the three Nephites that J. Golden Kimball would yet support the mine predicting the exact amount of stock he would buy. Accordingly, at that early date Brother Koyle had made out a receipt to the predicted amount. When years later, J. Golden Kimball did buy stock in the mine, the same receipt was given to him, the exact amount being the amount he requested.

Some time after the mine was revealed to him, Bishop John Koyle (he had now been made a Bishop) was swiftly removed from the Bishopric by Francis Marion Lyman. Bishop Koyle was not allowed a chance to defend himself. It is sig-

nificant to note that almost the same persons were opposed to the mine as were opposed to the practice of Plural Marriage; and that generally, those who were trying to keep plural marriage alive supported the mine. Joseph F. Smith at first was skeptical of the mine, but after he died, he was shown the genuineness of the mine and the important part it would have in the Kingdom of God. Accordingly, he came to Bishop Koyle and admitted to him that he had been deceived.

Opposition to the mine continued. Finally, on January 7, 1947, during inclement weather, Bishop Koyle, now in his 84th year, was forced from his sick bed to attend a Church trial in which he was given an ultimatum: Either repudiate the mine or be excommunicated. President George Albert Smith and one of the Twelve were in the next room, listening to the trial with earphones. Bishop Koyle explained time and again that signing any repudiation would be a clear denial of the truth. He knew the mine had divine approval. Finally after much discussion, as he valued his Church membership highly, he agreed to sign it on conditions that nothing be published, that he be allowed to talk with the President of the Church, and that he would not be excommunicated. None of these promises were fulfilled. President George Albert Smith with the member of the Twelve who accompanied him, immediately rushed to Salt Lake, getting a traffic ticket for speeding on the way, and reaching the newspaper office in time to publish Bishop Koyle's repudiation in the next morning's paper, January 8. The next year, on April 16, 1948, he was excommunicated, supposedly. But his deceased wife appeared to him and told him the excommunication was null and void and not recorded in heaven.

(Journal Notes. See also: Dream Mine Story, by Norman C. Pierce, July 1958)

25

DAVID O. MCKAY

There is the following evidence that David O. McKay, too, wielded the sword of persecution against the saints:

"We are informed that David O. McKay of the First Presidency of the Church of Jesus Christ of Latter-day Saints, some time since, advised one of the public relief workers not to assign any help to polygamously born children."

(Truth 14:15)

Compare this attitude with early leaders:

"NOTICE TO ALL:

"If there are any persons in this city who are destitute of food, LET THEM BE WHO THEY MAY, if they will let their wants be known to me privately or otherwise, I will see that they are furnished with food and lodging until they can provide for themselves. THE BISHOPS OF EVERY WARD are to see that there are no persons going hungry."

(Sig.) EDWARD HUNTER
Presiding Bishop of the 'Mormon' Church"

As a member of the First Presidency with Heber J. Grant, David O. McKay assisted in the persecutions which resulted in the imprisonment of those charged with Plural Marriage:

"On the witness stand, testifying for the State in the conspiracy cases above mentioned, one Casper Fetzer, testified under oath that he had been appointed by David O. McKay of the First Presidency, to work in conjunction with Bishop Fred E.II.Curtis and others against those defendants and others disclosed that he was to ferret out these plural marriage cases, reporting the evidence to the Church as the basis for excommunication and to the Civil authorities to assist in the prosecution of such cases."

(Truth 10:144)
Besides George C.'s, Cannon's testimony that true Saints do not persecute,¹ recall the Eleventh Article of Faith:

"We claim the privilege of worshiping Almighty God according to the dictates of our OWN conscience, and ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE, OR WHAT THEY MAY."

ST. GEORGE TEMPLE INCIDENT

O reader, consider closely the following prophetic warnings:

"You might as well deny "Mormonism" and turn away from it, as to oppose the plurality of wives. Let THE PRESIDENCY of this Church, AND THE TWELVE APOSTLES, AND ALL THE AUTHORITIES UNITE AND SAY with one voice that THEY WILL OPPOSE THAT DOCTRINE, and THE WHOLE OF them WOULD BE DAMNED."

(Prophets and Seers of God, 1846, p. 58)

Heber C. Kimball uttered this significant warning in 1856. Almost one hundred years later, on December 5, 1951, during the Church’s campaign against Plural Marriage, "a Solemn Assembly was held in the St. George Temple for the Church leadership of that area. Most of the General Authorities of the Church were in attendance.² The purpose of this meeting was to 'stamp out polygamy.'³ It was only a year before, on July 26, 1951, that the law was introduced by the assistance of the Church, in a raid on Short Creek, Arizona, with the avowed purpose of 'stamping out polygamy.' Children were torn from their Mothers and placed in foster homes. One case, now quite notorious, is the Vera Black Case.⁴ There is much evidence to prove that the Church indeed did, in fact, assist in these persecutions.⁵

Apparently, then, the Church leadership felt that the persecution thus far had not been sufficient. Those assembled in the St. George Temple, Dec. 5, 1951, waited a long time for David O. McKay to appear. What could be the cause of the delay? Soon he came in, his eyes streaming with tears.

DAVID O. MCKAY

He had had a remarkable revelation, but in which he was severely chastened for fighting those trying to keep Plural Marriage alive. The assembly was dismissed and the men sent home.¹

What blasphemy! It was in this very temple that Brigham Young had prophesied:

"Hear it, ye Elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do, this Church cannot advance as God wishes for it to advance." (Clestial Marriage, p. 2, by Broadbent — St. George Temple dedication)

HIS HANDS ARE TIED

From this time forth, David O. McKay, to his credit, tried somewhat to tone down the persecution, and also tried to get some of the things in the Church back on the right track. Many years earlier he had admitted that the Church had gone on a detour.² But now, in an effort to get it back on the right track, in certain ways, his hands were tied. For instance, as mentioned earlier on page 215 concerning priesthood conferral, he was able to get the proper method going again.

In the Fall of 1956 a circular was sent to the leaders and many members of the Church, pointing out the contradiction between Heber J. Grant’s false method of Conferral as against the earlier, correct method. The Presidency was then flooded with questions on this subject from the Church membership. Against much opposition, David O. McKay, knowing the truth, quietly sent out instructions to all Stake and Ward leaders, telling them to use the earlier correct method of conferral. BUT, evidently a compromise was made with those who opposed the return to the proper method, for nothing was done about doing the many ordinances which had been performed without priesthood. We have good reason to believe that David O. McKay tried to go further and would have wanted to re-do the ordinances, but was opposed by other Church authorities.

¹. Journal Notes. ². Truth 5:284
Another example of President David O. McKay being stopped by other general authorities is the following. In this instance, President McKay was trying to push forward a "survival program," but was very much opposed by at least one member of the Twelve. In accord with David O. McKay's encouragement, a woman lecturer was given access to the chapel, to speak on the subject, but she was opposed by the Apostle. She called David O. McKay who verified his approval, but when she went to speak with him in his office, she was stopped by the Apostle. She explained that David O. McKay had requested her actions, but the Apostle angrily retorted that David O. McKay was not "running things," that he was sick and not responsible. These things were told to us by the woman herself. From our acquaintance with her, we can confidently say that she is a truthful woman — one who lived the fulness of the Gospel. Perhaps it was this last aspect of her life which roused so much of the bitter opposition of the man. He went so far that when she died, he ordered an investigation into the affairs of those who would go to her funeral. Even members of the family who were active in the Church were refused jobs in the Church simply because they went to their sister's funeral.

This same leader at another time contacted Mexican officials for the purpose of getting them to persecute those persons in their country practising the fulness of the Gospel, including Platonic Marriage. But the Mexican official called David O. McKay long distance and asked if this were truly the desire of The Church. His reply was that we were once persecuted for the same thing. How could we then consistently persecute others following the same practice? He refused to enter into the battle.

Previous to hearing the first hand account of these experiences, one of the writers had the following symbolic dream:

"Many people were entering a very large assembly hall and taking seats to watch a big show. When most of the seats were filled, in walked some very tall men from the back of the hall. They towered over the average sized person. Their heads seemed very large, even overproportioned to their own large figures. As they walked down the aisle, smiling, they made frequent overtures of salutation to the audience on either side. Midst applause and much fanfare, they seemed overtly solicitous for the praise of the people. When they arrived at the large stage at the front of the hall, they immediately began putting on a show. One man went to the microphone and began lauding and praising David O. McKay. As he spoke, the voice of the Spirit told me he did not sincerely believe what he was saying, but was only speaking the things the people wanted to hear, and this that he himself might be praised and glorified by them.

While the Spirit was telling me this, I saw that these leaders were actually ordinary sized men standing on stilts which were concealed in their pant legs; And their large heads in reality were of papier-mache. I was now lead to a small side-room, where these leaders, whom I was shown were other General Authorities of the Church, had effectively bound David O. McKay so that he was prevented from leading according to his own mind. I felt very sorrowed for his plight."

Recall again the prophetic warnings of early leaders regarding 'Mormonism' and 'popularity.'

NEVER SEEN THE SAVIOR

Remember that the Savior Himself must confirm one's apostleship before it is complete. Of course it does not prove that a man is a wicked man just because he is not the Lord's Anointed, BUT, it is a very serious matter if a man is not anointed of the Lord and yet allows people to think he is while not publicly correcting the false impression. David O. McKay was interviewed on this subject as follows:

"On May 5, 1961, Mr. John Cook, a newspaper feature writer, was granted an interview with President McKay. Towards the close of the interview he said that he hoped the President wouldn't mind if he asked a question, and said that the President wouldn't need to answer the
"question if he felt that he shouldn’t, but for his own information, not for publication, he would like to know if President McKay had ever seen the Savior.

President McKay answered that he had not, but that he had heard his voice, many times, and that he had felt his presence and his influence. ..." *(Imp. Era, '63, p.785)*

Since David O. McKay had not seen the Savior, he could not have been anointed by the Lord. This coincides with the evidence presented that he was NOT the Lord’s Anointed and that the Keys of the Priesthood had gone on another way. However, David O. McKay may still have heard 'a' voice, as in the St. George incident, where it is said that he was warned to stop persecuting the saints.

1. p.318-221.  2. p.XVI.

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26

JOSEPH FIELDING SMITH JR.

We wish here to take special notice of a couple of true doctrines espoused and taught by Joseph Fielding Smith Jr:

1. On August 2, 1965 he was asked in writing, "Is there a blessing lost by not wearing the old style Temple pattern, for every day use? What answer can we give those who inquire as to the new style and its protection." He then wrote, "I only know of ONE kind of garment," and demonstrated by showing his garment collar that he meant the original garment. This statement signed by him is now in our files. To another, he said, referring to the modern style, 'All they are, are rags.'

2. On June 20, 1955, he signed this statement: "When anyone by appointment ordains a youth or man to the Priesthood he should CONFIRM the Priesthood, whether a deacon or an elder, and THEN ordain to the Office. When the Priesthood is once conferred, it is NOT conferred again." *(Copy of signed statement, in our files)*

On the other hand, we wish to point out again that it does not prove that a man is a wicked man just because he is not the Lord’s Anointed. Joseph Fielding Smith made the following excuse:

"The question frequently arises: 'Is it necessary for a mem-

ber of the Council of the Twelve to see the Savior in

day to be an apostle?' It is their privilege to see him if

tion requires, but the Lord has taught that there is

a stronger witness than seeing a personage, even of see-
ing the Son of God in a vision. Impressions on the soul

that come from the Holy Ghost are far more significant

1. Journal Notes.
"than a vision."
(Hmp. Era, 1966, p.979)

Of course we agree that any communication from God will be accompanied by the Spirit of God, including visions from heaven, but again, compare Joseph Fielding Smith's opinion on the requirements of the Apostleship, with Oliver Cowdery's last charge as given on pages 252-3. Reader, does not Joseph Fielding Smith's excuse bring to mind the Sectarian excuse for the lack of revelation in these days? Does not one arrive at such excuses by the following chain of events?

Step 1. Disobedience to God's commandments.
Step 2. Revelation is withheld.
Step 3. Self-justification of the absence of revelation by denying its necessity.

But again, compare this with the Lord's command to seek always the face of God.

As indicated earlier, in David O. McKay's case, the time came when even if he had wanted to do better, his hands were tied to a certain degree. The same appears to be the case with Joseph Fielding Smith Jr. This was also verified to one of the writers in the following dream:

"Before David O. McKay died, I dreamed these scenes. First I saw his chair empty. Then I saw Joseph Fielding Smith Jr. sitting in the same chair, flanked by Harold B. Lee on his right and Nathan T. Alden on his left. Harold B. Lee and others were running the Church instead of Joseph Fielding Smith. This was shown by a number of examples, one pertaining to the Priesthood garment wherein further changes were made in order to become more like the world. Knowing Joseph Fielding Smith's strong stand on the garment, it doesn't seem possible that he would really agree with their actions. Yet in the dream, he was not backing their actions. How sorrowful to me were their compromises. There seemed to be no stopping point."


27

GENERAL CHURCH CONDITIONS

SPIRITUAL EXPERIENCES BY CHURCH MEMBERS

Occasionally one hears of certain spiritual experiences by members of the Church. This should not be surprising, when we consider that God is no respecter of persons and will give according to the particular merits of each individual case. It is not likely that a person is either all good or all evil, but there are a myriad of degrees and mixtures in between. Joseph F. Smith testified in the Smoot Investigation, that,

"I have never pretended to nor do I profess to have received revelations, I never said I had a revelation except so far as God has shown me that so-called Mormonism is God's divine truth; that is all. ... if I live as I should in the line of my duties, I am susceptible, I think, to the impressions of the spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be."

(Smooth Investigation, Vol. I, p.484)

Also, review John Taylor's warning, as given on page 209. Thus it does not prove that a Church is fully in order, simply because some of its members have spiritual experiences. Neither can it be rightly assumed that a person must be a member of the Church in order to have spiritual experiences. Certainly, with the evidence of various remarkable experiences connected with genealogy work, those on the other side of the veil are able to go on in their progress to a certain extent. But surely, many ordinances will have to be performed over again since the proper priesthood was not in effect. A number of saints, some of whom are living today and are very active in the Church and in genealogy, told of most certain testimonies given to them that some of the work for the living and the dead would have to be done over. Also, some of the endowment has been changed:

THE KEYS OF THE PRIESTHOOD

1. Many older saints testify that the endowment sessions have been greatly shortened. Before Heber J. Grant came into the Presidency, a session took all day, whereas now it only takes a few hours.\(^1\)

2. At a special priesthood Conference, October, 1935, Heber J. Grant said in substance: "I have been thinking about it and praying considerably about the advisability of cutting out or shortening several ordinances from the ceremonies in the Temples in order that double the number of Saints may be accommodated each day."

3. Compare this with Joseph F. Smith's instructions:

   "In doing work for the dead — baptisms — they were so rushed that four had to be worked for in a minute. On one occasion when this rush act was being performed, President Joseph F. Smith, standing in the doorway, commanded them to stop. They were asked why the rush and told President Smith that so much work had been enjoined upon them that they were forced to rush the names through. He replied it takes as much time to save a dead person as a live one! He called the workers together and repeated the instructions."

4. Concerning the changing of the endowments, Wilford Woodruff wrote in a letter to Elder Roskelly, June 8, 1887:

   "Now, concerning endowment, in all its phases. My own views are these — that we ought to follow out, as far as we can, the pattern laid down by our leaders. I consider that if there ever was an man who thoroughly understood the principle of the Endowments it was Brigham Young. He has been with Joseph Smith from the beginning of the Endowments, to the end, and he understood it if any man did. And before his death he required me to write in a Book, every ordinance in the Church and Kingdom of God, from the FIRST TO THE LAST, beginning with baptism, to the LAST ORDINANCE PERFORMED, THROUGH EVERY DEPARTMENT OF THE ENDOWMENTS. I was several weeks doing this writing, and President Young corrected it all, until he got through. Then he said to me, 'Now, there you have a pattern of all the ordinances or endowments for every Temple we

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GENERAL CHURCH CONDITIONS

"SHALL BUILD, UNTIL THE COMING OF THE SON OF MAN:"...

Follow the pattern that President Young has set us, and NOT DEVIATE FROM IT ONE IOTA. And if we do that, we may have a hundred Temples at work, and all the work and ceremonies will be alike in every Temple.

...I directed the fixing up of the Temple at St. George for giving Endowments, under the direction of President Young; since the rules are written for our guidance in all future time, I feel very strenuous that in giving Endowments we should all work alike, and NOT DEVIATE from the written word." (\(\text{Tr}\)uth 16:42)

In the case of genealogy work, many remarkable experiences occur with workers both in and out of the Church. Of those in the Church, many of such experiences occur with persons secretly living Plural Marriage. (\(\text{J}\)ournal Notes)

DECLINE OF SPIRITUAL EXPERIENCES IN THE CHURCH

In general, it is our observation, and the observation of many others, that as a whole, speaking of the membership collectively, spiritual experiences have declined in the LDS Church. The Lord explains:

"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be witheld." (\(\text{DC}\) 70:14)

The decline of Nephite visits, as indicated in the following, is an example of the decrease of spiritual gifts among the LDS people:

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1. Journal Notes.
2. \(\text{Tr}\)uth 16:70
3. \(\text{Tr}\)uth 16:15.

Also JN 72: 48:19.
The keys of the priesthood

The excuses that many make for a decline in these visitations are without foundation. A prevalent excuse is that today we do not need the help of these translated personages, because we have quicker and better transportation than did the pioneers, and that we have the great advances in medicine to aid us, etc. These feeble excuses do not hold up very well when examining the reason why these visitations declined among the ancient Nephites. In the Book of Mormon, the reason for the decline of such visitations was due to the wickedness of the people:

"But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people."

The following indicates some causes of this evil:

"And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and of all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them. And they began to build up churches unto themselves to get gain, and began to deny the true church of Christ." (4 Ne. 24:6)

In consideration of the evidence, we maintain that the steps of the spiritual decline which took place among the LDS were:

1. When United Order and Plural Marriage and all the commandments were obeyed, those obeying them were the ones who in the main received these miraculous visitations. This we have concluded as a result of collecting many instances of Nephite visits. We have also observed, incidentally, that many of the visits of Hector Lee recorded, were visits to persons who believed and tried to practice the fulness of the Gospel. It would be very interesting to see the statistical results of a well organized research and tabulation on the subject.

General Church Conditions

Dear Reader, the authors have collected many cases in which the saints of the latter days have been resurrected. Of these, 100% had espoused the fulness of the gospel including plural marriage. Also 100% of those who received visitations including visitations of resurrected beings were either children, or they were adults who had espoused the practice of plural marriage.

2. United Order and Plural Marriage and other commandments were given up by many.
3. Visitations and other spiritual experiences diminished.
4. Doctors and modern advancements were relied upon, instead of the priesthood of God, both due to less spiritual gifts from God and to the initial failure in obeying his commands. Indeed, in many cases priesthood seemed to be ineffective and the Lord's word seemed to be forgotten:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and millet food, and that not by the hand of an enemy.

And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." (D&C 42:43-4)

Confusion in Manifestos

In looking over the apostasy which has taken place among the LDS Church, we see many abortive attempts to stop plural marriage. A frequent fallacious contention put forth by modern LDS leadership is that plural marriage after the manifesto is adultery. But we see that there is much confusion on the subject, for as already shown plural marriage continued long after the manifesto and was continued by the Lord. Nor did a second manifesto in 1904 stop it. Heber J. Grant testified, that "Plural marriage has been stopped but not by the Lord." 5

A few more examples, besides those already given, of plural marriage after the so-called second manifesto of 1904,

2. p. 179114.
3. Feb. 22, 1942; Ensign Ward; Truth 8: 238; 17.
include:

Miles A. Romney, 1905; 1 Joseph Bentley, 1908; 2 Frederick James, 1909; 3 William F. Chatwin; 4 etc. 5

So we must ask the pertinent question, after which manifests to or date, if any at all, is the practice of the same principle, suddenly a vice instead of a virtue. According to several statements of the Church, all Plural Marriage after 1890 is adultery, and yet the same leaders have acknowledged 'approved' Plural Marriage after that date. The same can be said of later Manifestos. Does a date alone separate the same practice, Plural Marriage, into adultery and sinfulness? As Bishop Heber J. Grant put it, "Is God going to be required to wade through musty old records to determine whether the same practice is holy or adulterous?" The whole idea truly is ludicrous. Joseph Smith said, "If any man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping ALL the commandments and obeying ALL the ordinances of the house of the Lord," and, "All must be saved on the SAME principles." 9

Nowhere in the scriptures can it be shown that plural marriage, per se, is adultery. Of course, if anyone commits adultery, whether a polygamist or a monogamist, it does not mean that polygamy is adultery any more than it means monogamy is adultery. Certainly, if a man covenants in the bonds of matrimony with a woman and she with him, there cannot be adultery as long as both of them keep their covenants. This is true regardless whether the marriage was performed by authority or not. The Lord merely says that in case the marriage is not performed by His authority, and sealed by the Holy Spirit of Promise, then the covenant is of none effect AFTER men are DEAD. 6 Who would venture to declare that all the civil marriages in the world which are not performed by the priesthood are therefore adultery by that reason alone? Surely in those cases the Lord will hold them to their own covenants, as far as their mortal lives are concerned. Joseph F. Smith agreed with this idea, as shown by the following case:


"Some years ago an honorable non-Mormon from Pennsylvania (Adam Jackson), with one of his wives, visited President Joseph F. Smith in Salt Lake City. In the conversation that followed, he divulged the fact that he was a polygamist, living with and raising a family by two women, they themselves agreed and in perfect harmony with the arrangement. He claimed he did so by authority of the Holy Bible; and that he was only one of a number of men in his locality following a like course.

After this gentleman had left, with the blessing of ... President Smith [he] stated to those who were present during the interview and with characteristic emphasis — "That man will receive a higher reward and exaltation in the Celestial Kingdom of God than many Latter-day Saints, for he is living a higher law, according to the best light he has, while they are rejecting that law." (Truth 11:76)

When the Gentiles accused the Mormon polygamists of adultery in the early days of the Church, the leaders defended plural marriage with reasoning similar to that used above.

PLURAL MARRIAGE AUTHORITY TODAY

But there is authority from God among mortals for the performance of plural marriage today. He that seeks shall find, if he qualifies and if he is worthy. If he is not able to "find" perhaps he does not qualify. The Lord may reveal this in answer to prayer; we know of many examples where this has been the case.

In the 1886 meeting in Centerville, John Taylor instructed the council of Friends that before they died, they should ordain others to keep plural marriage alive. In addition to the council of Friends, at least one man in every stake was given the authority to perform plural marriage. 1 They likewise were instructed to pass this authority on to others before they died. This being the case then, today there are two possible sources of authority to perform plural marriage - members and nonmembers of the Council of Friends, all to act under the direction of the worthy senior. A third source is temporary delegated authority. Also see John W. Taylor's second answer, p. 137.

1. Journal Notes.
LORIN C. WOOLLEY
SUCCESSOR TO JOHN W. WOOLLEY

John W. Woolley, Lorrin C. Woolley, and Joseph F. Smith were the last three members of the Council of Friends of 1886. The death dates of the other members were as follows:

John Taylor July 25, 1887
Wilford Woodruff September 2, 1898
George Q. Cannon April 12, 1901
Samuel Bateman January 23, 1911
Charles Wilcken April 9, 1914

Quite some time after the death of Joseph F. Smith, Lorrin C. Woolley and three other brethren made a trip south of Salt Lake, to administer to a brother who was suffering with a serious ailment in his hands. Much of the Spirit of the Lord was present on this occasion, and a great amount of faith was exercised. Through the blessings of the Lord, this brother was healed.

After this healing, the four men began their return trip to Salt Lake. While on the way, the influence of the Spirit which was present at the healing, continued with them. Two of the men, Lorrin C. Woolley and Daniel R. Bateman, sat in the back seat.

As they conversed on spiritual things, many valuable and important things were discussed. Among other things, Lorrin C. Woolley said he felt strongly impressed to tell them certain important events of the Kingdom which he had not told before. He then related the historical background of the Council of Friends, explaining that his father John W. Woolley, Joseph F. Smith, and himself, were the last three members of that Council. His listeners were well familiar with the 1886 Meeting, and the fact that men had been set apart to keep Plural Marriage alive, but they had not known till now, the particular details of the Council of Friends.

While Brother Woolley spoke, a warm, joyful Spirit burned in the bosoms of his friends, of which they afterwards testified. Testimonies of other witnesses from independent sources, some time later, corroborated these things. In the following years, many details of the Council of Friends were disclosed. There are today, many witnesses of these things, a good number of whom have related their experiences to us.

These things we firmly believe, first as due to the burning in our own bosoms when we have heard these testimonies, secondly, that the testimonies agree with each other, and thirdly, that they agree with the historical facts, a portion of which have been presented in this volume.

Joseph F. Smith died November 19, 1918, and John W. Woolley died December 13, 1928. The next in line was Lorrin C. Woolley. Lorrin C. Woolley, like his father John W. Woolley, was truly anointed by the Lord:

One such occasion took place in Farmington Canyon. Present were members of the Council of Friends, including John W. Woolley and Lorrin C. Woolley. Exactly according to an appointed hour, the Savior came and conversed familiarly with them. At this time he sealed former blessings upon Lorrin Woolley’s head.

Before leaving, the Savior instructed them to allow their carriage horses freedom from reins while they traveled out of the Canyon. This they did, and to their wonder, the horses sped along faster than ever. Lorrin Woolley said it was the smoothest ride he’d ever had.

LORIN C. WOOLLEY, SUCCESSOR TO JOHN WOOLLEY

he had just sealed a 5th wife to a high Church official.¹

Being The Lord's Anointed, Brother Woolley became
very familiar with persons from the Spirit World, many of
whom were resurrected. Like his predecessors, he for a time
held the Seerstone. It was only for a period of time as a
schooling until his power of vision and revelation were
developed to a certain degree. Then like Joseph Smith and
other seers, a seerstone was no longer needed. A number of
witnesses have described significant instances of Lorin
Woolley's use of a Seerstone.²

THE COUNCIL OF FRIENDS

LATEST MEMBERSHIP AMONG THE GENTILES

As stated, Lorin C. Woolley held the Keys of The Priest-
hood following John W. Woolley. The following men were
then called by revelation into the council of 70 Friends:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Ordination</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Leslie, Broadbent</td>
<td>Mar. 1929.¹</td>
</tr>
<tr>
<td>John Y. Barlow</td>
<td>Mar. 1929.</td>
</tr>
<tr>
<td>Joseph W. Musser</td>
<td>May, 1929.</td>
</tr>
<tr>
<td>Charles Zitting</td>
<td>July 1929.</td>
</tr>
<tr>
<td>LeGrand Woolley</td>
<td>July 1929.</td>
</tr>
<tr>
<td>'last man' (still living)</td>
<td>June 1933.</td>
</tr>
</tbody>
</table>

The Council of Friends among the Gentiles then stood
as follows:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lorin Woolley</td>
<td>Leslie Broadbent</td>
<td>John Y. Barlow</td>
<td>Joseph W. Musser</td>
<td>Charles Zitting</td>
<td>LeGrand Woolley</td>
<td>'last man'</td>
</tr>
</tbody>
</table>

HOW MEN ARE CHOSEN INTO COUNCIL OF FRIENDS

An important principle is illustrated in the account of
the calling of the last man into the above Council. Lorin C.

¹ JN 30:25. ³ JN 21:7; 29:67; 30:40, etc. ³ JN 10:1; 17, etc.
Woolley had insisted that this last man chosen by heaven was too young and inexperienced, and that Daniel R. Bateman should be called instead. An angel who came to Lorin C. Woolley to answer his request, severely chastened and strictly reminded him that mortals do not do the choosing of the members of this council. All appointments, he was instructed, were made solely by the corresponding council in heaven. Joseph Smith referred to this principle which regulates this Council, as follows:

"I spent the day ... in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood ... In this council was instituted the ancient order of things for the first time in these last days. ... ALL these THINGS referred to IN THIS COUNCIL are ALWAYS GOVERNED BY THE PRINCIPLE OF REVELATION."

(H.C. 5:1-2, 4 May 1842)

Lorin C. Woolley further explained this principle and said that no man could be called into the Council of Friends unless a resurrected being from the council in heaven, on the other side of the veil, came to the man holding the Keys of the Priesthood, commanding him which persons to call into that council. When the writers visited the last man Lorin Woolley called into the Council of Friends, he verified that Brother Woolley instructed them in this manner. In summary then, we have the following

PROCESS OF ADMISSION INTO THE COUNCIL OF FRIENDS

1. God chooses the members of the Council of Friends.
2. A resurrected person must declare this choice to the man holding The Keys of the Priesthood.
3. There is to be no appeal or alteration of this choice by mortals. (Of course, the man chosen has his free agency to accept or decline.)

Other witnesses have told us that Lorin C. Woolley explained that THIS IS A 'DAY OF INTRODUCTION.' That is, when anyone receives a message from heaven, and it is delivered by a being whom the recipient has not met personally, he will always first be introduced by a heavenly or mortal person who is personally known by him. This principle, together with the Three Grand Keys Joseph Smith taught, and the discerning by the SPIRIT OF GOD, certainly are vital in avoiding and detecting deception.

THE LAST MEMBER OF THE COUNCIL OF FRIENDS AMONG THE GENTILES BEFORE THE SETTING IN ORDER

When the last man listed above was called into the council of Friends, a deadline was given for the fulfillment of the revelation. Furthermore, Lorin C. Woolley was instructed that this last man would be the last man chosen from among the gentiles before the setting in order of the House of God. One of the witnesses gave us the following signed statement on this subject:

"Nathan Clark and I were walking on State Street here in Salt Lake. I forgot exactly the time but it was in the spring and I think it was in 1933. We met Lorin Woolley. We stepped back into a doorway opening and had about an hour's conversation there. In the conversation Lorin Woolley stated that there had been a revelation received naming ...[the last man] as one of the Seven, that the date had been set for his ordination and that he would be the last one ordained to this position AMONG THE GENTILES. He said there was a time limit set for ...[his] ordination and it had to be done according to the command of God. Brother Woolley further said that ...[HE] WOULD BE THE LAST ONE ORDAINED BEFORE THE SETTING IN ORDER OF THE HOUSE OF GOD. ..." (Signed, 9 April 1969, in writers' possession)

The writers are personal witnesses to not only this man's testimony, but the same testimony was also verified to us by others. An other witness testified to us of hearing this testimony concerning this last man, with others who heard these things from B. Harvey Allred. Brother Allred had testified to them that he in turn had received this information from Lorin

C. Woolley. 1

This being true, then, if the man TODAY 2 holding the Keys of the Priesthood is among the gentiles, being identified with them, he would have to be one of these seven men. In any case, he could not have been chosen later than 1933, the date when the last of these seven were called.

THE HOUSE OF GOD TO BE SET IN ORDER

One time Lorin C. Woolley was visiting with some of the saints, believers in the fulness of the gospel. They often referred to D&C 85:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering ... to set in order the HOUSE OF GOD,..." (D&C 85:7)

It was natural among these believers to look forward to the time when the Church would be set in order, since the Lord had promised to set His House in order. As a result, these saints often spoke of the time when the CHURCH "would be set in order." On this particular occasion, Lorin C. Woolley interrupted their conversation saying: "Wait a minute; what does the scripture say? Does it say that the Church would be set in order?" 3 Then it was readily admitted by the saints that the scripture did not say "Church" but said the "House of God" would be set in order. Lorin Woolley then asked, "If what does the House of God consist?" Someone answered, "The Church." Brother Woolley then put up one finger and said, "What else?"

1. JN. 44. 2. LCW died in 1934. 3. JN.

LORIN C. WOOLLEY, SUCCESSOR TO JOHN WOOLLEY

Someone then referred to the political Kingdom. Lorin Woolley put up a second finger and again asked, 'What else?':

There was some fidgeting, till finally someone with sufficient courage said, "Why there's only one thing left and that's the Council of Friends." Brother Woolley now held up three fingers and said, "These three, the Council of Friends, the Church, and the Kingdom constitute The House of God."

Brother Woolley then continued, "Now how can the House of God be set in order if the House of God is not out of order? The House of God will not be set in order until EVERY quorum of priesthood is out of order, from the highest quorum
of priesthood to the last quorum of deacons in the Church."

Then Lorin Woolley said, referring to members of the Council of Friends who were sitting near him, "I see no reason why this quorum should not also be out of order. I expect there will be Barlowites, Musserites, Zittingites, and other 'ites.' He was clearly foretold the apostasy even among the fundamentalists:

**THERE WILL BE**

**BARLOWITES, MUSSERITES, AND ZITTINGITES.**

At the death of Lorin C. Woolley, September 19, 1934, Leslie Broadbent was the senior Apostle among the Gentiles of the seven mentioned earlier. Many have assumed, therefore, that he, Leslie Broadbent, was then the man holding the Keys of The Priesthood. One witness asked Brother Broadbent, after Lorin Woolley's death, 'Who now holds the Keys of The Priesthood?' Brother Broadbent then answered, 'Button, button, Who's got the button? Your guess is as good as mine. I do NOT KNOW where THE KEYS are.' Both Leslie Broadbent and the man asking the question admitted that he did not know the answer. Certainly this indicates that at least Leslie Broadbent was not the man who held the Keys of the Priesthood, for if he had the Keys of the Priesthood, he certainly would have known it.

**LESLIE BROADBENT, SECOND ELDER**

The above testimony concerning Leslie Broadbent is significant. This significance is further emphasized by the following testimonies:

Some time after January, 1932, Leslie Broadbent told a very close acquaintance that Lorin Woolley had just ordained him Second Elder. One member of the Council of Friends,

Charles Zitting, explained, "Leslie Broadbent was to Lorin C. Woolley, as Oliver Cowdery was to Joseph Smith." We heard these testimonies from a number of the witnesses. After Lorin C. Woolley died, the witness, first mentioned above, asked Leslie Broadbent if anyone had been made First Elder or Second Elder. Leslie answered that everything was the same. He was still Second Elder, and none of the six men ordained by Lorin Woolley were ordained First Elder.

Leslie Broadbent died six months after Lorin Woolley died. Brother Woolley had said that he did not want to be separated very long from Leslie. After the death of Lorin Woolley, the same witness as above reminded Joseph Musser that Lorin Woolley had ordained Leslie Broadbent Second Elder. This, Joseph Musser acknowledged as correct. The witness then asked, "Well, was anybody else made Second Elder?" Joseph Musser then replied that none of them after Leslie were ordained as Second Elder and that none of them beyond Lorin Woolley had been ordained First Elder. These testimonies certainly agree with Leslie Broadbent's testimony that he himself did not hold the Keys of the Priesthood, and that he did not know who did.

It is clear then that Leslie Broadbent did NOT succeed Lorin C. Woolley in holding the Keys of the Priesthood.

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7. *Jnl. Nis.*
act INDEPENDENT of God, nor use their priesthood in areas where they were not commissioned to use it. As Lorin Woolley said, they were not called to set the House of God in order, but to keep plural marriage alive. Remember, Joseph Smith also had to wait upon the Lord to give the go-ahead before he could organize the Church, though he held sufficient priesthood beforehand.

The very day Leslie Broadbent died (Mar. 16, 1935), several witnesses heard John Y. Barlow exclaim: 'I'm now the head and I'm going to run it the way I want it to be run.' Several witnesses also told us they heard John Y. Barlow, at Leslie Broadbent's funeral, say: 'Now things are going to be different!' We ask, different from what? Different from what the prophets Lorin C. Woolley and others of his file leaders had instructed? According to many witnesses, John Y. Barlow began holding regular meetings the very day of the funeral, and before long had organized a stake with many of the officers.

TANGIBLE COMMUNICATION REQUIRED

Thus, the House of God continued swiftly to get out of order, even among the few remaining believers in the fulness of the gospel. Several witnesses testified to us that they had asked John Y. Barlow from whom he had received his authority. On one occasion, John Y. Barlow told of a dream he had of finding some keys on the sidewalk. This dream, he claimed was his commission. On other occasions, he claimed to have been commissioned by reason of a dream he had, in which he said Joseph Smith came to him and gave to him 'the keys.' One witness asked him how he knew it was Joseph Smith, and reminded him of the Woolleys' teaching that 'this is a day of introduction,' for even in his dream he was not introduced to the Prophet, whom he had not met in life. John replied, 'O, I'd know him anywhere.' Unfortunately, this contradicts the pattern given to avoid deception, and which in fact was a requirement, in any case.

Since filling vacancies in the quorum of Friends required a resurrected being to reveal the appointee, surely this same
THE LAST FOUR MEMBERS

JOSEPH W. MUSser

While John Y. Barlow was still living, but after the death of Leslie Broadbent, B. Harvey Allred wrote a letter to Joseph Musser asking him what quorum he sat in and what keys he held. According to one witness who read the letter and the answer, Joseph Musser wrote that, "We do NOT hold certain Keys held by Lorin C. Woolley, but we do have authority to perform Plural Marriage and keep it alive." This agrees with the other witnesses to whom Joseph Musser explained that none among them since Lorin C. Woolley were ordained First Elder, and that none of them since Leslie Broadbent were ordained Second Elder.2

Let it be remembered that these men were members of Council of Friends and were called to hold the full Apostleship, yet they did not hold certain Keys previously held by Lorin Woolley. When Joseph W. Musser was asked why he had led the saints to think he held the Keys of The Priesthood, he frankly replied, "If I were to try to explain it, I'd be on my feet all day answering questions."3

CHARLES ZITTING AND LEGRAND WOOLEY

After the death of Joseph W. Musser, March 29, 1954, Charles Zitting was then the senior member of the Council of Friends.


THE LAST MAN AMONG THE GENTILES

Of the six men Lorin Woolley chose among the gentiles, only the last man is still living. Recall that Lorin Woolley had testified that this man would be the last man chosen into the Council of Friends among the gentiles before the setting in order of the House of God. We asked this last man about the location of the Keys of The Priesthood. He replied that he did not know where the Keys of The Priesthood were.1

OTHER APOSTATE FUNDAMENTALIST CLAIMS

As shown, Lorin C. Woolley did not pass the Keys of The Priesthood on to any of the six men called into The Council of Friends. Therefore, any claims to the Keys of The Priesthood, through any of these men is certainly false. Also, any man claiming to have been called into the Council of Friends among the Gentiles after June 1933, and before the 'Setting in Order', is testifying falsely. Some of these false claims will now be examined.

FALSE CLAIM TRACED TO JOHN Y. BARLOW

With the death of both Lorin C. Woolley and Leslie Broadbent, it was assumed by some, including John Y. Barlow, that he, John Y. Barlow then held the Keys of The Priesthood, but as shown in Chapter 30, he did not hold these Keys. Yet, after the death of Leslie Broadbent, he claimed to have been inspired to call two men into the Council of Friends. Immediately, Joseph Musser, LeGrand Woolley, and others questioned him about it. They knew Lorin C. Woolley had instructed that a resurrected being must come to give the command from God in any calling into the Council of Friends. These Apostles asked John Y. Barlow if a resurrected being had come to him commanding the calling of these two men. John Y. Barlow's answer was that no heavenly being came, and that he only felt inspired. Consequently, Joseph Musser replied that he would have nothing to do with the calling of those two men, and that the responsibility of such a presumption was John Y. Barlow's alone. Two of the other Apostles took the same stand as did Joseph Musser and from that time forth they also refused to support John Y. Barlow in the matter. These latter two Apostles were LeGrand Woolley and the 'last man' called.1

It has already been shown that Heber J. Grant was struck with a heart attack when he put forth his hand to steady the ark. Joseph Smith had said that this penalty was God's

penalty upon any man with some high authority who overreached his bounds.1 In an effort to get out of prison, on the 24th of September, 1945, John Y. Barlow signed the following Manifesto:

"To Whom It May Concern:

The undersigned officers and members of the so-called Fundamentalist religious group do hereby declare as follows:

That we individually and severally pledge ourselves to REFRAIN, HERAFTER FROM ADVOCATING, TEACHING, OR COUNTENANCING THE PRACTICE OF PLURAL MARRIAGE or polygamy, in violation of the laws of the State of Utah and of the United States.

The undersigned officers of the religious group above referred to further PLEDGE ourselves to REFRAIN from SOLEMNIZING PLURAL MARRIAGES from and after this date contrary to the laws of the land." (Trimb 11:218)

Recall what John Taylor had said about a milder Manifesto:

"Sign that document; —Never! I would suffer my right hand to be severed from my body first. Sanction it, —Never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!" (See p.121)

It is not surprising, then, that John Y. Barlow subsequently was hospitalized with a severe physical ailment which ultimately brought death to him on Dec. 29, 1949.2 Certainly John Y. Barlow did not have the right, neither the divine revelation, nor the authorization to call those two men into the Council of Friends. Since none of the men Lorin C. Woolley chose among the gentiles ever held the Keys of The Priesthood, neither of the men John Y. Barlow called could have ever received the Keys of The Priesthood from any of them, including John Y. Barlow.

While in the home of the first of the two men called by John Y. Barlow, we asked him, 'Who do you think holds the

Keys of The Priesthood? He quickly answered, completely void of the Spirit of God, 'You're looking at him!'

We testify that the Spirit of the Lord has confirmed to us many times that this man does not, nor ever will hold the Keys of The Priesthood.

**FALSE CLAIM TRACED TO JOSEPH MUSSER**

On August 3, 1952, Joseph Musser called a number of men into a council, which he claimed was the Council of Friends. After Joseph Musser died in 1954, the first of these men claimed to succeed to the Keys of The Priesthood. But neither Joseph W. Musser nor any of his fellow Apostles among the Gentiles after Lorin C. Woolley, ever held the Keys of The Priesthood. Consequently, any claim to have received either the Keys of The Priesthood or membership in the Council of Friends through Joseph W. Musser, is a false claim. Joseph Musser could not give what he did not have.

Sad to tell, both Joseph Musser and the man who now claims to have succeeded him, signed the same Manifesto John Y. Barlow signed (page 297). As a result, these men were immediately released from prison. Soon thereafter, Joseph Musser was stricken with a paralytic stroke. It was while in this condition, that he presumed to organize a new Council. When his supposed successor signed the manifesto, he claimed to have been inspired. Yet he soon began pacing the floor and tried earnestly to get his name off of it, but failed. Later, after being released from prison, he felt conscience bound to give himself up. If he motives for doing so was that he recognized his mistake in signing the damnable thing, then let credit be given where credit is due. But as pointed out, Joseph Musser, of whom it is claimed passed the Keys of The Priesthood on to him, did NOT retract his actions of signing it.

Both the man called by John Y. Barlow, and the man called by Joseph W. Musser, while presuming to hold the Keys of the Priesthood after the deaths of the men who called them, have each put forth his hand to steady the ark. The second made a trip to Ozumba, Mexico, and organized a ward with the officers. We learned this through first hand experience. While in Ozumba, June 1 to 8, 1966, we were introduced to various officers, the deacon's quorum advisor, the counselors in the Bishopric, the Relief Society President, the patriarch, etc. When the man who organized them into a ward, was coming out of Mexico, he was stricken with a severe attack of ulcers which nearly killed him. In this we see the hand of an offended God. Many other testimonies in our keeping, verify again and again the truths that—

1. No man among the Gentiles, was chosen into the Council of Friends after 1933.

2. No man among the Gentiles, chosen of God through Lorin Woolley, into the Council of Friends, ever held the Keys of The Priesthood.

3. Every man who pretends to higher authority falsely, who puts forth his hand to steady the ark, is stricken by an offended God.

4. Only one man remains among the Gentiles who was chosen of God through Lorin Woolley into the Council of Friends. He, according to Lorin C. Woolley, is the last man among the Gentiles to be chosen into the Council of Friends before the setting in order of the House of God. This last man, while still holding sealing authority, stands aloof of any organized group of Fundamentalists, and disclaims having the Keys of The Priesthood.

Dear Reader, in addition to all examples of apostasy among the fundamentalists, the same conditions have been shown in inspired dreams to many of the saints. We too have been given this privilege. In one such dream, the Council of Friends among the Gentiles was depicted as a ship at sea. As the true crew went to land, pretenders took their places on what now was two ships in place of the first. Due to quarreling among themselves, the false pretenders were unable to receive vital signals from authorities on land. The two ships represented the two fundamentalist groups discussed thus far. The two pretending crews symbolized the two corresponding false councils. Wandering on the sea, quarreling and the inability to obtain guidance, indicates their spiritual apostasy with its natural results.

1. *Journal Notes.*
THE LEBARON CHURCH

On September 21, 1955, a new church was legally incorporated by three brothers, with Joel F. LeBaron as President. The name they called themselves was "The Church of the Firstborn of the Fullness of Times," although D&C 76:94-5 states that "they who dwell in" God's "presence are the Church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and He makes them equal in power, and in might..." etc.

A good sized book would be necessary to effectively put their many false claims in their true perspective. This entire volume should suffice for the present, and except for several points not mentioned elsewhere, we will mainly summarize the points already discussed— as they apply specifically to the church of the LeBaron brothers.

The LeBaron brothers claim Brigham Young, though holding the presiding authority in the Church and Kingdom, did not also hold the highest Keys of the Priesthood on earth. Instead, the LeBarons claim Joseph Smith ordained Benjamin F. Johnson to succeed him with the highest Priesthood authority on earth. They quote the following testimony of Lyman Wight's as witness for them, that this ordination took place:

"Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail Liberty Mo. to lay hands on the head of a youth, and heard him cry aloud, 'You are my successor when I de-

1. Articles of Incorporation, 2. Priesthood Expound. p-17
State of Utah. 3. p.34

OTHER AGSTATE FUNDAMENTALIST CLAIMS

"part," and heard the blessings poured on his head, — I say had you heard all this, and seen the tears streaming from his eyes, — you would not have been led by blind fanaticism, or a zeal without knowledge." (See p.102-3 for reference.)

The 'Reorganized' Church quotes the same testimony in an effort to substantiate their claims. But, as shown in Chapter 11, this was only one instance of a repeated blessing, and not an ordination. But more important, as far as it pertains to the LeBarons, Lyman Wight's testimonies on other occasions certainly refute the false assumption that he had reference to Benjamin F. Johnson at all. For instance, Lyman Wight, in Dec. 1856, wrote a letter (near three years after his excommunication from the Church) giving his opinion of what should have been done after the martyrdom:

"The fifties assembled should have called on all the authorities of the church down to the lay-members from all the face of the earth, as much as was convenient, and after having taken sweet counsel together, in prayer and supplication before God, acknowledged our sins and transgressions which had caused our head to be taken from our midst; and then have called on young Joseph, and held him up before the congregation of Israel to take his father's place in the flesh." (RLDS Ch. Hist. 2:791)

Lyman Wight is clearly confused about the law of direction with respect to the Council of Fifty, but clearly writes in a context confirming that it was Joseph the Third to whom he had reference in the above mentioned blessing in Liberty Jail. Further, John E. Page, who was a follower of Strang, was quoted in Strang's paper in 1848:

"Lyman Wight seems to cherish the idea that is ignorantly held out by some others, that Joseph, the prophet's son, will yet come up and take his father's original place in the church..." (Gospel Herald, Aug. 31, 1848)

Thus, the LeBarons' only 'witness' turns out to be a
strong witness against their claim that Benjamin F. Johnson was Joseph’s successor. The LeBarons thus have not even suggestive evidence that Benjamin F. Johnson fulfilled their dreams.

On the other hand, we have presented numerous witnesses of the true order of God’s House and the Council of Friends. As pointed out in Chapter 11, there is no evidence that Joseph the Third attended or even knew about the high Priesthood Councils. Likewise, there is no evidence that Benjamin F. Johnson attended or knew about the Council of Friends, though he was a member of the Council of Fifty. In fact, as quoted on page 95, Benjamin F. Johnson testified that Brigham was the head — “with the Apostleship in full,” and it was BRIGHAM upon whom Joseph Smith “LAID the FULL RESPONSIBILITY of bearing off the Kingdom of God to all the world ... I saw him ... 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.”

Thus Benjamin F. Johnson is a witness AGAINST the LeBaron claims. His usage of “Kingdom of God” clearly refers to ALL of God’s House.

The LeBarons, like the Reorganites, often quote Brigham Young when he spoke of himself as being in a lesser position than Joseph Smith, as if that were evidence that Brigham knew he did not really hold the highest authority in his day. One such speech is the speech quoted on page 96, where Brigham, in effect, says “I am not a great man because I am Joseph’s successor,” and also says “You never heard me say” “Brother Brigham is Brother Joseph’s legal successor.”

As already pointed out, Brigham Young did recognize Joseph Smith’s blessings upon his sons, and said they would come to him. In order to receive the fulfillment, they had to be ordained by Brigham Young. We quoted testimonies of his own that he himself held “the Keys of The Priesthood” to all the world. Brigham Young, knowing of the secret Council of Friends and the Fifty, certainly could not make it perfectly clear to the people upon what authority he acted, while at the same time continue to keep these two Councils a secret. Also, knowing his own weaknesses, and knowing Joseph Smith was his only head he still would not boast, “I’m a prophet, so you’d better believe me.” Joseph Smith did the same:

“I never told you I was perfect, but there is no error in the revelations I have taught.”

Further, when a man came to inquire where “the prophet” lived, Joseph Smith, Sr. replied, “did not understand him.” Joseph Smith explained the same principle which Brigham Young so often emphasized. Said Joseph Smith:

“It has gone abroad that I proclaimed myself no longer a prophet. I said it last Sabbath ironically: I supposed you would all understand. It was not that I would renounce the idea of being a prophet, but that I had no disposition to proclaim myself such. But I do say that I bear the testimony of Jesus, which is the spirit of prophecy.”

Many such examples could be cited to show that Brigham also spoke of his own authority in this manner — not wishing to build himself up. Furthermore, Brigham Young knew he did not succeed Joseph Smith in all things, for Joseph Smith stands at the head of this dispensation forever and holds a higher office also, to which Brigham Young did not succeed. He only succeeded him in holding the Keys of The Priesthood on EARTH.

We have already shown that Brigham Young was ordained by Joseph Smith, as were Hyrum, Oliver Cowdery and David Whitmer, previously. Hyrum, according to Benjamin F. Johnson, had returned the Key to Joseph previous to Brigham Young’s ordination.

Evidently, the LeBarons ignore the abundant evidence of Lorin C. Woolley’s authority. They claim that Joseph Musser was ordained with ‘Patriarchal’ authority by John W. Woolley, and that Margarito Bautista was ordained to this authority by Joseph Musser. Further, they claim that they received this authority from Bautista. But Bautista claimed

THE KEYS OF THE PRIESTHOOD

no such thing, and recognized Lorin C. Woolley as the man who ordained Joseph W. Musser to the highest authority he Joseph Musser held. Furthermore, Joseph W. Musser wrote to B. Harvey Allred, that they did not hold certain keys held by Lorin C. Woolley.2

Further evidence establishing the true order of things will be presented in the following chapters.

A LEAF IN REVIEW, AN INSPIRED BOOK

Since no man among the Gentiles received the Keys of The Priesthood from Lorin C. Woolley, let us now determine who did succeed to the Keys of The Priesthood.

Before Lorin C. Woolley died, he called together the Council of Friends among the Gentiles, and invited Byron Harvey Allred Jr. to attend the meeting. B. Harvey Allred had just written a book entitled A Leaf in Review. The purpose of the meeting was to read aloud the entire manuscript, the whole day being spent for this purpose. Lorin C. Woolley then testified that all but one chapter was correct. The incorrect chapter was discarded and the rest of the book was published in accordance with Lorin C. Woolley's recommendations.1 Shortly afterwards, the following incident occurred:

From time to time some of the believers in the 'Fullness' (those who accepted all God's commandments including Plural Marriage), spontaneously met together and shared some of the spiritual gems of the gospel. After one such occasion, when most of the people had gone home, a few lingered to visit a little longer with Lorin Woolley. In the course of the conversation that ensued, he turned to one of the children of B. Harvey Allred, and said, 'You know, I think a lot of your father.' Then turning to an other, Brother Woolley asked, 'What is scripture?' Reference was then made to the scriptures which.

1. Journal Notes, August 9, 1970.
say that which is spoken by the Holy Ghost, is scripture.1 Brother Woolley then replied that the scriptures of old were simply the writings and journals of the saints. He then turned to the first and said, 'Every word of your father's book is scripture.'

Then to the surprise of those present, and as if nothing had been said on the subject, Brother Woolley repeated the same questions and statements as before, receiving the same answers. He began by saying, 'You know, I think a lot of your father.' He then turned and asked the same person as before, 'What is scripture?' Finally he turned to the former, and again said, 'Every word of your father's book is scripture.' But then to their amazement, he took them thru the same steps a third time, ending with 'Every word of your father's book is scripture.' 2

For a moment let us review the definition of scripture:

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost. And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."  

(D&C 68:3-4)

Joseph Smith also said:

"And now, while speaking of the Prophet, I will relate one or two more sayings of his. . . . He was advising the Elders all to keep daily journals. 'For,' said he, 'your journals will be sought after as history and scripture. That is the way the New Testament came, what we have of it, though much of the matter was written by the apostles from their memory of what had been done, because they were not prompt in keeping daily journals.'"  

(Young Woman's Journal 2:466)

In addition to the evidence presented above, we also testify that the Lord has revealed to us that A Leaf in Review may indeed be used as a standard text, and that the doctrine contained in it is scripture. In this volume of scripture is contained some clues to the location of the Keys of The Priesthood. That the Mormon people are identified with the Gentiles, B. Harvey Allred writes:

APOSTASY FORETOLD.

IN A pamphlet entitled Celestial Marriage on sale by the Shepherd Book Company of Salt Lake City, Brigham Young is quoted as having said, in public discourse delivered at the dedication of the St. George Temple, "Hear it, ye elders of Israel, and mark it down in your logbooks; the fullness of the Gospel is the United Order, and the Order of Plural Marriage; and without these two principles this gospel never can be full. And, I much fear that when I am gone this people will give up these two principles which we prize so highly; and if they do this church cannot advance as God wishes it to advance."

Brigham Young's expressed fears were truly prophetic, for the Mormon Church has given up both these principles, in consequence of which he informed us we could not have the fullness of the gospel.

Brigham Young was by no means alone in predicting the apostasy of this people from the "fullness of the gospel." The Book of Mormon, after which we are nicknamed, is far more emphatic in stating Christ's own words, predicting our departure therefrom.

In all the marginal cited quotations pertaining to this one paragraph, those of this American nation who receive the gospel and are instrumental in bringing forth the Book of Mormon, and first declaring its divinity are called "Gentiles" in order to distinguish them from the "remnant of the house of Israel," found on this land, now called "Indians." The following quoted words from Joseph Smith's prayer, adds justification, if such be required, of this Scripture application. 3

"O Lord, we have spoken before Thee concerning the revelations and commandments, which thou hast given us who are identified with the Gentiles."

And in his reference to the call of the Twelve Apostles, he says:

"They are the Twelve Apostles who are called to the

office of the Traveling High Council, who are to preside over the Church of the Saints among the Gentiles, when there is a presidency established; and they are to travel and preach among the Gentiles until the Lord shall command them to the Jew."

In III Nephi 20:28, Christ also designates us Gentiles and says, they shall receive a fullness of the gospel, and in 16:8, 7 He says, these Gentiles shall believe in God and be blessed with the Holy Ghost, and because of this the fullness shall come unto them.

Joseph Smith and all his informed followers claim to be the people spoken of in that Scripture as "Gentiles" who assisted in the bringing forth of the Book of Mormon and preaching its truths and testimony. And we alone, claim that we have received the Holy Ghost and the fullness of the gospel in fulfillment of Christ's prediction.

Reader, please consider with care what verse ten of the last chapter quoted above has to say, "If they reject the fullness of My gospel, I will bring the fullness of My gospel from among them."

We have rejected the two most important principles without which Brigham Young said this gospel can not be full.

"Just a moment," says the mentally lazy objector, "does not the marginal reference say, of the passage you have just quoted, 'it was fulfilled when the Saints left the states and came to Utah'?"

It does, but who was the author of that comment? Mortal, the good man who arranged the Book of Mormon subject matter into chapter and verse, and the marginal references as we now have them in our later editions of the book. He did not profess to speak for our Lord, but performed, to the best of his ability, the great task he so ably discharged. But, that this able man erred in judgment is well evidenced now by facts of later occurrence. To know this we have but to ask ourselves a few questions, use our thinker, and answer in keeping with facts we must surely discover.

We might ask first, Was the gospel ever received by that people of those states in its fullness? No. Was it

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Joseph Smith: "We believe in the same organization that existed in the Primitive Church,..." (P. of G. P., p.60)

What happened to that Primitive Church?

Paul: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first..." (2 Thess. 2:1)

Paul: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29)

Paul: "For the mystery of iniquity doth already work..." (2 Thess. 2:7)
If the Church established by Christ personally in those days was allowed by God to fall into disorder, why can this not happen again in our day? God is still the same God, and people today have their agency to obey or disobey Him as did these primitive saints.

But Did Not This Ancient "Falling Away" Of Christ's Church Take Place Among The Gentiles During A Gentile Period? (Perhaps The Fact That It Was A Gentile Period Was The Cause Of This Great Weakness.)

Yes, it was a Gentile period:

Joseph Smith: "Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, "Lo we turn unto the Gentiles"; and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off; but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established..."

(T. of P. J. S., p.15)

The Ancient Apostasy Seems Perhaps Associated With The Fact That The Gospel Was Established During A Gentile Period. Do We Today Live In A Period Of Time That Is Different From A Gentile Period?

No.

Moroni: "...sealed by the hand of Moroni, and hid up unto the Lord to come forth by way of the Gentile..."

(Pk. of M., title page)

Jesus Christ: "Therefore, when these works and the works which shall be wrought among you "after shall" come forth from the Gentiles... For thus it behoeth the Father that it should come forth from the Gentiles..."

(3 Ne. 21:5-6)

Joseph Smith: "Now these words, O Lord, we have spo-

ken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles."

(D & C 109:60)

Wilford Woodruff: "Sometimes our neighbors and friends think hard of us because we call them Gentiles; but, bless your souls, we are all Gentiles. The Latter-day Saints are all Gentiles in a national capacity. The Gospel came to us among the Gentiles."

(J. of D. 18:112)

But According To Revelations And Blessings, Joseph Smith And Many Of Us Are Really Of Israel. Does This Not Place Us In A Different Position From The Saints In Paul's Time?

No.

Paul: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office."

(Romans 11:13)

":"Is it lawful for you to scourge a man that is a Roman (a Gentile; see Matt. 20:18-9)."...Then the chief captain came, and said unto him, Tell me art thou a Roman (a Gentile)? He said, "Yea."

(Acts 22:25,27)

":"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

(Romans 11:1)

Acts: "Thou (Paul) teachest all the Jews which are among the Gentiles..."

(Acts 21:21)

Many other references will show that the so-called primitive church consisted of both Israelites and Gentiles and like today, it was Christ's church among the Gentiles during a Gentile period of time.
THE KEYS OF THE PRIESTHOOD

Is it Possible Then That As the Present Disorder Is During a Gentile Period of Time, That This Period of Time Will Be Followed By An “Israel Time”? If So, Perhaps The “Setting in Order” Will Take Place During That “Israel Time”.

“...And the time cometh that he shall manifest himself both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then shall he manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.”

(1 Ne. 13:42)

These four periods of concern may then be diagrammed as follows:

<table>
<thead>
<tr>
<th>Time Involved</th>
<th>Leadership</th>
<th>Was the Gospel Fullness Accepted and Continued</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Jew or Gentile?</td>
<td>Example</td>
</tr>
<tr>
<td>Former Days</td>
<td>1. Jewish</td>
<td>Christ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. NO. (Initially introduced, but finally rejected)</td>
</tr>
<tr>
<td></td>
<td>2. Gentile Identification</td>
<td>John the Revelator, etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. NO. (Initially introduced, but finally rejected)</td>
</tr>
<tr>
<td>Latter Days</td>
<td>3. Gentile Identification</td>
<td>Joseph Smith, Mormon, etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. NO. (Initially introduced, but finally rejected)</td>
</tr>
<tr>
<td></td>
<td>4. Jewish</td>
<td>Joseph the Behemoth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. YES, (Acceptance leads to Redemption of Zion (shifting into Millenium)</td>
</tr>
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</table>

Thus, the “first shall be last and the last shall be first.” The first two apostasies (in former days) were complete. The third apostasy (the present latter-day saint apostasy), though extensive, is partial, for God does not entirely reject the LDS Church, but He sets it in order and we then have the fourth period, the period of Israel (not identified with the Gentiles):

A LEAF IN REVIEW, AN INSPIRED BOOK

Brigham Young: “God will preserve a portion of this people, of the meek and humble, to bear off the kingdom to the inhabitants of the Earth, and will defend His Priesthood; for it is the last time, the last gathering time.”

(Contribution: 10:362)

Heber C. Kimball: “But the time will come when the Lord will choose a people out of this people, upon whom He will bestow His choicest blessings.”

(D. N., Nov. 9, 1865)

Orson F. Whitney: “Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the heart's core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God, . . . fearing not man or what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.”

(D. N. Weekly, Aug. 11, 1889)

We suggest that the reason that God does not allow a complete apostasy this time, is that the time is too short:

Jesus: “And except those days should be shortened, there should none of their flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened.”

(P. of G. P., I. S. 120)

Jesus: “And plagues shall go forth, and they shall not be taken from the earth, until I have completed my work, which shall be cut short in righteousness…”

(I & C. 81:97)

If the Gentiles (LDS) repent after having received and rejected the fulness of the Gospel, they may help Israel (the Indians) build New Jerusalem:

Jesus: “When they (the believing Gentiles) shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads.”

(3 Ne. 20:28)
Jesus: "At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischief, and all manner of hypocrisies, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall have no power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel."

(3 Ne. 16:10-13)

Jesus: "But if they (the Gentiles) will repent...I will establish my church among them...and they shall assist my people, the remnant of Jacob and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem."

(3 Ne. 21:22-3)

AN INSPIRED TESTIMONY AND PROPHECY

In chapter 37 of A Leaf in Review, B. Harvey Allred bears the following testimony:

It behooved God that the gospel in its fulness should go forth from the Gentiles unto the remnant of the house of Israel upon this and other lands; that His power and mercy might be shown forth unto the Gentiles and they made to taste the joys of eternal life through the Holy Ghost poured out upon them. His church has been organized among them, but through their transgression of God's laws they deprived themselves of the fulness of the gospel, and have thereby turned the key against themselves forever. Hereafter they who are worthy among

them will be permitted to assist the remnant of the house of Israel in the promulgation of the gospel in power, in the building of the New Jerusalem and the temple of God therein. But never again, as a Gentile nation and people, will they be permitted to bear the standard and lead the hosts of God.

They have polluted their Church organized of God. "And there shall be a cry go forth; Depart ye, depart ye, go ye out from thence, touch not that which is unclean: go ye out of the midst of her; be ye clean that bear the vessels of the Lord." And God's people, with whom will be the fulness of the gospel, shall be led by a mighty prophet of the remnant of the house of Israel now dwelling on this land. It has been the writer's privilege to see that prophet standing in mighty majesty amidst thousands of his worshipful people. The mountains with their trees and shrubs, the hills with their grass and flowers, the valleys with their fields and streams joined the hosts of his nation "born in a day" singing paeans of praise to the God of heaven and earth!

"His servant shall deal prudently; he shall be exalted and exalted and be very high; Many shall be greatly astonished, for although they seek to destroy him, and they mar his visage and form more than the sons of men. But behold, the life of my servant shall be in my hand therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil."

Elder B. Harvey Allred confided to several close friends and relatives further details of the above vision as well as other spiritual dreams and experiences which are truly gems of priceless value. We have heard the same related to us by several of these friends and relatives and we can truthfully say that never have we felt greater joy and burning in our bosoms.
LORIN C. WOOLLEY TESTIFIES OF THE INDIAN PROPHET

B. Harvey Allred’s testimony of the Indian Prophet just quoted was verified by Lorin C. Woolley, who, as aforementioned, approved the book in which it was written, stating that every word of it was scripture. Preceding the conversation in which Lorin C. Woolley had said that every word of *A Leaf in Review* was scripture, the following took place:

Lyman Jessop first referred to the Nephi Prophet predicted in 2 Nephi, Chapter 3. Lorin Woolley then answered, "I know that prophet and he has already begun his work. He is a relatively young man." Then followed Brother Woolley’s statement to one of B. Harvey Allred’s children, “You know, I think a lot of your father,” and that, “Every word of your father’s book is scripture,” thus tying together B. Harvey Allred’s vision and testimony of the Indian Prophet, with the prophecy of Lehi in 2 Nephi 3, of the same Prophet, both prophecies being scripture, and that speaking of the Mormon people, “Never again as a Gentile Nation and people, will they be permitted to bear the standard and lead the hosts of God.”

Additional testimonies of Lorin C. Woolley, regarding this Nephi Prophet, are as follows:

1. On September 28, 1937, one witness recorded the following experience: "Last Saturday Dan Bateman and his wife told me of a meeting here in Salt Lake which they had attended when Lorin Woolley definedly said, 'The great Lamanite Leader referred to, would be the man holding the Seer Stone and Urim and Thummim.' If so desired they are willing to sign an affidavit to this effect..." *(Copy of signed statement in our files)*

2. "Pro. Joseph L. Peterson of Brigham City, quotes Apostle Lorin C. Woolley, in a cottage meeting in his home, in 1930-31, as saying: 'The time will come when

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LORIN WOOLLEY TESTIFIES OF INDIAN PROPHET

"the Keys of the Priesthood will be taken to the Lamanites." *(The "Choice Seer", p.2, F.M.Darter)*

LORIN WOOLLEY GOES TO THE YUKATAN

Concerning some possible times when Lorin C. Woolley ordained his successor among the Indians, the following experiences are well documented:

Around Church Conference time, some of the believers in the "Fullness" generally gathered together at one of the homes of the saints in order to listen to the Conference. In the Spring of 1932, after some of the saints had gathered together for such an occasion, some of the saints stayed over night at the home where they had congregated.

During the night, one of the saints awoke, as a conversation was taking place in the living room. One of the voices was recognized as Lorin C. Woolley's, who had been staying there during the night. The person, however, did not join those in the living room, thinking it was a private matter. The saint then heard those in the living room walk toward the front door, open it, and go out, closing the door after them.

After they left, she went into the living room and while passing the room where Lorin Woolley had been sleeping, the voice of the Spirit spoke to her telling her to stop and to look toward the room, the door being open. A thing she would never do otherwise, she turned and noticed that only Lorin Woolley's bed was empty. John Y. Barlow was in a deep sleep next to where Lorin Woolley had been sleeping, and all others were in their beds. It was a puzzle then to think of whom Lorin Woolley could have been talking with.

The next day, at the breakfast table, the conversation turned to instances when Lorin Woolley had on various occasions gone to perform important responsibilities of a highly spiritual nature. John Y. Barlow then said that the next time Lorin went, he would go with him and that Lorin would not be able to go without him, for he would stay right close to him. The woman who had witnessed the events of the night, then quickly answered to the effect, 'O, I don't know about that.' Lorin Woolley then turned to her and said, 'What do you know about it?' She then related her experience. Lorin Woolley then explained that he had been talking with one of
the three Nephites. He said he knew someone else had awakened, whom he had hoped would come out into the living room as a witness of the conversation, and that if she had done so, he would have introduced the visitor. She then replied that though, on the one hand she had felt a strong Spirit to do so, she had declined, thinking it was not her business. But Brother Woolley admonished her to always follow the Spirit of the Lord.

All were now anxious to learn where Brother Lorin had gone. He then explained that he had been taken by one of the three Nephites to the Yukatan.1

This was not the only time, but there were other occasions when he was miraculously taken to the Yukatan and other places.2 The principle was similar to that by which Philip of old had swiftly been taken from one place to another ‘borne by the Spirit.’3

Lorin Woolley explained that he was taken to a city of white Nephites, secreted in a jungle area in the Yukatan peninsula. He explained that when he was first taken there, he found them living the Fulness of the Gospel, including Plural Marriage. They had a temple and were a very industrious, delightful, and righteous people.4

Later, on another occasion, when the saints were gathered to listen to Church conference with Lorin C. Woolley, a strange event took place. They heard some people walking up to the front door and talking. The door opened and in walked Lorin Woolley. The group of saints looked at this empty chair, startled. Lorin Woolley asked if any had seen him leave. No one had. He asked, 'Didn't anyone of you see the man who came up to my chair and told me that it was now the time to go?' When no one answered that they had seen the man, Brother Woolley explained that it was one of the three Nephites who had come and taken him to the Yukatan.5

The witnesses of these things are many, a good number of whom we have visited and whose testimonies we heard.6

1. i.e. Journal Notes April 27, 1966
the same as the Prophet Joseph Smith, that reincarnation was the doctrine of Devils and that it persuades men to do evil and to neglect the ordinances and commandments of the Gospel, with the false hope that they may have multiple chances at mortality, being physically born again and again.¹

Many of the Flying Saucer stories are also replete with teachings of reincarnation. We spoke with one man in Idaho, for instance, who claimed numerous "contacts" with flying saucers from whence he claimed many revelations pertaining to the work of the Indians. It seems that for every truth, the Adversary raises up a counterfeit to mislead and to throw doubt upon the genuine. Many reject the truth because they are misled in to thinking that the counterfeit is an example of the genuine. We asked this man in Idaho if he had offered to shake hands with his "visitors." He replied that he had, but that he felt no bones. He explained that his visitors said they did not need bones, for they had a form superior to bones. Most readers will readily recognize the source of this man's revelations by recalling the Three Grand Keys of detection taught by Joseph Smith.² See page 23.

FALSE TRANSLATION – THIEF AND A ROBBER

Joseph Smith also refutes the second characteristic of counterfeits, the false idea that there is a form of Translation superior to resurrection:

"Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order ... who as yet have not entered into so great a fullness as those who are resurrected from the dead. ... Now it was evident that there was a better resurrection, ... Wherein then, can it be said a better resurrection. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory. ...." (Teachings of J S p.170-1)

¹. Journal Notes

COUNTERFEIT MOVEMENTS

Some examples of the counterfeit teachings of translation are the Skarin books, The Teachings of the Masters of The Far East, the I Am doctrine, and the Aquarious Gospel. A common thread running through these teachings is the false idea that a person may obtain salvation without the ordinances of the Gospel. One idea is that the weaker souls may obtain salvation by obedience to the ordinances, but that the strong may "enter a quicker way, through translation, which, it is claimed, is superior to resurrection. But this seriously conflicts with the teachings of Jesus Christ and the other prophets:

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." (John 10:1-2)

"And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations — Wherefore he that prayeth, whose spirit is contrite, the same is of God if he obey mine ordinances." (D and C 52:14-5)

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

THE PURITY OF CELESTIAL MARRIAGE

Finally, the reader may be referred to pages 195-7 for a summary of testimonies that Plural Marriage is necessary for exaltation.

A third characteristic of counterfeit movements is that immorality is often associated with them. But the Prophet Joseph Smith and other spiritual leaders, including Lorin Woolley, taught a very high order of purity in Celestial Marriage.
In the revelation given to John Taylor, October 13, 1882, and recorded in *The Life of John Taylor*, p.351, the Lord says:

"I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to PURIFY themselves before me, and to PURGE OUT INIQUITY from their households."

B. Harvey Allred gives some very important history in connection with this revelation:

"Shortly after the revelation given to President John Taylor in 1882 ... President Taylor and his associates called worthy men, some of whom were members of the Quorum of Twelve, to visit throughout the Stakes and teach the Latter-day Saints obedience to the commandments embraced in that revelation. The basic features were the command that the Church and the households of its members holding the Priesthood should be set in order according to the law of God.

These brethren held private and special priesthood meetings in the Temples and throughout the Stakes of Zion, at which members of the Twelve presided. Their instructions emphasized the duty of every married man in discharging his responsibilities of RIGHTEOUSLY "multiplying and replenishing the earth" through that marriage relation; and forcefully did they dwell upon those three primary essentials quoted in my Family Creed":

"Man is the tabernacle of God, even temples; and whatsoever temples is defiled, God shall destroy that temple."  
(D&C 93:35)

"Marriage is honorable in all, and the bed UNDEFILED; but whoremongers and adulterers God will judge."  
(Heb. 13:4)

"He that looketh upon a woman to lust after her SHALL deny the faith and SHALL NOT have the Spirit of God to guide him."  
(D&C 42:22-3)

PURITY OF CELESTIAL MARRIAGE

"We were positively told that these quotations taken from the revealed word of God applied to man's marriage relations WITH HIS WIFE, as well as sexual association outside of the marriage relation. And if those who had been honored with God's holy Priesthood did not strictly observe such commandments they would suffer the awful consequences as set forth in that immutable word.

I know that much of the present apostasy of Church members and leaders is due PRIMARILY to their disobedience of those irrevocable commandments. And when I witness the absence of God's spirit in men who once held the effective power of Priesthood and the consequential denial of faith in God's revealed word, it at once know that it is due to the awful fact that they have fallen so low that they now look 'upon woman to lust after her,' although they may call her 'wife.' We were told by those worthy leaders we 'defiled our marriage bed and our bodies by employing them to satisfy our damnable lusts', and if we did not 'set our houses in order' in that most essential respect, our wives would eventually be taken from us and given to men who would obey the commandments of God.'"  
(Truth 1:74-75)

On this subject, Orson F. Whitney wrote:

"The only legitimate 'birth control' is that which springs naturally from the observance of divine laws, and the use of the procreative powers, not for pleasure primarily, but for race perpetuation and improvement. During certain periods — those of gestation and lactation — the wife and mother should be comparatively free to give her strength to her offspring; and if this involves some self-denial on the part of the husband and father, so much the better for all concerned.

'Birth control', under God's law, is a problem that solves itself. I have no faith in the sophisms of those who reject His law, and try to substitute therefor their own vain theories for sex regulation. The eugenists may mean well, but they don't know enough to lead the world out of the wilderness."  
(Relief Soc. Mag., 1910, vol.3:367)
The duties and requirements of a woman, fulfilling her sphere of motherhood, absolutely demand certain periods of continence,\(^1\) which, if not granted her through thoughtful solicitude for her welfare by her husband or herself assumed, by virtue of the dignity of womanhood, or by the divine right of free agency, the principle of her life and health is encroached upon, and she is forced to perform her ever increasing labors and duties with a decreasing store of vitality.

Were this the order of the world, abortions, foeticides, infanticides, seductions, rapes and divorces, would be relics of the barbarous age, while intelligence, light, peace and good will and love would be the motor forces of the world, in short, the Millennium would have come.\(^2\)

(Woman's Exponent; Truth 2:62)

One time when some of the saints were gathered together, this subject of the Purity of Celestial Marriage came up, and the question was posed, 'When will the saints be required to live that law?' One person then suggested that the Millennium was the time when it would be lived. Lorin C. Woolley then turned to Leslie Broadbent and asked him what he thought about it. Brother Broadbent replied, 'It will take the living of that law to bring on the Millennium.' Brother Woolley then affirmed Leslie Broadbent's remarks, and added that only the progeny of those who do live this law of Purity would be privileged to be part of the Celestial population of the Millennium.\(^3\)

It can be seen then that true Plural or Celestial Marriage is exactly the opposite to the awful free love system prevalent in the world. Again, our purpose in bringing this point up at this time is to sound a warning against those factions which claim a belief in the mission of Lorin C. Woolley and the Nephite prophet, while at the same time try to hold to the false notions of reincarnation, false translation, and immorality. These devilish notions are diametrically opposed to the scriptures and the teachings of Joseph Smith, Lorin Woolley and the other prophets.

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THE KEYS OF THE PRIESTHOOD

On one occasion, Joseph Musser and others, including the man who claims to be Joseph Musser's successor, took a plane toward the Yucatan, in an attempt to visit the city. But before they arrived, Joseph Musser became seriously ill, necessitating the landing of the plane and abandonment of the trip.¹

This was told to us by one of those present, the man who claims to be Joseph Musser's successor. But Lorin Woolley had explained that no person could visit the city unless specifically invited.²

On another occasion, Joseph Musser, John Y. Barlow, and others including the man claiming to be Joseph Musser's successor, made an automobile trip toward the Yucatan area but again they were met with disaster. They had not been invited. A serious automobile accident occurred in which one of their number was killed.³

On the other hand, quite a number, mostly Indians, have specifically been invited into the Yucatan City. One of these, the Chief of the Pottawatomie Indians, told a Church leader of his visit to the Yucatan City. Of special interest here is the Chief's account of the abortive attempt of some who tried to visit the Sacred City UNINVITED.

According to the account, a Delaware Indian, one of the Twelve Apostles of the Hedrickite church or the Church of Christ at Independence, Missouri, with his wife, attempted to visit the Yucatan city in 1951. From the point of view of the outside world, the Delaware Indian went well-recommended. He himself was Chaplain of the United States Central Committee of the League of Nations –Pan American Indians. With him, he took recommendations from the Chief of the Pottawatomie Indians who was treasurer of the same Pan American organization. He had letters also from Mr. Daniel R. Bordella of the Institute Nacional de Anthropollogia, E Historia S.E.P. Museo National de Antropologia, Meneda le, Mexico D.F.

The Delaware Indian with his wife, flew as close as they could to the Yucatan City. But when the plane landed at the airport, they were met by a son of one of the Chiefs of the Yucatan. He had dreamed three nights in a row that the Delaware Indian was going to try to visit the city.

GENTILES SEEK AFTER ISRAEL'S PROPHEET

Accordingly, he had walked forty miles from his home to the airport, and immediately recognized the Delaware from his dream.

The airport was as far as they were able to go. They never reached the Yucatan city. He and his wife were forced to return to the United States on account of illness which was serious enough to hospitalize them. They were still in the hospital at Independence, Missouri, at the time the Chief of the Pottawatomie Indians related his account. When asked why he thought the others had not successfully reached their destination, he replied that probably God did not want them to reach the city. He himself was successful for he was invited. They were not. Evidently then, even an Indian cannot go without an invitation.

More of the Chief's account of the Sacred City will be given in a later chapter.¹

¹. Copy of the Chief's account is in our files.

¹. JN 24, Aug. 1960  ². JN 153, etc.  ³. Journal Notes
A MIGHTY PROPHET
OF THE REMNANT OF THE HOUSE OF ISRAEL.
NOW DWELLING ON THIS LAND

Note: This chapter is taken from an article compiled by the writers which was previously published as a companion to the second edition of B. Harvey Allred’s A Lea\(\text{m}\) Review. Accordingly, references to “the author,” refer to B. Harvey Allred and his book.

The author, B. Harvey Allred, writes on page 218 of A Lea\(\text{m}\) Review, that the Gentiles as a church AND PEOPLE have “turned the key against themselves forever.” He identifies this people as the Mormons, illustrating that according to prophecy, the Book of Mormon was to be brought forth by way of the Gentile. As Joseph Smith said, we “are identified with the Gentiles.” 1 As quoted earlier from A Lea\(\text{m}\) Review, these Gentiles spoken of, would receive the Holy Ghost and have the "Fullness of the Gospel" among them2 but would later as a people reject it. “Thereby,” the author explains, they not only have "turned the key against themselves forever" but also "NEVER again, as a Gentile nation and PEOPLE will they be permitted to bear the standard and lead the hosts of God."

This Mormon "people" not only includes those who "have polluted their Church, organized of God" 3 but also includes the Fundamentalist and LeBaron groups, who have supported unauthorized men as if they held the Keys of The Priesthood.

The people to whom God then turned to choose His leader among mortals has already been shown.

B. Harvey Allred prophesied:

“And God’s people, with whom will be the fullness of the gospel, shall be led by a mighty prophet of the remnant of the house of Israel now dwelling on this land.”

(L. Lea\(\text{m}\) in Review 219b)

And what nation is “the remnant of the house of Israel

*A Note: All italics are B. compilers.*

1. L. Lea\(\text{m}\) in Review 219b and also, Book of Mormon, Title page, in Appendix, Concerning the Patriarchal Order of Marriage, President Taylor said, “If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law.” Wilford Woodruff also said, “...Without it the Church cannot progress. The leading men of Israel will have to obey the law of Abraham, or they will have to resign.” Wilford Woodruff, 542.

2. L. Lea\(\text{m}\) in Review 219a and also, Mormon 8, 8.

3. L. Lea\(\text{m}\) in Review 213c.

4. L. Lea\(\text{m}\) in Review 213a.

5. L. Lea\(\text{m}\) in Review 213b.


*The Fundamentalists forget that the Fullness includes not only Plural Marriage and The United Order, but all of God’s commands. Certainly claiming authority falsely is NOT one of God’s commands.*

A MIGHTY PROPHET now dwelling on this land? The author writes; "the remnant of the house of Israel found on this land, now called Indians." 5

THE KEYS OF THE PRIESTHOOD HELD BY THE INDIAN

That the Mormon people (Gentiles) would reject the fullness of the gospel, and that the Indian people (who are Jews) would then be the leaders, is a fulfillment of 1 Nephi 13:42:

“...and the last shall be first, and the first shall be last.” (1 Nephi 13:42)

Brigham Young alluding to this subject:

“...conversed freely on the situation of the Saints in the mountains, and said that he dreaded the time when the Saints would become popular with the world, for he had seen in sorrow, in a dream, or in dreams, this people clothed in the fashions of Babylon and drinking in the Spirit of Babylon...I know that my families court the ways of the world too much,” said he, “and our hope lies in the Lamanites. I hope that you brethren who labor among the Indians will be kind to them. Remember that some day they will take their position as the rightful heirs to the principles of life and salvation, for they never will give up the principles of this Gospel...”

(The Life Story of Mo ab Hancock 73-4)

This idea of the leadership going from the Mormons to the Indians is prophesied in the 1845 Proclamation of the Twelve Apostles, which the Lord commanded to be written "by the power of the Holy Ghost and the Spirit of prophecy:

“Be it known unto them [the Jews] that we now hold the keys of the priesthood and kingdom which are soon to be restored unto them [the Jews. Read entire document].”

(Messengers of the First Presidency 1:254)

As to which Jews this has reference, we quote further:

“The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise, and stand forth in manly

5. L. Lea\(\text{m}\) in Review 213c.
THE KEYS OF THE PRIESTHOOD

Dignity and exclaim to the Gentiles who have envied and sold him. "I am Joseph; does my Father yet live?" Or, in other words: I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers..."
(MESSAGES OF THE FIRST PRESIDENCY I 260)

THE INDIANS ARE JEWS

The Lord also makes it clear that the Indians are in fact Jews, for He speaks of "the Jew, of whom the Lamanites are a remnant."7 He orders the Saints to buy all the land west of the Missouri temple lot "unto the line running directly between Jew and Gentile."8 In corroboration of the Lord's words, we have the testimony of Nephi:

"I have charity for the Jew. I say Jew, because I mean them from whence I came." (2 NEPHI 33:8)

"And then shall ye remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. (2 NEPHI 30:4)

FOUR PERIODS OF PRIESTHOOD LEADERSHIP

Having shown that the Indians are Jews, we quote the following:

"And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first and the first shall be last." (1 NEPHI 12:42)

Note that four distinct periods are spoken of: (1) First the Jew, (2) then the Gentile. "And after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto (3) the Gentiles, then (4) the Jews. In light of the scriptures, then, we suggest

A MIGHTY PROPHET

the following diagram:

FOUR PERIODS OF PRIESTHOOD LEADERSHIP

Jew — Gentile; Gentile — Jew
("the last shall be first and the first shall be last")

<table>
<thead>
<tr>
<th>Time Involved</th>
<th>Leadership</th>
<th>Example</th>
<th>Was the Gospel Fullness accepted and continued?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Former Days</td>
<td>1. Jewish</td>
<td>Christ</td>
<td>1. NO. (Initially introduced, but finally rejected)</td>
</tr>
</tbody>
</table>
|               | 2. Gentile Identification | John the Re
er, Paul, etc. | 2. NO. (Initially introduced, but finally rejected) |
| Latter Days   | 3. Gentile Identification | Joseph Smith, Orson Pratt, etc. | 3. NO. (Initially introduced, but finally rejected) |
|               | 4. Jewish | Joseph, the Indian Seer. | 4. YES. (Acceptance leads to Redemption of Zion & Ushering in of Millennium) |

Thus, the "first shall be last and the last shall be first."9

THE INDIAN IS HEIR TO THE SCEPTRE

Not only are the Indians Jews through Nephi's lineage, but they are also Jews through the Mulekites who later merged with the Lehites. The Mulekites "came out from Jerusalem,"10 Mulek himself being the son of Zedekiah11 who was King of Judah,12 and whose lineage from Judah is clearly shown in the Bible.

This now leads us to our next point: A rightful heir to the sceptre is among the Indians. Judah was given the blessing: "The sceptre shall not depart from Judah...until Shiloh come."13 Shiloh is the Messiah,14 Zedekiah did hold the sceptre and was King of Judah. All his sons

9. 1 NEPHI 11:42
10. Omni 15
11. Helaman 8:21
12. Omni 15
13. Genesis 49:10
were killed but Mulek. Now recall again the 1845 Proclamation:

"I am Joseph...heir to the...sceptre, crown, throne..."
(Message of the First Presidency 1.260)

So then the Indian, who is of Judah as well as of Joseph, is heir to the Sceptre. We conclude that this "mighty prophet of the remnant of the house of Israel" whom B. Harvey Allred saw in vision is he who would hold the Keys of the Kingdom and the Keys of the Priesthood, as quoted from the 1845 Proclamation:

"...keys of the kingdom which belong always unto the Presidency of the High Priesthood." (D&C 81:2)

THE INDIAN IS ALSO OF EPHRAIM

Some have objected to the idea of an Indian holding such a high position. For instance, Jeremiah is quoted as saying: "Ephraim is my firstborn." The question is then asked: "If the Indian is of Manasseh, then how can he be the highest position of priesthood and authority?" One answer to this question is that the Indians are also of Ephraim. According to apostle Franklin D. Richards, Joseph Smith made this clear:

"Brother Joseph, how is it that we call the Book of Mormon the Stick of Joseph in the hands of Ephraim, when the book itself tells us that Lehhi was of the lineage of Manasseh? Joseph replied: 'Ishmael and his family were of the lineage of Ephraim, and Lehi's sons took Ishmael's daughters for wives.' If we had those one hundred and sixteen pages of manuscript which Martin

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Harris got away with, you would know all about it, for Ishmael's ancestry is made very plain therein." (Contributor 17:424)

The Lord also refers to the Book of Mormon as the Stick of Ephraim:

"...and with Moroni, whom I have sent unto you to reveal the Book of Mormon,...to whom I have committed the keys of the record of the stick of Ephraim." (D&C 27:5)

Those of the Mormons, including Fundamentalists, who with a "crown of pride" boast themselves of Ephraim (and many likely are of Ephraim, as indicated by patriarchal blessings), note what Isaiah says:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are upon the head of the fat valleys of them that are overcome with wine. The crown of pride, the drunkards of Ephraim shall be trodden under feet." (Isaiah 28:1,3)

ARE THE LAMANITES CURSED?

Another objection some raise is: "But are not the Lamanites a cursed race?" We answer: They were cursed for going against light, but they will soon "blossom as the rose." The Jews of Jerusalem were also cursed, but they are likewise blessed in these last days. Of course, not all Jews were cursed, for Christ and His apostles were Jews. It is those who do not repent who are cursed. The Mormons, including Fundamentalists, who raise these objections and who do not repent are likewise damned, for God is no respecter of persons. B. Harvey Allred testifies to this, and it is also testified by Joseph Smith. Those Mormons and Fundamentalists who

18. "Leul in Review 209a-10.
19. When asked, "Will everybody be damned but Mormons?" Joseph Smith answered, "Yes, and a great portion of them, unless they repent." Teachings of the Prophet Joseph Smith 119.
Also, the Savior said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye." Matthew 7:1-5.
repent will then be privileged to "assist my people, the remnant of Jacob ... that they might build ... the New Jerusalem." At that time, this remnant (the Indians) will have blossomed as a rose.

THE INDIANS OF TODAY INCLUDE NEPHITES AS WELL AS LAMANITES

That there are Nephites as well as Lamanites among the Indians today, is indicated by the Lord:

"...So shall the knowledge of a Savior come ... to the Nephites, and Josephites, and the Zoramites." (D&C 3:16-7)

Also, an angel of the Lord said to Nephi:

"...the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. Neither will he suffer that the Gentiles shall destroy the seed of thy brethren." (1 Nephi 13:30-1)

Nephi, himself, explains that:

"...the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand." (2 Nephi 25:21)

Lehi also testified to Nephi's brother Joseph:

"...thy seed shall not utterly be destroyed." (2 Nephi 3:3)

LEHI'S PROPHECY OF THE CHOICE SEER

The last quoted reference brings us to our next point of discussion, namely: This mighty prophet of the Indians is the seer spoken of throughout the third chapter of Second Nephi. Lehi says in effect, "Your seed, Joseph, will not be destroyed. This I know because Joseph of old received a promise that a great seer would come from his loins; and I received a promise that this seer will come thru my loins thru you. You are from my loins and I am from the loins of Joseph of old." This is demonstrated as follows.

(a) After telling his son Joseph that his seed will not utterly be destroyed, Lehi then gives the reason why he knows this to be true. He says:

"...For behold thou art of the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph." (2 Nephi 3:4)

(b) Lehi, after quoting from and commenting upon the prophecy of Joseph of old, then explains how the Lord revealed that this seer and his spokesman would come thru Lehi's loins:

"...And the Lord said unto me [Lehi] also; I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it." (2 Nephi 3:18)

(c) Lehi summarizing, shows that this prophet will be of his son Joseph's loins:

"...And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, BECAUSE of this covenant THOU art blessed; for THY seed shall NOT be destroyed. for they shall hearken unto the words of the book. And there SHALL rise up one mighty AMONG them, who shall do much good, both in word and in deed..." (2 Nephi 3:22-4)

Lehi says in the same breath that his son's lineage is not to be destroyed and that a choice seer will be raised up among them. Since Lehi both introduces and summarizes this chapter by mentioning these two facts "in the same breath," to propose that this choice seer is not to come from Lehi's lineage is to force a conclusion out of context. The sections which follow will demonstrate more specifically the distinction between this choice Indian Seer and other great prophets.

20 1 Nephi 21 22-4 and Leaf in Review 214d 29a

*Recall that Lorin Woolley testified to Lyman Jessop that he knew this prophet and that he had already begun his work. He also acknowledged that this choice seer was a descendant of Lehi and of Joseph.
THE KEYS OF THE PRIESTHOOD

THE JOSEPH OF SECOND NEPHI CHAPTER THREE
IS NOT JOSEPH SMITH

Some have thought that since verse 15 indicates that this seer's name as well as his father's name is to be Joseph, that this seer is Joseph Smith; but recall again that in the 1845 Proclamation, this Indian prophet's name also is Joseph:

"I am Joseph..." (Messages of the First Presidency 1:260)

Those who object, point also to verses 7 and 11 to show that the seer spoken of is to bring forth 'the word' unto the seed of Joseph. They suggest that this was fulfilled in the coming forth of the Book of Mormon thru Joseph Smith and to the Indians. But note the rest of the same scripture:

"...and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them." (2 Nephi 3:11)

Joseph Smith translated only the unsealed portion of the plates of Mormon. This translation was taken to the Indians by Oliver Cowdery, Parley P. Pratt, and others. But the result was not the great power of convincing and of converting great numbers of them. We suggest that that day will not come until the sealed part of the Book of Mormon comes to the Indians and from a prophet of their own race. Then they will in great numbers be convinced of 'the word' (of the unsealed portion of the Book of Mormon) that has already gone forth among them thru Joseph Smith. Note also Parley P. Pratt's comments on their mission to the Indians:

"We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day." (Autobiography of Parley P. Pratt, p.57)

A further point to show that the prophet spoken of in

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2 Nephi 3 is not Joseph Smith is as follows. In verse 14, it is said of the prophet, "...they that seek to destroy him shall be confounded." Those who sought to destroy Joseph Smith succeeded in killing him, whereas those who seek to destroy the prophet spoken of here will not succeed. Speaking of this same prophet, Christ said he would be marred but healed.21

THE CHOICE SEER
DISTINGUISHED FROM OTHER GREAT PROPHETS

The writer, B. Harvey Allred, speaking of the marred servant, quotes the Lord's words from 3 Nephi. In Chapter 20, the Lord quotes Isaiah directly, and in Chapter 21, He gives the interpretation. Note that in accordance with Christ's explanation, this servant is not Christ, for Christ Himself is speaking here of a second person:

"But behold, the life of my servant shall be in my hand, therefore shall they not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil." (3 Nephi 21:10)

Many have mistakenly confused with Christ various other characters referred to in scriptures. Perhaps this is also the reason Lehi in blessing his son Joseph, draws a distinction between the Messiah and this prophet:

"...the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch..." (2 Nephi 3:5)

Recall that Lehi is speaking of the prophecy of Joseph of old. Examining Joseph's prophecy as found in the Inspired Version, we see that he also speaks of Moses as possibly being confused with the Messiah. Joseph explains:

"I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; not the Messiah who

21 Nephi 21:10.
THE KEYS OF THE PRIESTHOOD

is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage." (Inspired Version of Genesis 50:24)

Read the whole chapter, for Joseph speaks further of the choice Seer of whom Lehi prophesies. The Lord says of him:

"...he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt." (Inspired Version of Genesis 50:29)

THE MAN LIKE UNTO MOSES IS THE CHOICE INDIAN SEER

We suggest that the great Seer whom Lehi speaks of as being "great like unto Moses," is the same prophet spoken of by the Lord to Joseph Smith:

"Behold, I say unto you, the redemption of Zion must needs come by power. Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, even so shall the redemption of Zion be." (D&C 103:13-18)

Zion will be redeemed under the leadership of this great prophet who is like Moses. It will be he with his people, the Indians, who will build the New Jerusalem. This was explained to the Indians by the Lord:

"...and they [the repentant Gentiles] shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem." (3 Nephi 21:22-23)

A MIGHTY PROPHET

following prophecy:

"Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." [i.e., between the only two persons mentioned in this reference, the Lord and the BRANCH.] (Zechariah 6:12-13. Also compare with Isaiah 52 and 1 Nephi 20:21)

The power and glory of this prophet might give cause, as pointed out earlier, for the casual reader to think this might be the Messiah himself, but remember again the words of Lehi:

"...God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch..." (2 Nephi 3:7)

So then we have an Indian prophet, Joseph, who has a title or other name as The Branch. He represents the Indians—a people who in turn are referred to as branches:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (Genesis 49:22)

Joseph himself likewise Prophesies:

"...a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants." (Inspired Version of Genesis 50:25)

To return now to titles or names of individual persons, from Isaiah we read:

"And there shall come forth a ROD out of the STEM of Jesse, and a BRANCH shall grow out of his roots." (Isaiah 11:1)

The D&C speaks of this scripture as referring to specific individuals. In section 113, the identity of the Stem is given as Christ (verses 1-2). The Rod (verses 3-4) and also the Root of Jesse (verses 5-6 and Isaiah 11:10) are each partially identified. But the Branch is not identified here by name. Instead, his power and that of his associ-
A MIGHTY PROPHET

SIMILARITIES BETWEEN MOSES AND JOSEPH THE INDIAN SEER

Notice some of the similarities between this Indian prophet and Moses, for this prophet is predicted as "great like unto Moses." 23

(a) Moses and the Indian prophet each grow up "out of his place."
(b) Each stammers.
(c) Each leads Israel out of bondage.
(d) Each has a spokesman.

UNREPRESENTANT MORMONS TO BE TRODDEN DOWN BY THE INDIAN NATION

The author, B. Harvey Allred, quoted from Isaiah 28 to indicate Mormon apostasy. 26 From the same chapter of Isaiah, we read more of this apostasy:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet." 27

(Isaiah 28:1-3)

As B. Harvey Allred has so ably shown, the Mormons have not repented, but have gone from bad to worse to reach the deplorable level that they "have thereby turned the key against themselves forever" and that "never again, as a Gentile nation and people, will they be permitted to bear the standard and lead the hosts of God." 24 So then God did choose another place from whence the Mormons would do their work, (Utah). But another race, the Indians, as has been shown, will redeem Zion and build the New Jerusalem under the leadership of the prophet of the Indians, The Branch. Note


JOSEPH SMITH'S PROPHECY OF ANOTHER RACE REDEEMING ZION

That the Indian will redeem Zion, brings to mind a letter written by Joseph Smith. The letter which refers to the disobedient Saints in his time, is commented upon by Orson Hyde and Hyrum Smith:

"There is one clause in Brother Joseph's letter which you may not understand; that is this, 'if the people of Zion did not repent, the Lord would seek another place and another people.' Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve Him. The Lord will seek another place to bring forth and prepare His word to go forth to the nations...." 21

(History of The Church 1:316, 320)

Thus since the Mormons did not repent, another race will redeem Zion. Perhaps Isaiah had reference to this other race when he wrote, "For with stammering lips and another tongue will he speak to this people." 22 Strong's Hebrew dictionary clarifies this word 'Stammering' as meaning "as if ... a foreigner" in the original Hebrew. Thus, the 'stammering' may be because of a different native tongue. Lehi also says of him, "Yet I will not lose his tongue, that he shall speak much, for I will not make him mighty in speaking." 23 Joseph Smith was a good speaker and certainly did not speak to his people with 'stammering lips and another tongue.'

THE KEYS OF THE PRIESTHOOD

the following statement of Brigham Young:

"I am looking forward to the time when they, the Indians, will come forth to save Israel ... I am very much afraid that we will be their servants instead of their masters. ... When they do come to save Israel, look to see them like a flame of fire, A Mighty Rushing Torrent, like the Grand March of Angels." (Young Woman's Journal 1:205)

The author, after showing that the Mormons are the Gentiles who reject the fullness of the gospel then quotes 3 Nephi 16:10: "If they reject the fullness of the gospel, then I will bring the fulness of my gospel from among them." We now quote the next two verses to show that the Lord then turns to the Indians for his leadership and that the Mormons will not have leadership or power over the Indians:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee O house of Israel, that the Gentiles shall NOT have power over you." (3 Nephi 16:11-12)

Those who recognize and cry out against the apostasy among the Mormons (including the Fundamentalists, for "all tables are full of vomit," 29) may be sealed against the Lord's judgments upon the wicked and unrepentant. In this light, examine the prophecy of Ezekiel:

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the other he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." (Ezekiel 9:8-6) 5

The repentant Mormons and Fundamentalists may assist the Indians in building New Jerusalem, 30 but the unrepentant shall be trodden down by the Indians. 31 This is indicated by the Lord as follows:

"But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel that they shall go through among them, and shall tread them down, and they shall be as salt which hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel." (3 Nephi 16:15)

MORMONS ARE AS SALT WHICH HAS LOST ITS SAVOR

The Gentiles referred to in the last quote are shown to be the Mormons and Fundamentalists, in the following way: They are referred to as "salt which hath lost its savor." One cannot lose something he did not once possess. The people referred to, then, are a people who were once the salt of the earth. In this light, note the following:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; They are called to be the savor of men; therefore if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men." (D&C 101:39-40)

What other people in these last days, but the Mormons have been the salt of the earth? That they were ONCE in God's good grace as a people, was made clear by the Lord, in referring to them as:

"the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually." (D&C 1:30)

But two and a half years later, the Lord said of the Church:

"... were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And are not united according
to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself."
(D&C 105:2-3)

Within the next sixty years, the Mormon people had collectively proven their unwillingness to live this law of united order and its companion, plural marriage, and accordingly, the key was turned against them, as a church. This was in fulfillment of Joseph Smith's and John Taylor's prophecies. Though the authority to keep plural marriage alive has continued unto this day, the key of the Priesthood was not privileged to remain among us Gentiles very many decades after 1890. After the transfer of the Keys of The Priesthood to the Indian, many religious groups have assumed to have authority which God has not given them, and have led thousands along paths unbecoming true saints. The last prophet to hold the Keys of the Priesthood among the Gentiles, prophesied that the House of God would be set in order, that every quorum of priesthood would be out of order, from the highest quorum of priesthood to the last quorum of deacons. Many apostate practices, such as many discussed in Leaf in Review, have been espoused thus causing all to be out of order of the remaining Priesthood, Kingdom and Church of God among the Gentiles.

Yes, the Mormons and Fundamentalists pride themselves very much as the salt of the earth and as the people of Ephraim. But as the salt has lost its savor, and is good for nothing but to be trampled under feet of men, so also are they the drunkards of Ephraim to be trampled down, as Isaiah prophesied:

"Woe to the crown of pride ... the drunkards of Ephraim shall be trampled under feet." (Isaiah 28:1-3)

The Mormons did have power over all Israel at one time, including power over the Indians. They have now lost that power and God has turned to the Indians and we shall "NOT have power over" them. The Mormon people, including Fundamentalists, were once the salt of the earth, but they have lost their savor. Though some are of Ephraim, they have become drunken. As B. Harvey Allred pointed out, they have become drunken with "love of the world." (Leaf in Review 41a)

38

TRANSITION FROM THE GENTILES TO THE JEWS

Recall again the 1845 Proclamation of the Twelve Apostles, referred to on pp. 329-30, which Proclamation the Lord commanded to be written "by the power of the Holy Ghost," and the Spirit of prophecy:

"Be it known unto them [the Jews] that WE now hold the KEYS OF THE PRIESTHOOD and KINGDOM which are soon to be restored unto them [the Jews]."
(Messages of the First Presidency 1:254)

It was shown that these "Jews" were the Indians:

"The despised and degraded SON OF THE FOREST, who has wandered in dejection and sorrow, and suffered reproach, shall then DROP HIS DISGUISE, and stand forth in manly dignity and reclaim to the Gentiles who have envied and sold him: 'I AM JOSEPH! does my Father yet live?' Or, in other words: I AM A DESCENDANT OF THAT JOSEPH who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am HEIR TO THE INHERITANCE, titles, honors, PRIESTHOOD, SCEPTRE, CROWN, THRONE, and eternal life and dignity of my fathers . . ." (ibid. 1:260)

Over many years, the Lord prepared the Jews or Indians to receive the Keys of The Priesthood. First the gospel needed to be planted in their hearts. The Lord began this step early by sending Oliver Cowdery, Parley P. Pratt and others to them. Commenting upon this mission, Parley P. Pratt wrote:

"We trust that at some FUTURE day, when the servants of God go forth IN POWER to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day." (Aur. P.P.P. p.57)
THE KEYS OF THE PRIESTHOOD

APOSTLES AMONG THE INDIANS

Concerning the future, Joseph Smith was once praying to know when the Savior would again appear to man. He was told:

"Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time." (DC 130:15-7)

This would put it before December 23, 1890. Alluding to this, Joseph Smith on several occasions referred to the number of years left by which time, this prophecy would be fulfilled. For instance:

"President Smith then stated that ... it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh — even FIFTY-SIX years should wind up the scene."

(February 14, 1835, Hist. Chur. 2:182)

Christ did make his appearance to man, significantly, just a few weeks before 1890, the very year in which the Mormons, identified with the gentiles, officially rejected the practice of Plural Marriage. The Savior made His appearance to the Indians at Walker Lake, Nevada, at which time, He chose certain Apostles from among them. This is amply verified, for instance, by the following testimonies:

On May 31—June 1, 1969, some of us visited Judge Vidovich of Schurz, Nevada. This fine seventy-three-year old had for 21 years been appointed Judge in Mineral County. He is the son-in-law of Wovoka, having married Wovoka’s daughter. Both he and his wife were very cautious about whom they could speak with about Wovoka and the Walker Lake event, as several writers such as Paul Bailey and others had mis-shaped the story so badly.

Judge Vidovich said that Tavibo, a leader of the Walker River Indian Reservation, the father of Wovoka, was confronted with a very serious conflict between his people and the miners of Virginia City. Some of the Indian daughters had been molested by them, and in retribution, the Indians had killed one of them who had admitted his guilt.

During this conflict, Tavibo was sought by his people for an answer. Tavibo was a peaceful and spiritual man with much faith in God and in the power of prayer. Accordingly, he prayed earnestly for an answer, wanting only to know God’s will and to do it. In answer, the Savior came to him and told him that they must stop their warring, and that their retribution was sufficient.

Accordingly, the Indians moved out of the paths of the settlers and tried to avoid any further difficulties with them. The Savior had encouraged the Indians to be at peace with each other and had introduced to them, through Tavibo, a dance called the ‘Dance of Welcome’ in which members of different tribes interlock arms, forming a large circle, and dance to the right, singing songs of peace, unity, etc.

After Tavibo’s death, the Dance of Welcome and other righteous teachings of Tavibo became somewhat dormant. But later, in the 1880s, his son, Wovoka, began to revive the dance and teachings of peace. He too had received personal instructions from the Savior. The Indians were not to war with the white man nor with one an other, and God would soon give the land over to them. Wovoka was given the gift of healing, and many from other tribes came from long distances to see him. He taught them the Dance of Welcome, and the teachings of Jesus Christ, the atonement, peace, unity, etc. He taught the trinity as three distinct persons, the Great Spirit, the Savior Jesus Christ, and the Holy Spirit. He also taught the reality of the Spirit World and the true doctrine of the resurrection.

Toward the end of 1889, quite a number of Indians from many tribes, being inspired by dreams, etc., were lead by the Spirit to Walker Lake, Nevada. There the Savior met with
them for a number of days, instructing them in His Gospel. Twelve Apostles were chosen by him, of whom Porcupine of the Cheyenne Indians was one. His testimony will follow shortly. It may be noted that in these testimonies, some who were white, had come a long distance from the South. Perhaps these were Indians from the Yukon.

Before giving the following accounts, it is important to note that as the knowledge of the Dance of Welcome spread among many tribes, warring factions began to pervert the original form, changing it to a dance of war. The Spirit of the Lord, otherwise accompanying it, departed, and soon the dance became known as the so-called 'Ghost Dance.' Along with the perverted dance, the other teachings of the Savior became twisted to an unrecognizable form. This caused many to reject the possibility of the Savior's visit to the Indians.

The Government, fearing that there might be a serious uprising, began an extensive investigation into the matter:

Deseret News, Nov. 7, 1890, quoting St. Paul dispatch—
"General Miles is here on his return from his Western tour. He says: 'I have been in the Utah, Montana and Cheyenne Reservations, investigating. You have no doubt heard that Indian tribes are reported to believe that Messiah has come, who is to restore them to their former glory...and drive the Whites from the land. I have learned that this belief exists among...16 tribes. There is no doubt that many Indians who are holding this belief in the Indian Messiah are sincere, and a few have certainly come to some person from whom they look to be that Messiah.

Several small parties of Indians have gone from their tribe to some point in Nevada. There they have been shown somebody disguised as Messiah and have spoken with him. I am inclined to believe that there is more than one person impersonating this Messiah, as when the Sioux have spoken with him He replied in the Sioux language...and so on, with the representatives of each nation...It is noteworthy, that this so-called Messiah tells Indians that when He comes to reign over them, firearms will no longer be used...that He will draw a line behind which He will gather all Indians, and then He will roll the earth back upon the Whites."

The following testimony of Porcupine, who participated in the Walker Lake event, was included in the Millennial Star Volume 52, p.332-3, in August 25, 1890:

**The Indian's Christ**

Fort Custer, Montana, July 8th—
The reading room of the officers' club at Fort Custer on Saturday night was a scene of unusual interest. Hitherto had come the general who commands the post and his adjutant, then occupying a prominent position near the entrance of the long room in question. Seated by the walls, along the sides and ends, were the officers of the garrison, with their wives and members of their families; added to all of these was a sprinkling of civilians, somewhat noticeable owing to the absence of the blue and girt of the customary uniforms at a military post. Perhaps forty persons had so assembled.

The occasion of this was the appearance of the disciple Porcupine, a Cheyenne Indian, recently returned from a pilgrimage to visit the new Christ of the Indians at some remote and mysterious point toward the setting sun. For months past the various Indian tribes of the Northwest have been greatly exercised over the coming of this Messiah; so great has been this interest, that from way down in the Lower Texas and Texas have come messages of inquiry from the Southern Indians asking information from their Northern brethren. The fact that they, too, had received the "glad tidings of great joy," and were prepared to come and sit at the feet of this great stranger. The wild West Side has been filled with strange rumors of supernaturalism, and a feeling of intense anxiety has found its way amongst all the Indian tribes.

Some time last winter this Cheyenne Indian, Porcupine, by name without the permission of his agent, started on his pilgrimage to find the Great One of whom the Indians had heard. He had neither money nor a supply of food, and was accompanied by his faithful squaw and two other Indians from the reservation of the Northern Cheyennes, on Tongue River, 60 or 70 miles from here. They traveled far to the westward, and saw much they had never seen before, after reaching the railroad, going much of the way by rail—on which they were permitted to ride without charge—at other times on foot; though always without money, both Indians and white men giving them food as they journeyed. But like certain wise men who once before made a pilgrimage, they found their reward and were content.

The recent return of Porcupine to the reservation made the Cheyennes more than usually restless and excited. Early in May the Indian agent had called for military protection, and Major Carroll, with three troops of the first cavalry, was sent to his agency by General Bragg from this post, where they have since remained. Cattle belonging to the settlers had been killed. A man by the name of Porcupine didn't come on the same party of Cheyennes at a remote place in the hills, in the act of cutting up one of his steers, which they had just shot, he was himself killed that he might not be a witness against them. The Indians were duly arrested and turned over to the civil authorities, and they now await their trial in the jail at Miles City. A general feeling of alarm existed among the scattered settlers in the surrounding country, many of them moving their families to Miles City for safety. The settlers armed themselves for the protection of their isolated ranches, and the races watched each other anxiously for a
time. It is believed, however, that the presence of the troops will prevent further trouble, and that matters can be adjusted by the authorities at Washington, which it is claimed, can be accomplished by the removal of the Cheyenne.

The story of Porcupine among such conditions added to the complications with which the Indian agent had to contend, and he reported to the War Department at Washington that Porcupine might be arrested by the troops, which request was at once acted upon by the War Department, and the arrest promptly ordered. Porcupine immediately expressed his willingness, and in fact a wish, to go without delay to Fort Leavenworth and explain his position, and what he knew of the Savior who has come to his people. The agent withdrawing his request for the arrest, Porcupine came to Fort Leavenworth.

To hear this story was the occasion of the assembly on Saturday night, already referred to. This somewhat lengthy speech got them together and was necessary to a full understanding of the matter.

He was an erect, handsome, and powerful-looking young Indian, standing fully six feet in height, with a pleasant, sprightly face, the mobility of his features indicating anything but the traditional Indian. Clad in a garment of striped wool, red and white, the stripes several inches broad, evidently made from blankets, he looked clean and trim, and in the knees, with a tuft of eagle feathers knotted in his scalp, certainly he was not lacking in the picturesque. Squatting, after the fashion of the time, on the floor of the room, in the centre of which was a bed with a thick blanket, he spoke, and the two companions of his purple, through an interpreter, told the story of the Christ who had come to them.

His story was a short one, and by the interpreter he made it sound as though he had been taught by the Indians who had come to him. The interpreter repeated that he would tell it in such a way that it would be easy for the Indians to understand.

Christ when he raised them. In his heart he could not see the marks of the nails by reason of the moccasins, but he was told they were there, and that in the high priest the marks were on the legs, not the hands. The interpreter, however, said that the nails were not visible, and that they were on the hands and feet, not on the legs. Porcupine saw that this was true, and he believed it, and so he went to the Indians and told them all the stories he had heard of the Christ before the war, and how he had been a great help to them in their time of trouble.

He spoke of the time when the Indians had been in the desert, and how the Christ had come to them, and how he had been a great help to them, and how he had given them food and clothing, and how he had helped them in many ways. He spoke of the time when the Indians had been in the forest, and how the Christ had come to them, and how he had been a great help to them, and how he had given them food and clothing, and how he had helped them in many ways. He spoke of the time when the Indians had been in the city, and how the Christ had come to them, and how he had been a great help to them, and how he had given them food and clothing, and how he had helped them in many ways.

He spoke of the time when the Indians had been in the mountains, and how the Christ had come to them, and how he had been a great help to them, and how he had given them food and clothing, and how he had helped them in many ways. He spoke of the time when the Indians had been in the river, and how the Christ had come to them, and how he had been a great help to them, and how he had given them food and clothing, and how he had helped them in many ways. He spoke of the time when the Indians had been in the sea, and how the Christ had come to them, and how he had been a great help to them, and how he had given them food and clothing, and how he had helped them in many ways.
These events which were widely published in the newspapers, caused many in the east and other places to believe that the Mormons were perpetrating a fraud. But to the contrary, the Mormons denied having anything to do with it. Indications are that some of the Mormon leaders expressed themselves as considering the possibility that God was indeed working a work among the Indians:

"Few, if any, of our leading Brethren doubt the probability of a certain, if exaggerated, foundation for these stories. Our Lord is evidently setting His hand to prepare the scattered remnants of Israel for the great events about to take place." (—Susa Young Gates, Ed. of Y.Wom.Jul.1:477)

"OTHER SHEEP YE KNOW NOT OF"

The principle, that God might well work a work without consulting the Mormons reminds one of a well known precedent. When the Savior came to the Nephites and told them that they were 'the other sheep of another fold' of whom he spake when among the Jews on the eastern hemisphere, He, the Savior, explained that the eastern Jews thought He had reference to the gentiles. But the Savior explained that He himself was to come only to Israel. Wherefore, the eastern Jews were left in ignorance concerning the Nephites.

Thus, Christ worked a work among one people (the Nephites) without another group of His people (the Church in Palestine) knowing about it. It is also noteworthy that the eastern church had not yet apostatized. Then it certainly should be unquestionable that God could perform a work in these last days among the Indians without telling the apostate Mormon Church about it. This is one more example, then, to show that God can and does do many things in secret, and for many different reasons. (Recall the discussion on 'Secrets', in Chapter 7.)

Wherefore, in 1890, the Lord was establishing His Church among the Indians to prepare them to receive the Keys of the Priesthood, for the Mormon Apostasy was to grow much worse. Apostles, were thus chosen from among both people, the Gentiles and the Jews. Thus far, however, the top positions were held by the Gentiles. Again this reminds one of the two Churches which Christ had immediately after His resurrection. One Church was headed by Peter on the Eastern hemisphere, and the other Church was among the Nephites.

A complete organization existed on each side of the world. Both had twelve APOSTLES:

"In Judea, he chose and ordained twelve Apostles,... In America, he chose and ordained twelve APOSTLES, Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemmon, Jonas, Zedekiah, and Isaiah.

In the country of the Ten Tribes, he, of course chose other twelve, whose names will appear in due time."

(—Parley P. Pratt, Mil.Star 14:483)

"Then there were Nephi, Lehi, Ishmael and others who came from the land of Jerusalem to this continent according to the Book of Mormon. Who were they? The seed of Abraham. There were also the Twelve APOSTLES called and set apart upon this continent,..." (—John Taylor, J.D.21:160)

The Nephite Church was subordinate to the Eastern Church. But, one may ask, what about communication between the two? Some wonder how the Lord can have a Church and people in Utah, and at the same time have a Church and
the Keys of The Priesthood among the Yukatan Indians. They wonder how the LDS Church can still be God's Church and yet the Keys of The Priesthood be elsewhere, and hidden without evidence of communication between the two. In answer, we ask what evidence is there of communication between the ancient Nephites and the Church in Jerusalem?

SECOND ELDER

Thru Lorin C. Woolley, the Lord did indeed choose men among the gentiles to be members of the Council of Friends, such as Leslie Broadbent, John Y. Barlow, Joseph Musser, etc., but these men pertained to the GENTILES. Prior to the choosing of any of these men, the Lord chose men among the Indians, to also be members of the Council of Friends.

Leslie Broadbent, indeed was chosen second elder, but this second-eldership pertained to the GENTILES. Though Oliver Cowdery was also second elder of the Gentiles, there was a difference. Oliver Cowdery was second elder of the Gentiles when the highest quorum of priesthood was identified with the Gentiles, but Leslie Broadbent was second elder among the Gentiles when only Lorin C. Woolley held higher authority than the Indians. Thus prior to the choosing of Leslie Broadbent, a man AMONG THE INDIANS was chosen second elder of ALL ISRAEL. He was the successor of Lorin C. Woolley, and when Lorin Woolley died, he held seniority over all the Apostles among the Gentiles. Remember that the Council of Friends consists of SEVENTY members, and not just seven. Certainly the Lord could choose seven from among the Gentiles to represent the Gentiles, while at the same time having seven among the Indians to rule over ALL ISRAEL. At one time, the Gentile Council had precedence over the Israel Council, but in Lorin C. Woolley's time, this was the other way around. In this light, we can now understand what Lorin C. Woolley meant by the following:

On one occasion, Charles Zitting was boasting of being a member of the Council of Seven. He was then chastened by Brother Woolley who said, 'Get off your high horse, Charles. There are 250 others in the world who hold the same authority as you do.'

1. Journal Notes, Sept. 5, 1970, etc.

TRANSITION FROM GENTILE TO JEW

Remember that there is no higher priesthood than the Apostleship. 1 In other words, there were many other Friends of God and other apostles in the world besides the seven leading ones among the Gentiles.

In this light, one can see how Leslie Broadbent could have been a second elder, and yet not succeed Lorin C. Woolley in the Keys of The Priesthood. When Lorin C. Woolley died, he was succeeded by the second elder over ALL ISRAEL, Joseph, the Indian Prophet. At this time, Leslie Broadbent was still second elder among the gentiles, but his Priesthood head, whether he knew it or not, was Joseph the Prophet of Israel among the Indians.

This should not be a stumbling block to the Fundamentalist who has long recognized the same principle in the precept that the president of the Church can have a mortal priesthood head over him and not know it. Remember the precedence of the former day church in Jerusalem not knowing of the Nephite Church.

Remember what Brigham Young said:

"I am looking forward to the time when they, the INDIANS, will come forth to SAVE ISRAEL ...I am very much afraid that WE will be their SERVANTS INSTEAD OF THEIR MASTERS ... When they do come to save Israel, look to see them like a flame of fire, A Mighty Rushing Torrent, like the Grand March of Angels." (YWJ 1:263)

Recall again Lorin Woolley's warning of the Apostasy of the Fundamentalists, that all would be out of order, from the highest quorum of Priesthood to the last quorum of deacons in the Church. 2

But as it is in the apostate Mormon Church, so is it among many Fundamentalists. They both make excuses in attempting to justify their DISbelief in Indian leadership.

'OUR HOPE LIES WITH THE INDIANS'

O Reader, let us drop our prejudices against the Indians, for salvation is of the Jews, and we must worship at the same altar with Israel.

We must show by our works that we will serve the Lord by laying all things upon the altar before Him. As Joseph Smith said, "...a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation." Also, in the same place, he explains that a person must be able to lay down his life, his good name, his brothers, sisters, wife, and children if it becomes necessary as a conflict opposed to the pursuit of the truth. Paul explains that "...all that will live godly in Christ Jesus shall suffer persecution." But it is only by living godly that one can endure persecution, for if it is only by living godly that one can have the Spirit of God and perfect 'love which casteth out all fear.'

TRUTH KNOWN ONLY BY THE SPIRIT

Furthermore, it is only by the Spirit that we may know who is a true prophet. Also, when we find a true prophet, we may only know who he speaks as a prophet, when we discern it by the same Spirit. If we study the scriptures, we may only know the correct interpretation by the Spirit, for the scriptures were given as men were moved by the Holy Ghost. Moreover, we may know the truthfulness of any claim, by the Spirit.

As Alma says, this most wonderful Spirit is REAL. It is not just a poetic symbol or a fleeting pleasure. Neither is it just imagination, for with it is a real burning in one's bosom. The adversary cannot duplicate it. It must be a personal experience, for certainly we cannot know what we do not experience. As Heber C. Kimball said,


"To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. ... That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. ..."

(1867, and Conference Rep. of April, 1906, pp.74-77)

ORGANIZING WITHOUT AUTHORITY

Perhaps it is because men have not had enough light within themselves to stand on their own feet, that they have sought the security they lacked by organizing without authority. But we cannot organize stakes or wards independent of the Church, for we have not the authority from God.

There is, however, only one man left among us Gentiles of the Council of Friends, who with perhaps a few others still have authority to seal in Plural Marriage. But Reader - Beware of false pretenders. Do not stumble into the same pit which many have fallen into. Many Church members naively assume that since the Presidents of the Church can be traced to the present President, that therefore the present President holds the Keys of The Priesthood. Many of the Fundamentalists do the same. They think that because they can superficially trace leadership to their present leader, that therefore he has the Keys of The Priesthood.

PREPARE FOR 'THE SETTING IN ORDER'

If we will pray for the Spirit of the Lord to prepare us to be set in order, then perhaps the Lord may condescend to send some with authority from the Indians to help us out of our predicament.

Consider the 600 people including their 45 preachers, in England who through study and prayer had concluded that the true authority of God was not among them. So united were they in their supplications to God, that the Lord sent Apos-
THE KEYS OF THE PRIESTHOOD

tle Wilford Woodruff to them, clothed with power and authority from God. All but one of these people at Benbow's farm, were converted to the truth, and were soon set in order.

Or consider John Taylor who, with a group of saints in Canada, had been studying the gospel. They also had concluded that none of them had proper authority from God. They prayed for further enlightenment, and God answered their supplication by sending Parley P. Pratt. Of, finally -

As the Lord sent Joseph Smith in response to the prayers of the united saints in Kirtland, who were then set in order through his instrumentality, so also let us unite our efforts that the Prophet of the Remnant of Joseph might "be prayed to us," to set us in order. Let us prepare to be worthy to "worship at the same altar with the Remnant of the House of Israel" and be permitted to "assist" them in the redemption of Zion. Perhaps it was in anticipation of these great events, that caused Brigham Young to exclaim:

"I am looking forward to that time when they, the Indians, will come forth to save Israel..."

Young Mormon's Journal 1:264

We too, look forward with deep anticipation to the rise of the Indian Nation and to the coming of the great prophet who leads them. In addition to B. Harvey Allred, many saints have seen this mighty prophet in visions and inspired dreams, —in majestic power, full of wisdom and love. To these testimonies, we add ours — that the Lord has shown us through the burnings of His Spirit that this "Mighty Prophet of the Remnant of Joseph" is literally His anointed. We joyfully testify that this mighty prophet does in deed hold the Keys of the Priesthood and Kingdom of God upon the earth. With his coming, we look forward to the fulfillment of Isaiah:

"Judgment also will I lay to the line, and righteousness to the plummet."

(Isaiah 28:17)


40

I AM JOSEPH, YOUR BROTHER

The story of Joseph who was sold into Egypt is not only deeply moving as an actual experience, but it is also beautifully prophetic as an important symbol or 'type' which pertains to the present time. The scriptures are filled with examples of parables, symbols, figures and 'types'. The actual experience of Jonah and the Whale was figurative of the length of time Christ's body would lie in the tomb. Moses lifting up the brass serpent was symbolic of the Life-giving power of the crucifixion and atonement of Christ. The willing sacrifice of Abraham and Isaac was a 'type' of the future offering of God the Father and Jesus Christ in the Atonement.

The meaningful experiences of Joseph of old might be applied to the Savior who was wounded in 'the house of His friends', but also, another important application is written by Ether. Moroni, summarizing this, writes:

"Behold, Ether saw the days of Christ, and he spake ... that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, for which things there HAS BEEN A TYPE. For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not."

(Ether 13:4,6,7)

Yes, Joseph of Old was a foreshadowing of the future of the Indian people. But the symbolism continues. Joseph was rejected by his brethren, but ended up being the ruler over all the Israelsites and the Egyptians. So likewise, is the Joseph of these latter days, of the remnant of Jacob. He too is the ruler over all Israel and the Gentiles.
Recall again the 1845 Proclamation of the Twelve Apostles, referred to on pp. 329-30, which Proclamation the Lord commanded to be written "by the power of the Holy Ghost" and the Spirit of prophecy:

"Be it known unto them [the Jews] that WE now hold the KEYS OF THE PRIESTHOOD and KINGDOM which are soon to be restored unto them [the Jews]."

(Messages of the First Presidency 1:254)

It was shown that these "Jews" were the Indians:

"The despised and degraded SON OF THE FOREST, who has wandered in dejection and sorrow, and suffered reproach, shall then DROP HIS DISGUISE, and stand forth in manly dignity and exclaim to the Gentiles who have envied and sold him: 'I AM JOSEPH; does my Father yet live?' Or, in other words: I AM A DESCENDANT OF THAT JOSEPH who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am HEIR TO THE INHERITANCE, titles, honors, PRIESTHOOD, SCEPTRE, CROWN, THRONE, and eternal life and dignity of my fathers . . ."

( Ibid. 1:260)

We close this chapter with a very meaningful hymn which we have deeply loved from our childhood. When we sing this song, we not only think of Joseph of old but also of the Joseph of our day, the prophet of God among the Indians. This hymn was written by W.W. Phelps and appeared in the early LDS hymnbooks. We take the words from the twentieth edition of Sacred Hymns, printed in 1891, hymn number 251. Contained in the same volume, hymn number 257, is a similar hymn written by Apostle Parley P. Pratt, in which a 'Type' or 'Analogy' is drawn between the story of Joseph and the much later Gentile-Jew conflict.
I AM JOSEPH, YOUR BROTHER

FURTHER TESTIMONIES OF JOSEPH,
AND ALSO, "THE SETTING IN ORDER"

Over a number of years, we have collected a great many testimonies of the saints regarding Joseph, the great Nephite prophet, and the Setting in Order of God's House. Some of these have already been presented in this volume. Space will now permit including only extracts of a portion of some of the additional testimonies.

1. One Brother dreamed that,
"He was standing one evening under a beautiful starlit sky. While contemplating the beautiful scene he saw the stars begin to move about in the sky. A great bright star would arise and myriads of smaller stars come to surround it. At times groups would appear following great ones as their center of attraction. He was not content at viewing this strange phenomena alone but wanted to call his friends to view the scene with him. As he walked toward the house he came face to face with an Indian woman who appeared to be about thirty years of age. She appeared frivulous and care free. He tried to avoid her but she stopped wishing to talk with him telling him that what he saw was not for others to behold but for him alone. 'Would you care to know the meaning of what you see in the heavens before you?' The listless look that had been on her face gave way to one of intelligence. Her voice became firm when she said, 'I will explain. These stars you have seen surrounded by their millions represent Kings and Emperors of former dynasties that have long since passed into oblivion. These you now behold are the United States of America, England, France, Italy and the other powerful nations of the Earth.' Then looking to the Southwest, he saw millions of pale stars and a large one moved in majesty and set himself in the midst of the other groups. The pale stars formed themselves in military order around him. As he looked more closely he could see that they were not stars but arrow heads, which appeared to turn a blood red in color. He said to the woman, 'They are red enough to drip blood.' 'They will drip blood shortly,' she replied. 'Now O man I will explain the meaning
I AM JOSEPH, YOUR BROTHER

4. One of the children of B. Harvey Allred told us, November 27, 1965, that while in California, she dreamed she was taken to the Yucatan and introduced to the prophet. She described him as a very tall man, straight as an arrow and with a smooth gait like a panther.

She was very impressed with the city, and observed their temples and also the quarry where stones had been taken and carved which were designed as parts of the great temple of New Jerusalem which would be built by the Indians. She saw some of the metal plates their historians had written and described Joseph's great care and caution regarding these plates. In this and other experiences, she saw a shorter, broader man, also an Indian, who was Joseph's right hand man. Later, she described this man to her father, B. Harvey Allred, who then confirmed the same, testifying that he too had, a number of times seen the same man as second to the Indian prophet. (Journal Notes 11:19, 22, 26; 30:4)

5. While in the home of one fine couple, the woman related a dream in which an angel handed her a photo of a number of men standing side by side. She recognized Joseph Smith, Brigham Young, and other Mormon leaders, but was puzzled over the identity of the man standing immediately to the right of Joseph Smith. She asked the messenger, 'Who is this man?' and he replied, 'He is the next leader over all Israel and will be the wisest and greatest man we have ever had.' She described him as a very wise looking man; taller than Joseph Smith; having Indian features, yet of a lighter complexion. (Journal Notes)

6. One Brother told us of a long conversation he had with Charles Zitting, just after Joseph Musser died, in which Charles expressed his belief that the Keys of The Priesthood truly must have gone to the Indian prophet. (J.N. Nis. 147:4)

7. On pages 298-9, we wrote of the false claim of a man who assumes to hold the Keys of The Priesthood, attempting to trace them from Joseph Musser. Yet the same man, earlier, according to several witnesses, used to bear testimony of the Indian prophet. On one occasion, he had prophesied that the saints would yet live in Mexico for five years after the coming of the Indian prophet. (JN 5:7; 13:19; 30:13; 2-27-67)
8. One night the Indian Prophet came among us, any who challenged his right would be met with sudden chastisement of the Spirit. In this dream it was shown what would happen if the man claiming to be Joseph Musser's successor, were to approach this prophet in such a fashion. The prophet simply raised his hand in demand, 'for the man to halt.' The man and his followers were immediately stopped by a higher power and were unable to continue closer. In shame and confusion, they retreated. (Journal Notes: 33:13)

9. Later, on another occasion, we met a saint who had had a remarkable vision in which the same false claimant was rebuked in a similar manner, because he challenged the Indian Seer. In this case, the Seer's assistant raised his hand against the oppressor. Upon inquiry, we learned that the saint having this vision, had not heard of the dream given above. (Journal Notes: 60:1)

10. Francis M. Darter told us of an impressive experience he had in 1941, when in answer to prayer regarding the Indian Seer, a heavenly messenger came to him and held up a large poster upon which was beautifully inscribed four scriptures. While pointing to these references, the angel said, "There are four prophecies in Holy Writ confirming the Branch will be the next prophet over all Israel." (IN 7:31-65)

11. Brother Darter also told us of the dream he had wherein he saw a large table around which were crowded members of the Church dressed immodestly in the fashions of the world. There was no room for him to sit. The Indian prophet now walked up to him and gave him a most satisfying drink of pure grape juice while indicating that he was not to partake of the food of Babylon, but that he should worship at the same altar with the Indians. (IN July 31, 1965)

12. On January 14, 1970, a woman told us of a dream she had in which she and her husband saw several white men sitting cross-legged in a desert, eating candy bars and other 'treats' of the world, while they cluttered the ground with paper wrappings. While they ate, they discussed the question of which one of themselves was to be the next Chief. A nicely dressed Indian then approached and motioned the woman and her husband to go with him to the top of a mountain where they would meet the true Chief, also an Indian. He explained that these men in the desert were mistaken about one of themselves being the Chief. (Journal Notes)

13. One Elder told us, November 26, 1965, of making this subject of the Keys of The Priesthood a matter of earnest prayer, and that he dreamed he was climbing a very high mountain. When he reached the top, he was directed to a cabin. Upon entering, he was introduced to the Choice Indian, Joseph, and told that this was the man who held the Keys of The Priesthood. (Journal Notes: 30:20)

14. In May, 1969, one spiritual woman told us of an impressive dream in which she saw a very slimy structure representing the Church. The attic had become very weighty, as the people had stuffed the rafters with worldly goods. To keep the building from collapsing, the people were trying to hold it up with poles. Suddenly the building did collapse. An Indian, showing these things to the woman, then indicated to her that she should be aligned with the correct order, led by the Indians. (Journal Notes)

15. Bishop Ileber Bennion bore the following testimony: "The government will be unable to guard the Mexican line against Lamanite invasion. But A MIGHTY PROPHET is to be raised up among them, and they are to be converted as it were in a day, and when the big cities of the west are destroyed they are to be ready with the assistance of the saints - Ephraim, to build up the new Jerusalem, under the celestial law or order of Enoch. (Gosp. Prob. p.26)

16. The following testimony of Daniel R. Bateman, was given to Francis M. Darter: "Bro. Bateman laid great stress on the fact that the Gentile L.D.S. had lost their opportunity to redeem Zion; that the NATURAL BLOOD of Ephraim would soon take over control of the Church and redeem Zion." (Celestial Marriage, by Francis M. Darter, p.53)

17. We spoke with one 'old timer' who was well acquainted with John Woolley. He said that on one occasion, John Woolley told him that 3 to 3½ million Indians would yet be
THE KEYS OF THE PRIESTHOOD

THE YOUNG WOMAN'S JOURNAL.

CURRENT ISSUES.*

THOUGHTS ON THE INDIAN QUESTION.

The writer has been requested by
the editor of the Journal to present
in its columns some thoughts in
relation to the remarkable religious
movement among the Indians which
has for some time agitated the whole
country. The central incentive of
the interrogatory was to ascertain an
individual opinion as to whether the
manifestations claimed to have been
witnessed by certain Indians were real
or pretended, and—providing they
had a foundation in fact—whether
they emanated from a good or an evil
source.

There can be little doubt as to the
fact of the manifestations...as to their
quality it appears to be, aside from a
direct spiritual assurance, difficult to
formulate a definite opinion.

As evidence favoring the theory that
the Indians have seen what they affirm
they have witnessed and to what
they say they have listened to, it may
be stated that, after what was asserted
to be a thorough investigation, Gen.
Brigham and Gen. Miles both arrived
at the conclusion that some of them
certainly had seen a personage
claiming to be the Savior. Some
experienced and intelligent interpreters
also stated that there was no room for
doubt upon that point. It may be
held that the opinion of the two
military notables named was shaken by
the truth that they also held the view that
the personage the Indians imagined to
be Christ was a "Mormon" elder, the
latter idea being a manifest absurdity.
It should be remembered, however,
that this ridiculous opinion was not
based on evidence, while that in
relation to the Indians having actually
seen a being who announced he was
Jesus was the result of testimony.

What some of the aborigines really
claimed to have seen and heard must
be fished out of an immense mass of
rubbish, to which the public has been
treated through the newspapers. The
following seems to be the essence of it:

A personage made his appearance
who proceeded to be Jesus Christ, the
Son of God. He had a father and
mother in heaven, where he himself
dwelt. He had been on the earth
nearly nineteen hundred years ago and
lived among the countries of the
Indians, across the great waters. He
came at that time to save the white
people, but instead of receiving him
they abused and finally murdered him
by hanging him upon a cross, to which
he was fastened by driving spikes
through his hands and feet. The sol-
diers who did this also thrust a spear
into his side, and he still retained in
his body, which was brought to life
again, the evidences of this treatment.
In proof of this he showed the marks
left by the spikes in his palms, and to
some he also exhibited similar scars on
his wrists. He informed those whom
he addressed that he had a special so-
licitude for the red men, who were his
children. They had been oppressed
and abused by the whites until their
extermination was threatened, and he
would in time rescue them from this
fate by personal intervention. They
would be restored to the ownership of
the land, and their white enemies
should be destroyed. He also informed
his hearers that in due time their
fathers, who had been long dead and
buried, should be brought to life again
and mingle with them, when all would
be peace and prosperity. He taught
them some of the leading precepts of
Christianity, such as, "Thou shalt not
steal, thou shalt not kill, thou shalt not
bear false witness," etc. Although this
personage addressed representatives
of many tribes speaking different tongues,
all understood him perfectly. When
information on this last point reached
General Miles, it was announced that
he expressed the opinion that there
were more than one "Mormon" elder
engaged in personating the Savior;
also, that they had mutilated their
bodies for the purpose of exhibiting
the marks of the nails and of the spear
wounds.

Besides what is related above, many
abundant things of a sensational char-
acter are claimed to have been witnessed
by Indians. Any thing of that nature
would not, however, affect the quality
of the good and true they may have
experienced. It has been demonstrated
in connection with the dealings of
God with mankind that a special ex-
hibition of divine power superinduces
a manifestation of the energies of evil.
From this standpoint the opposition
and ridicule hurled against the Indians
because of the existence of what has
been called the "Messiah craze" are by
no means an argument against the pos-
sibility of the position of the Indians
being correct.

The quality of the teachings involved
and their effects upon those who ac-
cept them as correct ought to be
considered in this question. The in-
structions were moral, and even script-
ural, enjoining a reformation of con-
duct. They included a conception, to
some extent, of the resurrection and
millennium, together with the advent
of Christ. These points are in union
with the orthodox Christian professions
belief. These instructions have pro-
duced what has the appearance of a
widespread and deep-seated belief in
the true Christ—He who was crucified
at Calvary nearly nineteen hundred
years ago. So strong is this trust in
the Redeemer that some of those who
imbibed it asserted that if they received
a message to the effect that they were
to go to any designated spot to see him,
even if the distance to be traveled
should be hundreds of miles, they
would cheerfully undertake the jour-
ney without preparation for it. They
felt confident that Christ would pro-
vide for all their wants in the time of
need.

The L. W. Bull, whose sad fate
shocked all sympathetic people, was
evidently strongly imbued with faith
in the Savior. This was evinced by
his offer to agent McClurg. He said
in substance: "If you will go with me
to all the points where this belief in
Messiah exists and trace it to its source,
and if those who claim to have seen
Christ do not produce the proper
proofs to sustain their statements, I will
agree to give the matter up." In place
of accepting this very reasonable pro-
position, the agent sent police and
soldiers to arrest the noted Indian, and
the balance is known—the chief was
assassinated. He comes very near, if
not quite, being a Christian martyr.

Without expressing any opinion as
to whether or not the Indians, in the
first place, actually saw and heard what
they say they did, it may be said with
safety that Satan is not engaged in
working up a belief in the only true
Redeemer. His chief business seems

*In this department will be contributions from our leading men.
always to have been to harden the hearts of men against a faith of that character.

An investigation of the Book of Mormon and other revelations leads to the conclusion that they contain no direct statement to the effect that the remnants would receive the personal ministrations of the Savior until after they should be gathered to the place of the New Jerusalem. The Savior, speaking to the Nephites in relation to that time, said: "And then shall the power of heaven come down among them; and I also will be in the midst" (Book of Mormon, page 57). There is, however, nothing in what has been revealed and published that the writer has discovered that would conflict with a previous personal ministration of the Savior, who made the most extraordinary promises to the Nephite fathers concerning the degenerate remnants of the latter times.

It would be safe to regard, in these times, any special religious phenomenon among the Indians as a part of the preparation of the Lord for the fulfillment of the covenant; God with ancient Israel—"to gather in the remnants from their long dispersion. In his personal ministry among the Nephites the Savior named a sign that would indicate the operation of the preparatory work of the Father—when the gospel should be declared among the remnants on this land, and they should begin to believe in Jesus Christ. (See Book of Mormon, pages 122 and 517 to 529, inclusive).

The sign of the preparatory work of the Father. Some of the remnants on this land have begun to believe. Note also the work accomplished among people of the same race on the Sandwich Islands, the Samoan group and New Zealand. In connection with the work of preparation instituted among all nations, looking to the fulfillment of the covenant with ancient Israel, it is a significant fact that a vesting-place for the millions of Jews who are soon to be driven out of Russia, will before long be a question demanding solution. No nation desires them, and the probability is that Palestine will be fixed upon as the latter-day rendezvous for the descendants of the holy people.

There is one peculiarity which has been a notable feature of the claims of certain Indians to having been the recipients of what may be termed supernatural ministrations. There has been no assertion of authority to perform any of the ordinances belonging to the true Christian church. The teachings appear to have been exclusively preceptual. Had there been any attempt of that character it would have been a strong indication that these poor people were being subjected to a Satanic delusion. Why the phenomenal movement which has for some time been operating amongst them are in a better condition than previously to subsequently receive and act upon the fulness of the gospel, it may be reasonably regarded as a part of the Father's preparation for that which is to come.

Among the blessings yet to be conferred upon the remnants of Jacob is "one" to be raised up to them of their own number. (See Book of Mormon, page 67). He will be mighty and powerful, and will accomplish much connected with the restoration of the remnants.

The idea inhabited by the Indians, through their late religious movement, in relation to their future ownership of the soil, is in unison with the record of their forefathers. (See page 514.) The Savior, speaking to the ancients on this topic, said: "Verily, verily, I say unto you, thus hath the Father commanded me, that I should give unto this people this land for their inheritance. It may be justly stated that the main object of the editor of the Journal in submitting the question which led to the penning of this article has not been attained. What appeared to be desired was a definite expression of a specific individual opinion as to the merits of the supernatural ministrations a number of Indians recently claimed they had received. The reason for this omission is that an opinion upon an important subject should be formed with great care, and even after it is entertained it is not always proper to give it expression.

21. In the Winter of 1965, we visited with an Elder who told us of an interesting conversation he had in 1923, with a cousin of his. He asked his cousin who had traveled widely throughout the world, what was the most interesting place he had visited. The cousin replied that the most interesting place was the place he didn't get to. He explained that once while traveling in the Yukatan area, a number of Indians told him of an inhabited city enclosed in the jungle. He became very curious and tried to get some of the Indians to take him. Many were afraid, but finally some of them led him a certain distance to the city. As they drew near the city, the guides became so worried that they refused to go any further. The cousin then went on without them. Climbing a hill, he searched with his binoculars in the direction the Indians had indicated, and discovered a city with its white buildings. (Journal Notes 14:6)

22. Another "old timer" told us that Lorin Woolley confirmed that the city, located in a valley about 80 miles square, was constructed of white buildings, some of which were temples. (Journal Notes 14:7)

23. In the fall of 1970, a man told us of a conversation he had with Chris Christensen, now deceased, in which Brother Christensen told of a visit he had had from one of the three Nephites who confirmed the genuineness of the Yukatan City, and that the Indian Prophet did hold the Keys of The Priesthood. (Journal Notes 25:1)
24. One Brother related to us a dream he had in which he was taken to an Indian community where he heard some wonderful sermons preached by a tall Indian Chief.

25. In 1965, a woman told us of a visit she made to an Indian tribe in her State. The Chief told her of a special meeting which took place in the Yukatan City in April 1932 to which representatives were invited from Indian tribes throughout North and South America. He was sent as a representative of his tribe. (Journal Notes 11:20)

26. This dovetails with a report made by one of the Church general authorities of an interview made with a Chief of the Pottawatommi Indians, June 15, 1951. The Chief told of a City of 'White Indians' located in Guatemala. He showed the exact location on the map. The city, he said, is called the 'Star God City,' in commemoration of the visit of the white-bearded God who had visited the ancestors of the white Indians in that city. The city is located near El ciebo Guatemala, on the shores of a lake, and in 1951, was to have had a population of approximately 200 white Indians. The city, according to the interview, has a wall around it made of limestone, and has a gate in each of the four walls. According to the Chief, the Indians have four temples, and have in preparation, stones for the building of the temple of New Jerusalem.

The Chief testified that he was speaking from actual experience, having been invited to the city along with the representatives of other Indian tribes. They spent a period of time in the sacred city, training and receiving education designed to aid them as chiefs of their own tribes. He said he spent 18 months in the city as part of his training.

According to the interview, the Chief said that each of the visitors to the city were required to vow never to lead a white man to the city. He said that Naioti Nezbah of the Navajo Indians had broken his vow in this respect, having offered to lead various ones of the Mormons to the city.

According to the Pottawatommi Chief, the white Indians of the Star God City have been visited from time to time by three men with long white beards, dressed in white robes. The Chief said he was surprised when he first read the Book of Mormon to learn of the three Nephites whom he then identified with the three visitors of not only the Star City but the three visitors strangely seen by many of the Indian tribes.

According to the report, the white Indians in the Star City have records which date back to ancient times. The Chief stated that he gained his testimony of the truthfulness of the Book of Mormon, when he recognized in the Book of Mormon an account which was similar to the account he had read in the records of the Star God City. (Copy of full report in our files.)

27. In 1927, Charles Lindberg flew over the Yukatan area taking pictures of archeological sites. He discovered one city of white buildings which was not located on his map. Later, when he again tried to find the city, he was unsuccessful. This story was printed in newspapers at the time and was published in Redbook Magazine. Some of the saints asked Lorin Woolley about it, who replied that Lindberg was permitted one witness only, and that the second trip, the Lord prevented him from finding it again.

28. Chief Red Fox, one who was privileged to go to the Yukatan City, told a number of witnesses the same thing regarding Lindberg. One witness, F.M. Darter, wrote:

"The location of this 'Choice City' was also told to the writer by Chief Red Fox, President of 'The American Indian Association of North America.' He, with others who live in Yucatan, have confirmed that these are the people, the jungle, ancient and modern cities and temples, that Lindbergh flew over, about 1928-30, while locating an air route from Panama to Washington...." (The Choice City, 6)

Brother Darter told us that when Chief Red Fox visited him in his home, he told him that the Lord prevented Lindberg from finding the city the second time. Another man told us of a similar discussion he had had with Chief Red Fox. Red Fox told both of these men on separate occasions, the same thing, which they in turn told us. (Journal Notes)
29. The following dream written by the recipient of it, was related to us personally by her:

"I had, for some time, been wondering how the Church would be set in order ...

I dreamed that word was sent to every stake, ward, branch, portion and part of the world and church, that there was going to be meetings held in Salt Lake City, Utah, to which all were invited and to which all claiming to be Latter-Day Saints, or interested in the Gospel of Jesus Christ, should attend; that it was vital to their standing in the Church as well as to their records, their future etc. It seemed the Church was providing ways, and means for all to attend, even from foreign countries, expenses where need be being paid by the church. Everything was very systematically arranged. Meetings were being held one right after another, each stake or section of the country's people, being assigned to a certain meeting started promptly on time, ended on time, contained the same instructions etc., so that all had equal opportunity to receive or opportunities offered and information given. Policemen hurried people through the two great entrances of the Tabernacle, being stationed at the entrances. Others who had just attended a meeting were hurried out of other entrances and off the temple block. The importance and necessity of attending these meetings was stressed throughout all newspapers ...

We were astonished by the perfect order in which things were being done. People were guided by ushers and promptly seated. I was surprised to see the Church Apostles, - or past Apostles, seated back behind other men who seemed now to be in charge of these meetings. One man arose and began to speak very forcefully and with such ability and power that the masses were silent enough to have heard a pin drop in the audience. He quoted several passages of scripture, among which were 'Choose you this day whom ye will serve, as for me and my house, we will serve the Lord.' He said the time had arrived when EVERY person had to take a definite stand for or against Christ and the Gospel; that a complete new record was to be made of church membership, etc., that

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THAT DAY was the GREAT DAY in the lives of all present and in the sight of the Lord ... I never had heard or supposed anyone could say so much in such a short time as this person said. In about ten minutes time he gave a sermon that touched every heart and thrilled the listeners with a power many before had never felt or known of. HE WAS TALL, OVER SIX FOOT, BROAD SHOULDERED, DARK COMPLEXIONED, OLIVE SKIN, DEEPSET EYES, HIGH FOREHEAD, STRAIGHT AS AN AR. OW, FORCEFUL AND WITH THE DIGNITY OF ONE WHO RULED A CONTINENT OR SENSED THE WEIGHT OF A WORLD UPON HIS SHOULDERS. Among other things he told us that in the 'new setting in order, a new quorum of Twelve, new President etc. were in order as 'it was not meet that those preside who had not lived all of the laws of the Priesthood. His name and the new names presented were NOT names common among officials in high places today in the church.

After he spoke, curtains were quickly drawn, yet quietly, through different sections of the building to form rooms. A man previously appointed to take charge in each section, or room, arose, (in this way all were being talked to at the same time thru out the building.) The person in charge didn't ask what we wanted, or what OUR understanding was of a commandment etc., but he quickly read THE WORD OF THE LORD, beginning with the so-called least laws or commandments, and going up. After making clear WHAT THE LORD EXPECTED, he took a vote as to who would be willing to try to accept AND LIVE that commandment according to that which had been given (by the word of God.) As he read and spoke, comments and complaints became louder, more numerous and with more feeling as the higher principles of the Gospel were neared. When the United Order and Celestial marriage, including Plural Marriage, were reached and the word of the Lord given, one person cried out as he arose, 'God is unjust. He expects too much of us!' The tumult grew despite the fact that a person I knew was called to bear testimony that according to the scripture, these two last named principles were to be 'lived until Christ comes'; that despite the manifesto which was NOT A REVELATION but 'for political purposes' as it itself stated, for more had lived
the principle since 1890, than prior to that time; that Pres.
Taylor had arranged through, and after direct revelation,
made provisions for the Priesthood to keep this law alive;
that Priesthood precedes the church; that it was first lived
by the Priesthood before the church accepted it; that after
the church 'refused (by vote)' be at peace with the world,'
that these Priesthood laws were still kept alive, quietly
lived, to serve God, not man.

The power of the adversary was felt and soon thereafter
evil spirits could be seen in great numbers filling the upper
half of the building clear to the ceiling where they seemed
packed and waiting. The meeting was over, records thus
far had been made, and we were hurried out of the building
to make room for people waiting to enter for the next meeting.

...By now, such meetings as I had just attended, had
led family to be against family in the church, wife against
husband, children against parents. Some people were actually
in bitter combat, others in bitter contention were forced to
leave the temple block. Someone rushed up to me and ex-
plained that there were persons inside the temple destroying
sacred things. I assured her that God was at the helm and
that this great division had to be made; that if we were faith-
ful and trusted in Him, He would remember and bless us,
overruling all for the good of those who loved the Lord....

I noticed a newspaper in the gutter and I picked it up
with great interest as my eyes fell on the large headlines.
"All Worlds Eyes On Mormondom." I skim-read it quickly,
noting that it said, the Church of Jesus Christ of Latter-
Day-Saints had the solution to ALL world problems – an
undisputed means to lasting world peace, unity of nations
and highest advancement for all; that in spite of outward
prayer, longings, stirrings and hopes for earthly and heavenly
salvation, yet there existed a great religious intolerance,
inner conflict and war within the church and on account of
of Mormonism, the like of which the world had not seen before."
(signed copy in our files)

30. In the Spring of 1968, we visited a man who related a
dream of a friend of his, who had seen a special meeting
to take place in the tabernacle. Anxiety was in the air. Finally,
two men came into the building and walked up to the pod-

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ium. One man then introduced the other man to the people,
acknowledging him as the new leader over all the people.
The second man, a tall Indian, then spoke in great power,
calling the people to repentance. (Journal Notes)

31. One Brother told us the following vision given to Patri-
arch Martineau who had related it to him. In a gathering
of the saints in the tabernacle, all eyes were on an resurrected
man who had come in from the East door. He then walks up
to the front and asks each general authority for his justifica-
tion for being there. As they cannot produce a legitimate
reason for being there, he tells them to take seats in the audi-
ence. New authorities are then called up from the audience.
(Journal Notes 7:1)

32. This dovetails with the dreams and visions of many of
the saints – for instance, the experiences of Minnie Ray-
mond, Sister Taggie, Bishop Graham, Bishop Koyle, John
Burt, and many others. For instance, John Burt was shown
in a very vivid dream, a meeting in the Tabernacle. A strange
man he did not recognize was directing. The man turned to
the Twelve Apostles seated behind him, and told them to
take seats in the audience. The man then went down in the
audience and picked other men from the audience to take
the vacated seats on the stand.

Elder Burt did not know who the strange man was until
he went to the Manti Temple and saw a picture of the man
on the wall. He instantly recognized it as the man he had
dreamed about. Upon inquiry, he learned that it was an
uncommon picture of the Prophet Joseph Smith, looking straight
on. If the picture was the same one as found on page 46 of
this volume, then it is one of the few actual photos of the
Prophet Joseph Smith. (Journal Notes Aug. 2, 1970.)

33. One man told us that upon hearing dreams of like nature
as related above, he mentioned them to Bishop Koyle.
To the man's surprise, Bishop Koyle, without making any
comment, deliberately avoided him the rest of the day. Later,
Bishop Koyle explained himself. He said that the ancient
Nephites had told him the same thing, but had not given him
permission to relate it. But he had just received permission
to express it. Whereupon, Brother Koyle related what he was
told on the matter. He also explained that in a dream, he was walking along with Joseph Smith when he asked the Prophet how the 'Setting in Order' would take place. Brother Joseph then demonstrated. They came up to one of the Church authorities and Joseph Smith asked the leader, 'Where is the revelation calling you to the Apostleship?' The leader was unable to produce the revelation, whereupon, Joseph Smith released him on the spot. They soon met another general authority, and the same procedure was enacted, resulting in Joseph Smith immediately releasing him. After a number of like instances, Bishop Koyle asked the Prophet how many of them were going to be released. Joseph answered, 'every last Jack one of them.' (Journal Notes April 5, 1966)

34. Bishop Graham related to us similar dreams, one in which he saw the Prophet Joseph Smith enter the tabernacle and replace every one of the general authorities. He explained that the purpose of this was that the replaced authorities were too set in their ways to accept the things of the Setting in Order. (Journal Notes. summer of 1965)

35. Brother Graham told us of another dream in which he saw a special meeting in the Tabernacle, to which only the men were invited. The new Apostles stood at the doors and only admitted those who were wearing the original style priesthood garment. Those privileged to attend, were then called upon to trace their priesthood. If they had not had it properly conferred upon them, it was at this time conferred. (Journal Notes. Ibid.)

36. Edward Wood, President of the Canadian Temple, now deceased, related a vision in which he saw that the time would come when long lines of people, four abreast would be wanting to get into the Temple, but another line just about as large was formed by persons who were being turned away. They were turned away because they did not have the original priesthood garment. Thus few entered the temple. (JN)

37. This accords with many visions and dreams of saints we have met. For instance, a temple worker told us of a vision he had had recently in which he was going to the temple one morning when he saw a large crowd of people standing around by the temple door. On the porch stood a tall, clean-shaven Indian dressed in a white suit. The crowd had all been turned away because they had not on the original priesthood garment. The temple worker and one other man had the correct garment on and were immediately admitted into the Temple. (Journal Notes 19:8)

Apropos to these visions and dreams are the following parables of the Savior:

"And Jesus answered the people again, and spake unto them in parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son. And when the marriage was ready, he sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my oxen, and my fatlings have been killed, and my dinner is ready, and all things are prepared; therefore come unto the marriage.

But they made light of the servants, and went their ways; one to his farm, another to his merchandise; And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard that his servants were dead, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then said he to his servants, The wedding is ready; but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. But when the king came in to see the guests, he saw there a man who had NOT A WEDDING GARMENT. And he said unto him, Friend, how camest thou in hither, NOT HAVING A WEDDING GARMENT? And he was speechless. Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen; wherefore ALL DO NOT HAVE ON THE WEDDING GARMENT." (L.V. Matt. 22)