An Event Of The Underground Days

BY

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FOREWORD

In the following pages the compiler presents to the public testimonials in behalf of occurrences in church history, heretofore not published. They are highly faith-promoting and otherwise of great value relating divine manifestations received by President John Taylor during the closing years of his life, manifestations which have not been equaled since the dedication of the Kirland temple in 1835. As to the authenticity of the things testified to, the spiritually-minded reader will have no difficulty to discern them as genuine. Furthermore they speak for themselves, when considered that acts out of harmony with divine laws committed in those days called for extraordinary display of spiritual manifestations and the appearance of divine messengers in order to combat the powers of darkness in their attempt to nullify a celestial principle and set it at naught. Likewise the prophetic utterances of the venerable president, partly fulfilled, as well as his divinely inspired movements and the success attained in arranging all things satisfactory previous to his death, as testified to by witnesses who took part in these transactions, denoting faith, valor and spiritual strength will prove a source of inspiration to all who peruse the things published, while the statement recorded by him as to the document drawn up by unfaithful servants abolishing plural marriage, presented to him for his signature will be considered as highly significant when sensed that a few years later a similar declaration was prepared for and signed by his successor in fulfillment of the prophecy of the servant of God who died in exile, to the effect that the powers of darkness would succeed, after his death, to set aside the divine law. The further fact that a clerk of the court, a non-Mormon, was drawn into play, who drafted the manifesto, executed by the successor of President Taylor and accepted by the body of the church as coming from divine authority, will prove a shocking surprise when that part of the membership of the church who comprise the "salt", are informed of the transaction and likewise create feelings of revolting resentment, when reflecting that the church leaders of those days concorded with the enemies of God's laws, to stab with the intent to kill a celestial principle for no other purpose, than to safeguard earthly possessions they considered in danger, an act which has brought persecutions upon those concerned and deep humiliation to the cause of righteousness and truth.

The excerpt of a letter directed to Lorin C. Woolley, whose name appears frequently in connection with the contents of this pamphlet, by a number of truth-seeking individuals, under July 1, 1931, printed as last part of the pamphlet, is given with the explanation, that a response to this has not been forthcoming and as a consequence the compiler decided, to submit the incidents testified to, to the scrutiny of the public. With this procedure he attains the satisfaction that he has discharged his duty as to the cause championed by him and will rest his case, to be taken up by the reader with the determination to do his part to meet out justice to a righteous cause and principle, which has been betrayed in the house of its friends, for if there ever was a time in the history of the church, when a reformation was needed that period has arrived now, and should not be delayed until tomorrow after thousands more adherents to the principles of the gospel have drifted into apostasy. The letter referred to will be furnished in full upon request, when accompanied with fifty cents for typing, writing and mailing. An account of the events transpired as witnessed have been partly published in a work published under the title "Laman-Manasseh Victorious" in 1931, but are given here unabridged for the reason stated.

THE AUTHOR.

STATEMENT OF LO

Given at Salt Lake City, Utah, September 23, 1929, at 304 Vermont Bldg., with reference to the revelation September 27, 1886, on the subject celestial or plural marriage, which revelation was given by the Lord President John Taylor.

Present: Lorin C. Woolley, Dan R. Bateman, John Y. Barlow, J. Le Bar, W. W. Musse. Opening prayer was offered by Jol Y. Barlow.

Lorin C. Woolley related the following: While the brethren were at the Carlile residence in May or June of 1886, letters began to come President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and other leading men from all over the church asking the leaders to do something as the Gentiles were talking 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 presidents of various officers of the church who were not living in that relation, and they all urged that something be done to satisfy the Gentiles, so that the property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Curry 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 House, where President Tay lor and companions stopped after leaving the Carlile home, they went 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, Hyrum B. Clawson, Franklin S. Richards and the others met President John Taylor at my father's residence at Centerville, Davis County.
FOREWORD

In the following pages the compiler presents to the public testimonials of occurrences in church history, heretofore not published. They are faith-promoting and otherwise of great value relating divine testimonies received by President John Taylor during the closing years of his life, manifestations which have not been equalled since the dedication of the Kirtland temple in 1836. As to the authenticity of these things, the spiritual-minded reader will have no difficulty in discerning the meaning from the spirit, that the three men who speak for themselves, when the light of the world was in harmony with the divine laws committed in those days to the church and the great messengers in order to combat the powers of darkness in their attempt to nullify the celestial principle and set it at naught. Like the prophetic utterances of the venerable person, partly fulfilled, as in his divinely inspired movements and the success obtained in all his actions, satisfactory to his time, as testified by all who took part in these transactions, and as a confirmation of the things he said, while the statement recorded by him as to the document drawn up will be considered as highly significant when sensed that a year later a similar declaration was prepared for and signed by his successor in the prediction of the servant of God who died, to the effect that the powers of darkness would succeed, after his death, to set aside the divine principle. The further fact that a clerk of the church, a non-Mormon, was drawn into the plot, who drafted the document, and signed by him, is a matter of serious consideration when that part of the membership of the church, who are informed of the transactions and likewise, as the result of the church's law, to work in the church for a period of years, and the church leaders, those days when the members of the church, who comprise the church, are informed of the transactions and likewise, as the result of the church's law, to work in the church for a period of years, the tendency of the church leaders is to make the believers of the laws of the church, to abide by the laws in the intent of the church.
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, all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation, and are right at your doors. Awake, O Israel, and have faith in God and his promises, and be not forsook you. I, the Lord, will deliver my Saints from the dominion of the wicked in mine own due time and day. I cannot deny my word, neither in blessings nor judgments. Therefore let me gird up your loins, watch and be sober, and keep my commandments. Pray always and not faint, exercise faith in the Lord and in the promises of God. Be valiant in the testimony of Jesus Christ. The eyes of the Lord are watching over you and your acts. Therefore be faithful, until I come, I come quickly to reward every man, according to the deeds done in the body, even so, Amen.” (No. 24, 1839.)

The Twelve finally held a meeting and we were discussing the situation when it was finally suggested that the editor of the ‘Times and Season’ again write to John W. Penrose. Was to be asked to write a suitable document. For, said George Q. Cannon, “He can write and say more than any man in the Church.” Brother Penrose got up one which was not satisfactory. Frank J. Cannon was then appointed to assist him. They, too, failed and asked to be assisted by John H. White, the butcher, which was granted by the First Presidency.

After being prepared, a committee was appointed, consisting of George Q. Cannon, Francis M. Lyman, Erastus Snow and Moses Thatcher, to present the manifesto to certain non-Mormon federal officials for their approval, among them Judge C. S. Zane and Judge Dixon, O. W. Powers and C. S. Varean, both groups being accompanied by body guards. (Daniel R. Bateman and Samuel Seddon being the guards of the brethren.) The meeting was in the office of the federal officials in the building just occupied by the Kenyon Hotel, Second South and Main. These men insisted upon a change in the text, adding to the statement, “I deny that either forty or any other number of plural marriages have during that time period been solemnized in our temples or any place, in the territory,” the statement that “one case has been reported, in which the parties alleged that the marriage was performed in Endowment House, etc., as witnesses were then in the adjoining room who could testify to the fact.” The document was then rewritten by Mr. Green, a court clerk, and non-Mormon and was presented and accepted by the church in that form.

Daniel R. Bateman, being present while the above experiences were related by Brother Wooley, testified as follows:

“I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Wooley. I myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting, as also the contents of the manifesto that was written. The Waidt Manifesto as related by Brother Wooley are correct in every detail. I was not present when the five spoken of by Brother Wooley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Wooley and John W. Wooley and from the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

AN INCIDENT

During the closing days of the life of John Taylor, his second counselor, the late Joseph F. Smith, was laboring in the interest of his church in the Hawaiian Islands. Seeing that his life was ebbing away, he delegated George Earl to proceed to the islands and notify his absent counselor that the president desired to see him for the purpose of conversing with and instructing him in such matters before he passed away. Upon this request both Joseph F. Smith and George Earl took passage on a sailing vessel and landed on one of the Pacific ports of the Northwest instead of in California, where federal officers were on the watch to spy out their arrival. News of their landing in the northwest had filtered out and officers were stationed in Utah as well as in Idaho to arrest their movements. Inasmuch as neither one of the two were informed as to these developments, it became necessary to send a second guide to accompany the travelers and bring them in a round-about way to the abode of the president of those to be guided were at stake. Lorin C. Wooley was the only one who volunteered, whereas President John Taylor had told him that he was to be the guide if it was necessary to have one. He was equipped for the occasion and ready to start, the latter raised from the church upon which he rested, placed his coat on his arm, and meaning to volunteer and pronounced in substance the following upon him: “In the name of the Lord Jesus Christ I promise you that you will perform this mission whereunto you are called successfully, and return to your friends and loved ones in safety. You will live long and become mighty and strong in the church and kingdom of God. God bless you, good night.” The mission was performed successfully and the party arrived at Kaysville, Utah a few days before President Taylor died. The intent and purpose of the presence of Joseph F. Smith before John Taylor centered in the desire of the departing chief, that his counselor should be informed as to the provisions made by him as to delegating certain brethren to perform the church's charge, etc., and that he should witness the conferring of the Keys of the Kingdom upon John
Woolley, which renders the incumbent eligible to preside over the grand council of the kingdom, a secular organization consisting of fifty men, namely forty-eight high priests and two honorable men of the world of which the greater majority of the members of the church know little or nothing. A full account of the operation and mission of this organization is given in "Laman-Manasheh Victorious," a work referred to in the foreword. The keys to the presidency had been conferred upon Wilford Woodruff prior to this. President Taylor informed Joseph F. Smith that the keys to the presidency would in due time reach him and gave him the charge not to confer them upon another. The significance of this charge and its consequences President Smith endeavored to impress upon the members of the church, years later by relating a dream experienced by him called the "vision." Lorin C. Woolley informed the publisher of the present pamphlet that in 1911, his father John W. Woolley, then the oldest living patriarch in the church, received the keys of the patriarchal order under the hands of John Smith. According to D. C. 107 vs. 91 and 92, that office is the highest men can hold in the church pertaining to priesthood. The reader is invited to peruse the scriptural passage cited.

The conferring of the keys from one upon another when this becomes necessary is made mandatory as a principle, according to Doc. & Cov., sec. 43, v. 1-6.

EXCERPT OF A LETTER
Salt Lake City, Utah, July 1, 1931
Mr. Lorin C. Woolley, Centerville, Utah
Dear Sir and Brother:

We have received numerous inquiries coming from members of the church as to the existence of these keys and their whereabouts and especially as to the assertion made that Joseph F. Smith, the predecessor of the present president of the church failed to confer the keys to the presidency upon any man before his death and thereby caused these keys to revert back to the Prophet Joseph Smith as the incumbent of the keys to the dispensation of the fullness of times, thus laying the foundation of the fulfillment of the prophecy recorded in the 7th verse of the 85th section of the Doctrine and Covenants.

Inasmuch as we learn, directly or indirectly, from all that has been said and printed upon the subject matter, that the keys to the kingdom were conferred upon your father, the late John W. Woolley of Centerville in the year 1887 by President John Taylor and those of the Patriarchal order in the year 1911 by the late patriarch of the church, John Smith, and that these two grand keys are now held by you, the eldest son of your departed father, you will sense not only the expediency but the necessity of appealing to you to bring order out of the chaos existing today, as mirrored in the following pages and thereby save souls who have started upon the path of destruction, and even perdition.

By the token of the fact that you hold the senior apostleship, having been ordained to your high and holy calling in 1859, under the hands of Brigham Young, we petition you to offer suggestions to the solution of the far-reaching ills, which threaten to destroy the very vitals of the body of Christ and suffocate the faith yet remaining as well as to the general problems confronting the interests of Zion and her cause, also to offer a word of comfort to the honest in heart.

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747 Jackson Ave., Salt Lake City.
IS THE MANIFESTO A REVELATION?

DID GOD WITHDRAW HIS HOLY PRIESTHOOD FROM THE LDS CHURCH AS PROPHESIED BY JOHN TAYLOR AND BRIGHAM YOUNG?

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IS THIS THE DIRECT CONSEQUENCE OF THE ENTIRE CHURCH OBEYING THIS MAN-MADE DOCUMENT WHICH ISAIAH CALLS: —

"A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL?"

***

HAS THE PRIESTHOOD BEEN CONFERRED UPON YOU? DO YOU REALLY HAVE THE PRIESTHOOD? OR JUST AN OFFICE IN THE CHURCH?
OPEN LETTERS

Salt Lake City, Utah
August 18, 1956

To the Presidency, past and present, of
The Riverside Stake of the
Church of Jesus Christ of Latter Day Saints, Including
Irvin K. Luker, Glen S. Burt, Joseph F. Steenblick,
Arza Hinckley, C. Martell Strong and Bishop Eldon Partridge.

Dear Brethren:

On April 4, 1956, I sent you a letter stating that there is a
good active brother in the LDS Church in our adjoining stake
who has long since made an affidavit concerning the authorship
of the Manifesto of 1890.

Since my last correspondence to you I have made a written
inquiry to this good brother concerning this matter, and I am
pleased to present herewith for your consideration a copy of my
inquiry to him, together with his answer to me.

I am sure that you brethren, along with many of my friends
and brethren, will be happy for this information, for I am send-
ing this to my many, many friends to read and send to their
friends that we may learn something of value.
Herein we can see for ourselves how the great power of Lucifer has been exercised in the Church, and that instead of "beating the Devil at his own game", as President Charles W. Penrose said we would do, the Devil has beaten us ever so badly for now the Church boldly proclaims that this man-made document, written in collaboration and with the approval of our enemy Gentile lawyers of 1890, is the genuine word of the Lord to His people.

It should be obvious, brethren, that as long as we continue to accept this so-called revelation which was forced upon us by our enemies to begin with, but which now is forced upon us in the house of our friends, just so long will any chance for salvation and exaltation in the Celestial Kingdom cease to exist for us, and the Devil will continue to beat us at his own game.

But take courage, brethren, for God has promised us through his great Prophet Isaiah, that "this covenant with death shall be disannulled, and this agreement with hell shall not stand" (See Isaiah, 28:18).

Sincerely,
Your brother in the Gospel,

[Signature]

Robert C. Newson

Mr. Thomas J. Rosser
Salt Lake City, Utah

Dear Brother Rosser:

My attention has been called to which Wilford Woodruff presented to the States in 1891, asking for clemency for violation of the anti-polygamy law was signed by the First President Twelve, the statements therein the quote from that document as follows:

"We formerly taught to our people Celestial Marriage, as commanded by (See D.C. Sec. 132) was right; that man's highest exaltation in the life

Then later on it says: "To be at and in harmony with their fellow citizens, and to share in the confidence people, our people have voluntarily all their lives they have believed

Nowhere in the document does it mandate them to take this course states that "In September, 1890 the in anguish and prayer, cried to God received permission to advise the Jesus Christ of Latter Day Saints, POLYGAMY was henceforth suspended

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

PATRIARCHAL AUTHORITY SAVED TO EARTH

After this meeting was dismissed five or six remained and President Taylor laid his hands on most of these and gave them a commission and put them under covenant to see to it that plural marriages would be performed, and that not a year should pass that children were not born under that covenant; and conferred upon them the sealing power of Elijah in its fulness.

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

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

KEYS OF THE PRIESTHOOD

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

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

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

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

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

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

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

This organization grows out of the church, but is not the church, but is separate and distinct from it. (See Journal of Discourses, Vol. 2, Pages 809 to 810).

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

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

The other great and important key was the key to the Patriarchal Order or Law, which was first bestowed upon the head of Joseph Smith, Sr., by the Prophet Joseph. All these keys and others are under the direction of the keys to the Dispensation of the Fulness of Times, which were conferred upon Joseph Smith, the Prophet. "For unto you, the Twelve, and those, the First Presidency, the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times. Which power to all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you." D. & C., Verses 30-32, Section 112.

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

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

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

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

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

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

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

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

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

NEW ERA IN CHURCH

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

SECOND MANIFESTO SUCCEEDS

When Wilford Woodruff came to the presidency of the Church the persecution was at its highest point. Letters were pouring into his office by the thousands appealing to him for relief from the suffering being heaped upon the Saints. This great hearted man was moved mightily by these appeals. The future looked dark before them. There seemed to be no ray of hope and, what was worse than all the other trouble combined, was the fact that there were spies and traitors in their own ranks who would go to the federal and state officers with every bit of evidence they could find. Thus the leading men were spied upon and betrayed by their own brethren, if we might call them such. Had it not been for this treachery from within the ranks, there might have been a chance to defend these principles against outside forces. President Taylor had been immovable against all appeals, but after his death the same individuals on both sides renewed their efforts to bring about an agreement. There were high church officials who stood in danger of losing their property, or political position, or prestige with the Gentiles and there were those who considered the good will of men above principle, and there were the suffering ones praying for relief. The church was threatened with confiscation of its property, and the people with disfranchisement of their privileges as citizens of the government. Leading men were sent to Washington to confer with the President of the United States where preliminary agreements and promises were made to forsake the principles that were obnoxious to the outsiders and conform to the laws that had been passed against them.

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

THE PRIESTHOOD OF ELIJAH

It has been shown in the foregoing parts, that the reason why the people of the church were unable to build the City of Zion, was because they did not live up to the laws which belong to that city and that the day would come when the Lord would raise up a people who would be able to build this city, because they would embrace and live up to such a set of laws.

Since the key to these laws is contained in the Priesthood of Elijah, a short discussion of this Priesthood is given in this part.

Malachi the last prophet to Israel before the coming of Messiah closed the book of his prophecy with these warning words: “For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.” “But unto you that fear my name shall the Son of Righteousness arise with healing in His wings, and ye shall tread down the wicked, for they shall be ashes under the soles of your feet.” And what will bring the power of the Lord of Hosts to those who fear His name? Note carefully the following: “Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.” (Malachi 4th Chapter.)

The calamity and destruction spoken of above is to come upon the earth as a result of wickedness and sin but there are those spoken of who would be saved because of strength given to them which was to come as a result of the sending of Elijah the Prophet. Now what is this important message and power of Elijah? We learn from the following that it was the Priesthood. “Words spoken by an angel, to Joseph Smith, September 21, 1832. Behold I will reveal unto you the Priesthood by the hand of Elijah the Prophet.” D. & C. Sec. 2. How then does the Priesthood brought by Elijah differ from that given by Peter, James and John? It will be learned from Church History that the Melchizedek Priesthood was restored some time between the 15th of May and the latter part of June, 1829. This event is confirmed by the word of the Lord as follows: “And also with Peter, James and John, who hold the keys of the Priesthood of Melchizedek, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of My name, and bear the keys of your ministry.” D & C. Sec. 27, Verse 12. Also the following: “The messenger who visited us on this occasion said that he acted under the authority of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred upon us and that I would be called the first elder of the Church, and he (Oliver Cowdery) the second.” (Pearl of Great Price, Page 100, Verse 72.)

It will be noted that John the Baptist came and restored the Aaronic Priesthood May 15, 1829, then in the same year the higher or Melchizedek Priesthood was restored by Peter, James and John.

It was necessary that the Higher Priesthood be upon the earth before the church was organized because the church could not be built up without the keys to apostleship which also holds the keys to the Presidency of the Church which directs all its offices and affairs.

The first Presidency of the church was organized on March 18, 1833, with Joseph Smith as president of the church, Sidney Rigdon as first councilor in the first presidency and Frederick G. Williams as second councilor. (Essentials of Church History, Pages 656 and 657.)

“Of the Melchizedek Priesthood, three presiding High Priests, chosen by the body, appointed and or-
dained to that office, and upheld by the confidence, faith
and prayer of the church, form a quorum of the Presi-
dency of the Church. (D. & C. Sec. 107, Verse 22.) Of
the apostles it says: “And they form a quorum, equal
in authority and power to the three presidents.” (Verse
24). “And the seventy (not seven) form a quorum equal
in authority to that of the twelve special witnesses or
apostles just named.” (Verse 26). This revelation was
given March 28, 1835. We learn from the above that the
less important offices in the priesthood were restored first.

ELIJAH RESTORES THE PATRIARCHAL
PRIESTHOOD

The promise that Elijah was to come with the
Priesthood was fulfilled on the 3rd day of April, 1836
as follows: “Another great and glorious vision burst
upon us, for Elijah the prophet, who was taken to
heaven without tasting of death, stood before us,
and said: Behold the time is fully come, which
was spoken by the mouth of Malachi, testifying
that he (Elijah) should be sent before the great
and dreadful day of the Lord, to turn the hearts of
the fathers to the children, and the children to the fathers,
lest the whole earth be smitten with a curse.” Therefore
the keys of this dispensation are committed into your
hands, and by this ye may know that the great and dread-
ful day of the Lord is near even at the doors.” (D. & C.,
Sec. 110, Verses 13th to 16.)

Showing that the Priesthood restored by Elijah dif-
fered from that given by Peter, James and John, in that
it contained the sealing powers also the keys to the dis-
ensation or the directing power over all divisions of
both the priesthood and the church.

The keys to the dispensation preside over all the
grand divisions of the Priesthood, the first and greatest
of which is the Patriarchal order, second the church,
third the Kingdom of God.

The keys to the dispensation were to remain with
Joseph Smith both in this world and the world to come.
“And the keys which I have given to him, and also to
youward, shall not be taken from him, till I come.” (D.
& C. Sec. 112, Verse 15.) Also the following given to
Joseph Smith the Prophet. “Therefore thou are blessed
from henceforth to bear the keys of the kingdom given
unto you which kingdom is coming forth, for the last
time. Verily I say unto you, the keys of this kingdom
shall never be taken from you, while thou art in
the world or the world to come. (D. & C. Sec. 90, Verses
3 and 4). Note that phrase ‘which is coming forth’, which
indicates that the restoration was not at that time (1838)
complete. He had already received the keys of the Mel-
chizedek Priesthood and apostleship as shown above.

THE KEYS TO THE PATRIARCHAL ORDER

As a bishop, who is a literal descendant of Aaron
can preside without councilors so also can the highest
office in the higher or Melchizedek Priesthood preside
over the Priesthood and the church without councilors.

What is this important calling?

“And again, the duty of the President (not Presi-
dency or President of the church) of the office of High
Priesthood is to preside over the whole church, and to
be like unto Moses, behold here is wisdom, yea to be a
seer, a revelator, a translator, and a prophet, having all
the gifts of God which he bestows upon the head of the
church.” (D. & C. Sec. 107, Verses 91 and 92.)

Now who is the President of the High Priesthood?
“It is the duty of the twelve, in all large branches
of the church, to ordain evangelical ministers, or patri-
archs) as shall be designated unto them by revelation.
The order of this priesthood was conferred to be handed
down from father to son and rightly belongs to the
chosen seed, to whom the promises were made. This or-
der was instituted in the days of Adam. (D. & C., Sec. 107, Verses 39 to 41.) This was not only the Patriarchal order of Abraham but also the Patriarchal order of Adam.

Hyrum Smith was released from the office as counselor in the first presidency to take the more important office of Presidency of the High Priesthood as shown by the following: "That My servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father by blessing and also by right." (D. & C. Sec. 124, Verse 91.) Also the following: "Then comes the High Priesthood which is the greatest of all. Wherefore it must needs be that one (not three) be appointed to the high Priesthood to preside over the Priesthood, and he shall be called the President of the High Priesthood of the church. From the same comes the administering of ordinances and blessings, upon the church by the laying on of hands." (D. & C. Sec. 107, Verses 64 to 67.) In other words the Patriarchal blessing and the blessings of the temple including the Holy Spirit of Promise as proven by the following: First I give unto you Hyrum Smith, to be a patriarch unto you, to hold the scaling blessings of my church, even the Holy Spirit of Promise." Sec. 124, Verse 124. In other words the scaling power of Elijah which seals wives to their husbands, children to their parents, etc. And they who lay hold of a fulness of these blessings securing them to themselves and their children will not 'burn as stubble' but will grow up as calves in the stall, as promised by Malachi. Which will be accomplished by the power of the "Son of Righteousness with healing in his wings."

The first Patriarch of the Church was Joseph Smith, Sr. Ordained to that office December 18, 1835. The Priesthood of Elijah was restored on April 3, 1836. Joseph Smith, Sr., died September 14, 1840, about four months later Hyrum Smith was called by revelation to succeed his father January 19, 1841, and was ordained to his office five days later or January 24, 1841.

From this it is learned that Hyrum held the Sealing Power of Elijah (or the Patriarchal key) before this ordination in 1841, but that he was ordained Presiding Patriarch of the Church at this time, since his father conferred the Patriarchal power upon him just prior to his death. See D. & C. Commentary, Page 970.

So the office of Priesthood can be held independent of the church or of the presiding Patriarch of the Church as is the case at the present time.

When the Prophet Joseph was taken he left the church organization including the first presidency and apostles presided over by the Head Patriarch in all things spiritual. It will be readily seen from the above that the succession of the Priesthood in the true church is not in the Apostleship or Presidency but with the Presiding Patriarch which office and power descended by right from father to son down through Hyrum Smith's posterity who came west with Brigham Young.

So if the presiding Patriarch fails to fulfill or magnify and live up to the high possibilities of his calling, or is prevented by any one from doing this, it would leave the church without the directing power of the Lord in which event the church would drift into darkness and error, as, where there is no vision the people perish.

We learn from history and tradition that this authority came down from Hyrum Smith to John Smith, uncle of the Prophet who held it in trust until John Smith, son of Hyrum, should qualify and from John Smith to John W. Woolley who held this power until just prior to his death in the year 1928.

End of Part Six