

SUPPLEMENT TO THE SAINTS' HERALD.

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[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER ALEX. H. SMITH,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, SUNDAY, APRIL 9, 1893.

Subject, **THE DEPARTURE, AND THE REORGANIZATION.**

I FEEL constrained to call your attention to a portion of the Apostle Paul's letter to the Saints at Thessalonica: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 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, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. 2: 1-4.

I wish to couple with this another prophetic statement from the same author, found in 1 Timcthy 4:1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron."

In connection with this I may call your attention to some things that have transpired, in what we believe we may correctly term the "latter times." I was pleased this morning to hear reference made to the Reorganization, and some references that pointed to the necessity for that Reorganization, for it opens the way for me that I might with propriety speak in the line of thought that for the last few months I have been schooling myself in. Attention was called to an event that transpired June 27, 1844; but nothing was

said of a direct nature, historically, that led up to that event; and it is just possible this afternoon, if I be granted the liberty I desire, that I may speak and refer to some of those events that transpired previous to this date that led up to that event, and also call your attention to some of those historical facts that have transpired since that date. I the more readily attempt to speak upon this subject because I believe, that as the elders go out from this General Conference into their fields of labor it may be possible that they may meet arguments and positions that may be taken by messengers sent from the organization in the west that hitherto they have not been called upon to meet.

You have heard it stated that there has been a change, and that the conditions are different; that in these changed conditions these messengers who are sent out are armed with a new line of argument; that the most of their defense is vastly different from what it was previous to this change made in the conditions of the church. If we allow our minds to go back along the line of the history that has been made of the Church of Christ and dwell just a little while upon the hopes, the aspirations, the faith of the members of the church as is represented in the New Testament while the church was being organized or being brought to its organization as represented in that New Testament, we are led to believe that the restoration of the gospel in these latter times and the organization of the church in the nineteenth century brought to those that heard the preaching of the gospel, like hopes and aspirations,

like faith, as was held in the establishment of the church while under the government of Jesus Christ and the apostles' direction.

One of the questions that seemed to agitate the minds of the members of the church then, as evidenced in the questions propounded to our Savior, was the day of his coming, the day of his power, the day of the Lord. It may not be known to my hearers, or to but a few of them, that the hopes, the faith, and the belief of the people of the West has been in the past twelve months at least directed to the dedication of their temple in Salt Lake City, and that the people have been educated to believe that at the dedication of that temple the Lord Jesus would visit them, and that he would come to bless and confirm them, and to acknowledge the work that they had done, and accept at their hands the gift of that temple. It may not be known to my hearers, or at least to but few of them, that that has been taught among the adherents of the faith in the valleys of the mountains. This hope may have been erroneous, this teaching also may have been erroneous; yet I speak of it but to draw your attention to the fact that not only we of the Reorganization are looking forward with all our anticipations to the time when our Lord and Savior Jesus Christ shall come in our midst and we shall be blessed by his presence, but others are also entertaining those hopes and aspirations. And when I look back into the histories of the church I discover that those who moved in the circle of the church in the apostolic age also entertained the hope that they might live to see the coming of the Lord and the establishment of the kingdom of God, no more to be thrown down or overrun by its adversaries.

You notice in this prophetic statement that the Apostle Paul warns the brethren that they "be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand." Now notice; he warns them that they be not soon shaken, and here is mentioned two or three methods by which they might be shaken, and following this statement he says: "Let no man deceive you by *any* means," and this exhortation it seems to me covers a large scope of ground in the history of the church. I will not attempt to call your attention to the gradual apostasy that crept in upon the church anciently; I will not have time to call your attention to the apostasy that has entered into the church in these modern times, as I would like to, having all the evidences that I have been permitted to accumulate and refer to; but

I shall call your attention, briefly, to some of these things.

Our elders go out into the world and begin to advocate the gospel of the Lord Jesus Christ and preach the gospel as found in the Bible, and when they are talking to the Christian world the Bible is the standard. In the commandments that have been given to them they have been commanded to take the gospel which has been revealed in the Bible, in the Book of Mormon, and in the Book of Covenants; hence when we introduce the Book of Mormon as the standard, they are forced to examine its origin, and we are compelled to talk to the people upon how the book was obtained and from whence it came, and in this line of thought we introduce the mission work of Joseph Smith, commonly called the Palmyra Seer, and in the presentation of his mission work, we present this marvelous work of the nineteenth century; and, strange as it may seem to the world, the evidence is of such a character that when we make a presentation of his mission there is an abundance of evidence to establish the truthfulness of the position that he occupied, to prove the divinity of that mission, and among them we cite the statements that are made by the Apostle Paul.

Among these evidences are found the warnings that were given to the church in early times, and in these warnings and declarations concerning the latter times we have evidence of the mission work of this man who under God was the means of presenting to us the gospel of the Lord Jesus Christ in its purity. And when the church was organized in 1830 and in its organization presented itself like unto the church as represented in the New Testament, and in the operations of the Spirit that were made manifest in the work, the same gifts, the same blessings, the same endowments were found in the organization, the world was awakened to the thought that there was more in the latter-day work as presented than had been anticipated; and by and by as the church grew and became strong numerically, opportunities for the adversary were presented and so well taken advantage of that the seeds of dissolution began to make themselves manifest.

It will be remembered that the church was organized in the East, and moved westward. Whatever the cause was, it was moved from Ohio to Missouri; it was moved from Missouri to Illinois, and from Illinois westward. And now we propose, having brought your attention to the work thus far, to call your attention to some things which may be found written in the Book of Doctrine and Covenants; for it does

seem strange to your speaker, and he has heard it expressed by others, that having had so many witnesses to the truth of the work, having been led so long and under such trying circumstances by the divine will of God, as God had led his people by his inspiration through his prophet, it seems strange that the spirit of the apostasy should be allowed to enter the church, and the church turn away, and in thus turning away fulfill the prophetic statement of the Apostle Paul, that in the latter times, some shall depart from the faith. It is true that none could depart from the faith except they had first obtained the faith, and when we speak of the faith in the sense here referred to, we speak of the true faith, we speak of the faith that was made manifest in the Church of Christ, in that church that was represented by the Apostle Paul, that same faith. None could depart from that faith until they had received it; hence we look upon the organization of the church in the nineteenth century, in its restoration, as bringing that same faith; and in the departure from that faith we see the prophetic fulfillment of the statement made by the Apostle Paul.

In the Book of Doctrine and Covenants, section 1, paragraph 7, we find this commandment: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." One of the strange things that presents itself to our brethren, if we may call them so, in the West is, the thought of reorganization; and let me say to the elders that this thought will be one that they will have to meet. Now if we can show that there is a necessity for a reorganization beyond what was manifest in the declaration this morning from the statements found in these commandments, and can show that we are standing on the platform that can be occupied without fear of successful contradiction, and can present this thought to the world, notwithstanding we may have to meet those who make the claim that this latter-day work, this Church of Jesus Christ of Latter Day Saints is the kingdom of God established in the latter days no more to be thrown down, neither to be given to another people, for this is the claim that is made for this latter-day work by those who have gone out from the position we occupy, and by those whom we believe once held the faith and have departed from it to a certain extent. They admit, and it has been a cardinal doctrine in their teaching, that this latter-day work is the kingdom of God, established in the latter days no more to be thrown down neither to be given to another people; hence the thought of a reorganization, the thought of an apostasy, the thought of a rejection of the church is so repugnant to them, and seems so without foundation, that they will not entertain it for a moment.

But after the church in its wanderings

located at the city of Nauvoo, they were commanded to do a certain work. I shall not enter into minute reading and commenting upon the reading; suffice it to say that in the year 1841 the church was commanded to build a temple, that in that temple they might receive their endowments, that in that temple might be restored those peculiar office works of the priesthood that was necessary to complete the work in these latter times; and the church was plainly told that if they did not do that work, if they did not build that temple and do the things that were commanded them in the building of the temple, the church should be rejected as a church, with its dead. In that same commandment the Lord promised them if they would do the things that he commanded them they should not be moved out of their place, but he would make them the recipients of his choicest blessings, and they should prevail over all the world. Now it is sometimes said that history repeats itself, and if we in the history of the past can see where mistakes have been made, if we can see where the shoals, and the quicksands, and the rocks of danger to the church are, by reason of the history that has been made in this latter-day work, we should profit by those things and steer clear of those quicksands, those shoals, and those rocks upon which the church has been wrecked. The fact that the church was moved from Nauvoo, that the people were driven and scattered, is evidence sufficient to show they did not keep the covenant and the commandment the Lord commanded them in regard to the building of that temple, and the works that should be done there, as we find them scattered and driven. I remark that the seeds of dissolution began to be planted in the church when the church began to be numerous, and when the failure to keep the commandments of God in regard to the building of the temple was made manifest, the people were made to suffer; and the first event of note that we discover that is of that character, to stand as an evidence that God had fulfilled upon his part, was the event that your attention was called to as occurring in 1844, when the prophets of the church were removed from the church.

We begin to discover, if we examine the history correctly, that the dissolution of the church from this point began to make itself so manifest, that it cannot help but be seen by those who are void of prejudice and will examine carefully to discover the truth. The organization of the church is presented (we of the Reorganization have been taught) with the First Presidency of the church, the quorum which is recognized to be the highest in the church, composed of three. Next we discover the Quorum of the Apostles, and we could enumerate the others, but these are sufficient to show that from this event began that that has finally terminated in the grand act of open rebellion against the commandments of God as found in the Book of Mormon, and in the Book of Doctrine and Covenants, which occurred in 1852 in the public advocacy of polygamy, by the people that went westward. This act of open rebellion occurred in 1852. It is a coincidence, perhaps, but it is significant because this morning we were told that

the Spirit that "moved out and moved upon the remnant" began its work in 1851, and in 1852 there was a sufficient organization effected to represent the gathering together of the elements known as the remnants of the church.

The brother referred this morning to the thought that many supposed the greater portion of the members of the church at the period of its rejection went to the valleys of the mountains. I have but to call your attention to the figures which are claimed by those that went westward to show you that this could not have been the case. In the fourteen years of the progress of the church under the management of the Spirit of God through the prophet, it is said the church was made to number something like two hundred thousand souls, — between one hundred seventy-five and two hundred thousand communicants, — and out of this number it is admitted that not more of the original number than twenty-five or thirty thousand went into the valleys of the mountains. Now where were the rest? I look around me now; I see faces here, men whom I know; I recognize here sons of those that belonged to the church before its rejection. I see men here who are not only sons of those men that represented the work at the time of its rejection, but grandsons, and hence we are justified in meeting the objection that is sometimes urged against the Reorganization. If it be the kingdom of God established in these latter days, it is given to no other people: the seed of the church is in the Reorganization, and the ministry of the church of the Reorganization is largely composed of the children of those who belonged to the church ere its rejection; hence it is not given to another people.

In 1844 the first quorum of the church was disorganized by the death of two of its members, and the other member was quietly told that he could occupy a position among them if he would drop right back into another quorum. I will briefly sketch now the history until I come to that point where I want to introduce another thought. When the question arose, when it was anxiously and earnestly investigated as to who should succeed the prophet in the church in the prophetic character, that they who represented the church might still go out and represent to the world the Church of the Lord Jesus Christ in its complete organization, a difficulty arose. There was no one they could successfully put in the position, and they resolved themselves into twelve presidents. Now I am not going to comment upon this at any great length; I am going to call your attention, however, to a fact that occurred in the council when the people were gathered together at Nauvoo for the purpose of investigating this matter. The question was directly propounded to them, "What do you want? a guardian, a spokesman, a prophet? or what do you want? If you want any of these, raise your hands." And here let me tell you that the vote of the body assembled and believing themselves to represent the church which was organized with apostles, prophets, etc., they there made the declara-

tion by their vote that they did not want any of these. Can we see the opportunity here of the adversary to so manipulate that the people were made to say they did not want a prophet? The record stands and shows this event. Troubles arose; the church moved westward, but as they went out from Nauvoo a number of the second quorum did not approve of it. There were those things that began to be taught in the church that they could not approve of, and three of the brethren of the Twelve Apostles failed to go West with them.

In the year 1847 this remaining number of the apostles issued an epistle and sent it across the water to the church in all the world, and in that epistle they announced that they were about to reorganize the church with its prophet and first counselors of the church; they were about to reorganize. You will discover here by this time that it was beginning to come in upon the minds of the members of that organization that there was a necessity for a reorganization to a certain extent, and in attempting to reorganize they made selection of three of the number of the remaining apostles, and this so depleted the number that there was not a quorum left to do business.

There is another event I wish to call your attention to; in the movement westward seeking for a location, the leaders of the church then crossed the plains and sought a place of habitation in the mountains. Arriving in Salt Lake Valley one of the leaders was taken sick; they were compelled to stop for a season, and they took advantage of this and announced that there they would plant their home; and one of the first acts which they did on the sixth day of August, 1847, was that the body of men known as the apostles of the Lord Jesus Christ had resolved that it was necessary for them to be rebaptized. I ask you now just for a moment to consider what baptism is for. When I ask you this question I know that your answer is, "Baptism is for the remission of sins," but I ask you, "Can a man having been baptized by legal authority, having received the seal of his adoption by the laying on of hands? and how can he lose the right of redemption or salvation through that baptism? And I am answered in the minds of my hearers that there is only one way for him to lose the efficacy of that baptism, and that is by transgression, by sin. Now these men knew just as well as you know that baptism was for the remission of sins. They knew it so well that they talked the matter over among themselves and counseled that they had been wicked, somewhat in crossing the plains; they had sworn at their cattle, they had done various little things that were not in keeping with their character as apostles of the Lord Jesus Christ, and they came to the conclusion that there was a need for them to renew their covenant and do their first works over, and to do this President Brigham Young went down into the waters of City Creek and baptized the remaining number of the quorum, and after he had baptized them, he confirmed them, after he had confirmed them he ordained them or confirmed their former ordination upon them.

Now I ask you if those men had so sinned, had so transgressed and broken the covenant they had made with God that they needed baptism, was there any among them that held authority sufficiently pure to baptize them? To show you that he [Brigham Young] after officiating in baptizing the number of the quorum recognized himself in the same category with the others, after he had baptized them and confirmed them, Heber C. Kimball went down into the water and baptized and confirmed him and reordained him. Now I ask you, can any of those individuals go back of that baptism and claim the right of priesthood, the right of authority?

If this was the condition in which they were, we might hope that the priesthood would be held by some that remained yet; but no, the order was established, and not only every man in the church that held the priesthood, but every man and every woman of the church when they came to the valleys of the mountains must also be rebaptized, reconfirmed. (The evidence is found in Whitney's History of Utah, page 348.) And since that time men have been sent out to Europe and have preached the gospel to the people in the old country, and believing the principles of the gospel first taught, were baptized into the church, received the laying on of hands by those men that had been sent out there, received the evidence of the Spirit confirming their faith in the Lord Jesus Christ, when they went across the plains, having no knowledge of sin, every one of them has been required to be baptized again. (See same authority.) And let me tell you, that is the order to this day. Does not this look as though there had been an apostasy? Does not this look as though there had been a change of that character that it needed some one to call them back? Now if so be that the system that was organized, or the organization that was instituted through the prophet was a correct one, and if so be it was intended that God should continue that organization, it is but just for us, or at least we have the right justly to expect that God would have left something on record that would indicate the matter, so that we need not be deceived, so that the application of the apostle here might come to us, "Let no man deceive you by any means." One of the strongest means that was used to deceive the people by any claimant was the claim individually that he was the legal successor, the rightful one under God to lead the people in these latter days.

You heard the brother enumerate a number of these organizations that sprang up at the time of the rejection and scattering of the church; there were something like fourteen different organizations. Now we made the statement that we think it strange, and we have thought it strange with all the revelations that God has made to the church in these latter times, we have accounted it very strange that so many should be and were led astray; hence we have sought to discover if indeed there was a true line of thought left by which we might comprehend and understand as to whether God intended the church to be continued and perpetuated in the order in which it was organized by direct revelation

or not; and one of the first thoughts that occurs to us in the opening up of the record to read carefully what is therein written, is the statement we have read to you, "Search these commandments, for they are true and faithful, and all the prophecies and promises therein shall be fulfilled." And we begin to look for a line of thought there that would enable us to plant our feet firmly upon that platform that could not be rejected, and we call your attention to some things that we have discovered.

I want to call the attention of the elders to what is now being stated. I heard it, and those that labored with me lately heard it yonder in the West, that the elders of the Reorganization are now teaching a different doctrine and taking a different position for the church than they did ten years ago; that the representatives of the Reorganized Church are now making the admission that "Joseph Smith was a fallen prophet." They were making that declaration in the West, and I could not help but think that this second statement of the apostle that I called your attention to in Timothy, "speaking lies in hypocrisy," might possibly be fulfilled in these latter days. They are charging us, brethren, with making the admission that Joseph Smith was a fallen prophet; and there is no charge that can have so great an effect to repel the people against the individual that comes among them as a representative in the West like unto that. The charge of apostasy does not affect the representatives of the Reorganization as they go westward now, for of late years these men that have been sent there have not been former members of the church, hence the charge against them of apostates does not have its effect; but if an individual is unwise enough to talk and to admit certain things, he might just as well come right back to this country again, for he can be of no service to the church there.

I read now in section twenty-three, paragraph four, a revelation given to Joseph Smith and Oliver Cowdery. The language in paragraph four is addressed to Joseph Smith: "For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with you, even unto the end of thy days." This they claim to be true, this we claim to be true, and here is a promise of God to Joseph Smith the Martyr that the Lord would be with him even unto the end of his days. Right along in keeping with this line, and also as the opening wedge to introduce the thought that God intended that this church should be perpetuated and that in his revelations as found in these revelations he clearly defined his will concerning him who should be called to lead the church subsequent to the taking away of Joseph the Martyr, in section twenty-seven, beginning the reading at the second paragraph, we read: "But, behold, verily, verily I say unto you, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the

things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led [this language is directed to Oliver Cowdery] at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him [Joseph] the keys of the mysteries and the revelations, which are sealed, *until* I shall appoint unto them another in his stead." Here in this revelation the Lord clearly defines that the time may come when he (God) will appoint another in his stead, or in the stead of Joseph the Prophet, as referred to in the revelation.

Now I wish to say to you, that in addressing that people in the West, when I called their attention to these things in the law, to these revelations, I discovered that they were woefully ignorant as to what was found in the revelations. They did not know what was written there, and they were surprised to think that there was so much written there. And I wish to remark here that the man who stood in advocacy of their position as being opposed to Bro. Joseph Luff there not long ago, made the statement after the debate, that if he had known what was written he "never would have debated with that man." Is there a reason for this ignorance? I call your attention to section eighty-three, paragraph eight: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. [Now mark, brethren, this is a broad statement.] And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay."

When I went to the West on my first mission there, one of the hardest parts of my mission work was to get the people to believe in the books. This may seem strange to us now. It does not seem strange to the old Latter Day Saints; they have passed through that crucible. I had to ask them to believe in the Bible, in the Book of Mormon, and in the Doctrine and Covenants. I discovered soon after I got there that, (and it was admitted to me by one standing high in authority in the church there,) "You boys have got the books, but we have got the living oracles," and the announcement was made from the stand that the books were of no more consequence to the church than the

ashes of a rye straw, or than a last year's almanac. The books were as a child's garment; the church had outgrown them; hence you can discover that there was a reason for this ignorance. They had been educated to believe that the church had grown past the books, and one intelligent man when I called his attention to the laws found written in the books told me plainly, "Brother Smith, we cannot allow ourselves to be bound by this cast iron law found in the books;" and here God tells the church in effect, "You have treated lightly the things that have been revealed to you," and among these things that he mentioned are the Book of Mormon and the former commandments. You discover now some of the shoals and quicksands through which the church waded, or was driven, or drifted into, that wrecked them. They began by treating lightly the word of God as found written in the books, the Bible, Book of Mormon, and the Doctrine and Covenants. Here is the statement in the beginning: "Search these commandments, for they are true and faithful." And here is the condemnation that resteth upon the children of Zion, and the escape from this condemnation is to return to the books.

I turn again to section forty-three, beginning at the first paragraph: "O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me." Now in this revelation that I have called your attention to it seems to me that it is clearly defined (we can see it now, why could they not see it then?) that the Lord was foretelling, or promising if you please, that the time would come when his servant would be taken from them, and that living the record, if correctly understood, would place them in the way of filling his place so that they might not be deceived and led astray: "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations *until* he be taken, if he abide in me." Here is a witness that it was possible that another might be called and another might occupy the position that he had, another might represent the church in that position. Reading still further we find this: "But, verily, verily I say unto you, that none else shall be appointed unto this gift except it be *through* him [a clear provision], for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those reve-

lations which you have received, and shall receive through him whom I have appointed." I ask my brethren to take into consideration the scope of this statement: "He that is ordained of me." What may we believe by that? It is in the present tense; it seems to me that that enables our minds to go back to a time previous to the one, or that is represented in the time here that is spoken of. It seems to me that it indicates that God had provided for a crisis, that he had foreordained, that he had intended that there should be that work so established that it might be comprehended and understood, and that none might be deceived. "He that is ordained of me shall come in at the gate." This revelation was given in 1831. On the sixth day of November, 1832, your present president was born. You discover from this that this revelation was given before his birth, and if it refers to him, which we believe can successfully be proven, it proves that God had foreordained that he should be the man that should stand at the head of his church as successor to Joseph Smith, the Palmyra Seer. While this thought is fresh in your minds I am going to refer to a little of the history of the church. In 1838 the prophet of the church was incarcerated in the jail in Liberty, Missouri. With him was his Brother Hyrum, Alexander McCrae, Caleb Baldwin, Lyman Wight, and others; and while they lay in prison there the mother of the present president of the church went to visit her husband. She took two of her children with her; your speaker was then a babe in arms. Shortly after their release or escape from the prison the prophet took his son and placed him upon his knee, called upon the other brethren to bless with him, and then put his hands upon his son and blessed him in keeping with the order of the church, and in that blessing made the prophetic statement that he should be called to the office and calling that he himself had filled. If you wish authority, cite Lyman Wight's Journal or historical letters.

The people were driven from Missouri to an asylum in Illinois, and in the fall of 1843 when the prophet was baptizing in the river in front of the city of Nauvoo, having baptized quite a number, (if my memory serves me right it seems to me that the history makes it appear that there were eighty baptized upon that occasion,) coming up out of the water at the close of the baptism, he looked around over the congregation there assembled and said, "Is there anyone else that wishes to be baptized? Now is the accepted time." That boy that was blessed so soon after the prophet's escape from the jail at Liberty was in that assembly, and upon the impulse of the moment he threw his hat down behind him and ran down to his father and said, "Yes, father, I want to be baptized," and the father took him down into the water and baptized him. I am tracing this bit of history because it is in perfect line and keeping with the thought revealed in the revelation here, "He that is ordained of me shall come in at the gate," and we all know that the gate into the church is baptism.

Again that boy was confirmed in his Sun-

day school class, as his recollection is. I want to make mention of this because then the work was being advanced and aided in the Sunday school; he was confirmed, as he tells me, by Almon W. Babbitt, in the fall of 1843, or in the spring of 1844. It was cold weather. Just prior to the prophet's going away from Nauvoo, at a council held in the council room in what is called the "old brick store," again that boy was called before the authorities of the church, and at that time he was anointed, and ordained, and set apart to fill the office work that should lie before him. There are those within the sound of my voice who know of this and have testified of its truthfulness. "He that is ordained of me shall come in at the gate and be ordained." Now there are two ordinations. Do the facts in history meet the revelation in the word of God? It seems to me that they do.

But we will follow this line of thought just a little further. Section sixty-four, paragraph two: "I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, [it seems that God had appointed a means,] while he liveth, inasmuch as he obeyeth mine ordinances." I just call your attention to this to show that God all along the line when he speaks of this position is in keeping with himself and his revelations all the time, and he here portrays clearly that he will appoint a means for the appointment of the successor.

Not to weary you I will not dwell and comment on that section but call your attention again to section eighty-seven, paragraph two; "Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come." But this is quoted against the representatives of the Reorganization when it is claimed that Joseph Smith is reported as being a fallen prophet. We believe the revelation to be true, hence the charge against us is false. "Nevertheless, through you shall the oracles be given to another; yea, even unto the church." Now what are the oracles? We have been taught to believe that the oracles were the revelations of God. "And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house." You see, my brethren, how strongly God provides himself in the commandment that you should observe those commandments as revelations.

Just one more quotation, though there are others in the same line of thought, as regards the commandment that was given to the people when at Nauvoo to build a temple. There was also a commandment to build a boarding house in 1841, and in reference to the boarding house we find this clause, section one hundred and seven, paragraph eighteen: "And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be

named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head," etc. The meaning of this statement is urged as against the president of the church in the office that he occupies, thus: "This announcement signifies that he was to have possession in that boarding house forever only;" but let us read a little further and see if this can be applied. "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him." Read that as referring to Joseph Smith the Seer, and see if it can be made to apply. Why use the words *after him* if it was only intended to mean that the possession in the boarding house should be there indicated? Why then follow this language, "And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed." Now you discover the line of revelation right along all the way pointing to that one object. And I was glad to-day when my brother mentioned the Reorganization and made the statement that he believed that it stood upon a platform that was impregnable.

I have carefully examined the claims for the Reorganization from the standpoint that has been asserted that "it is but the result of a few apostate, disappointed elders who got together in Northern Illinois and persuaded the son of the prophet to stand in representation with them." I have carefully examined it from the standpoint that part of the defenders of the same may have apostatized, but in my examination I have demonstrated that the claims of the Reorganization stand to-day in that position that no elder of the Reorganization need fear to advance it anywhere and everywhere in all the world as the Church of Jesus Christ of Latter Day Saints.

At the time the event transpired when the church was deprived of its first quorum and counsel, at that time there was an organized body of men authorized to transact business for the church, and at the head of that organization stood William Marks; and William Marks being President of the High Priests Council of the Stake of Zion at Nauvoo, was authority, and should have been recognized as authority. When Sidney Rigdon, who was recognized by the body as being the third in the quorum of the First Presidency, made his claim which was not allowed, and when he was brought before the church and tried, as the law directed that any individual brought for trial under those circumstances should have at least one half of the council to plead for him, there was not a voice raised for him but the voice of William Marks, and I honor the memory of the old man that he had the integrity to stand there and plead for the man who was brought in trial. And

when I advanced the idea that as being the President of the High Council at Nauvoo, he had authority to ordain other high priests, I was told that he had been cut off from the church. I examined the record and found that he had been dropped from the high priest's council because he defended Rigdon, as he had a right to do under the law; and when he had stood thus and met opposition that was brought against him, and could not stem the current, he told them that he would be obedient to them rather than to allow his name to be erased from the books, he was then dropped from the quorum, but remained in the church at that time.

In 1852 the Reorganization began. The Spirit had gone out and was causing to get together the remnant, because the time of the Lord had come, and in the midst of those who began the work was found William Marks, and when the Lord gave commandment that the rightful individual should stand and represent his work, and sent him to meet with those brethren there, William Marks was one that aided in the laying on of hands and the ordaining of him to the high priesthood. Thus we find the present Joseph ordained, and ordained again. We find him ordained by one holding good authority, so his claim cannot be disputed.

Now we of the Reorganization as we go out from this Conference may be expected to meet representatives not only of all the religious sects of the age, but I want to tell you, brethren, you may expect to meet the representatives of that body in the West yonder, and they preach faith in God, faith in his Son, Jesus Christ, baptism for the remission of sins, preach the laying on of hands for the reception of the Holy Spirit; and as they preach these principles they move right along by your side in the representation of the work; and when you begin to call them in question, should you challenge them, as we heard to-day, it is your right to do, and call in question that relic of barbarism and accuse them of that, they will tell you they are not teaching that, that the church has repudiated that; but I want to tell you that if the representative men of the church have repudiated it, they have published that the Lord has been willing, under the existing circumstances, that they should discontinue it; the practice of the principles has not been discontinued. The belief in the principles has not been put away; hence you will have to meet them on these grounds, and the ground that you will be the most successful in the meeting of them is in the organization, is in the disorganization, and the Reorganization. They are afraid of the Reorganization. I want to tell you this that you may go out prepared, and being prepared, can meet them and meet them successfully.