

THE LEGAL SUCCESSION OF JOSEPH SMITH, SON OF JOSEPH SMITH THE MARTYR.

SERMON BY ZENOS H. GURLEY.

REPORTED BY EDWIN STAFFORD.

The meeting was called to order, when Bro. GURLEY said :

Our main object, and our design and sincere desire is, to make our fellow men acquainted with the way of life and salvation. This is why we labor and why we toil. I need not say to any who have been acquainted with the Latter-Day Saints, that money is not our object. I feel an attachment, a strong attachment, to all who have ever known that Joseph Smith was a prophet of God. There is a great discrepancy between some of us. There is a great barrier which I wish to remove, which opposes and will hinder the coming together of the Latter-Day Saints until removed. In doing this, I shall call attention to the law of God.

All L.-D. S. are required to give heed to that book, (holding up the B. of C.) The Lord gave a revelation, which you will find in Joseph's History, *Times and Seasons*, p. 448, v. 5. The same revelation is found in the B. of C. It was given Aug. 1831, and reads as follows, commencing at the 5th par: "Behold the laws which ye have received from my hand, are the laws of the church, and in this light ye shall hold them forth." Here we are told that the laws which had been given, are the laws of the church; and they are written in this volume, (holding up the B. of C.,) which contains the law that has been given to the L.-D. S.; so as to enable them, by yielding obedience to the same, to inherit celestial glory, and I will say that if we are not able to establish it from the B. C. we ask you not to credit it.

The revelation which I purpose to read, as a foundation to my remarks, was given Feb. 1834, sec. 101. "Verily I say unto you my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion, being driven and smitten by the hand of mine enemies; on whom I will pour out my wrath without measure, in mine own due time; for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those that call themselves after my name might be chastened for a little season, with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them. But verily I say unto you, that

I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I the Lord shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given to the saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world, and to be saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. 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."

Now brethren, I want to impress upon the minds of all present that we are not here for the purpose of deceiving you; but that we are here to point you to that path that leads to eternal life, for I will show you brethren, before I get through with this revelation, that your salvation and mine, depends on our knowing who that Moses man is, spoken of in this revelation. Here is a revelation given through the man

whom all L-D. S. acknowledge that God raised up, to give commandments and revelations to His church, hence we are bound to believe what came through him, in this, as well as other revelations with a "Thus saith the Lord." They are law to us, and His purposes will be accomplished, His promises are yea and amen.

Here in this revelation the Lord said that He had decreed a decree, that His people who were then in a scattered condition, driven and smitten by their enemies, should, by hearkening to observe the words He should speak unto them, begin to prevail against their enemies, and if they would not hearken to observe them, the kingdoms of this world should prevail against them. He likewise said, after much tribulation cometh the blessing. "After your tribulation, and the tribulation of your brethren, your redemption, and the redemption of your brethren; even their restoration to the land of Zion," and this restoration (or redemption,) was to be brought about through a man, whom the Lord said through His prophet, should afterward be raised up, for it is evident that Joseph was not speaking of himself when he said, "therefore I will raise up unto my people a man," etc. The Zion here referred to, my friends, you will admit was in Jackson county, in the State of Missouri, and as the saints have been driven from that land, their enemies prevailing against them, even to driving them out of the State of Missouri, to which they have never returned, it is evident that they had failed to hearken to observe the words of the Lord, spoken by His servant the prophet, and had become as salt that had lost its savor, and were cast out (from the land or city of Zion) and trodden under the feet of men. But in this same revelation we are told, that God had decreed a decree that after much tribulation, the restoration of His saints to the land of Zion should take place, and the redemption of Zion was to be brought about by the Lord raising up a prophet like unto Moses. Again we would here remark that it is all important that we understand who this man is, for you all discover at once, that he sustains the same relationship to God, that Moses did of old. Now we purpose to show, and that by revelations given through Joseph the Seer, which are, or ought to be, the law of God to all L-D. S., who that Moses man is, that God would raise up, to bring about the redemption of Zion, and lead His people out of bondage; and here let me say that we may understand the subject in its true light, I wish to place before you the great responsibility resting upon him, and the great necessity there is in not being deceived in the matter. I read here (B. of C.) that there are two priesthoods; the one is an appendage to the other, and that the President of the Melchisedek priesthood is said to have the right

to officiate in all the lesser offices in the church, and I learn here (B. of C.) that he is the only man, that has a right to hold all the offices in the Melchisedek priesthood. And I want to show you that that man holds the keys of all spiritual blessings, and hence if we err in this, we are sure to be led astray.

In sec. civ., B. of C., it reads as follows: "The power and authority of the higher, or Melchisedek, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the first born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant." Now this rests in one man. I shall show you that the Presidency of the priesthood and the church are two different things, although one man holds the presidency of both, and it behooves us that we be not deceived with regard to who that man is. We may learn the fact, by reference to the revelation which we read in your hearing at the opening of our remarks, that Joseph the martyr, who held the presidency of the priesthood as well as of the church, was foretelling his own removal from the earth, from the fact that he foretold that God would raise up another man, and that no two men could occupy that same place at the same time. He foresaw the deep trouble that was to come upon the church; that they should undergo great tribulation; hence, the Lord, through him, said that he would raise up another man, that shall deliver you like as Moses delivered the children of Israel from Egyptian bondage. The presidency of the high priesthood holds the keys of all spiritual blessings. See sec. civ., par. 9. Par. 31 reads, "Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over 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." And again, par. 42, "And again, the duty of the president of the office of the 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." Now this is the relationship which the president of the high priesthood sustains to his God and the church. In connection therewith he holds the position of revelator, etc. Now this individual who was to lead them like Moses, was to be the president of the high priesthood. We then continue the enquiry, as to who this

man is. It is important that we know; the salvation of man depends upon it and God does not design that His people should walk in darkness.

I have the honor of addressing some who have been elders in the old organization, and to them, and all who claim the name of L. D. S., it would be superfluous to bring proof that Joseph Smith was a prophet, etc.; but that there may be no proof lacking, I will read from the revelations of God to us, what God has said in sec. xix: "Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator," etc., and this, as I have already shown places him in possession of all spiritual blessings belonging to the church. Again, in sec. lxxx., we read as follows: "Verily, verily I say unto you, my servant, Frederick G. Williams, listen to the voice of him that speaketh, to the word of the Lord your God, and hearken to the calling where-with ye are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood;" etc. And again, in sec. lxxv., the Lord says the keys of the kingdom of God are committed to man on the earth. Joseph was the man to whom these keys were committed, as I have shown you. In sec. xxxiv, par. 4, the Lord, speaking of Joseph, says, "and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." Friends, this revelation is misquoted by many of our enemies, in its application. Some try to make it appear that this promised Joseph a continuance of life, until the Savior should come upon the earth, if he continued faithful. Now friends, if you will read this paragraph carefully, you will perceive, that the Lord does not specify that Joseph should live until his coming, but that He had given him the keys of the mysteries of things from the foundation of the world, even unto the time of His coming, if he abided in Him; and the fact is, according to the language Joseph could die and yet retain possession of those keys. Now if I show that those keys remained with him, I show that he retained his standing before God, and died a martyr, and wears a martyr's crown. It is true, there is something in the history of that man that is not generally known. The revelation was given in 1830, and as I have shown you, the retaining of the keys depended upon his remaining faithful. He was to hold them until the coming of Jesus. If, as I have remarked, I shall be able to show that these keys remained with him:

that Joseph died a martyr of God; it will set the matter forever at rest on this point. I find in a revelation given to Joseph Smith a number of years after this, in 1833, the following: "Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee according to thy petition, for thy prayers, and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that 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, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church."

In no less than three revelations given prior to this, the Lord admonished him to be careful lest he lose this gift, but in this revelation under consideration, the Lord says unto him, "Verily I say unto you, the keys of this kingdom shall never be taken from you, in this world neither in the world to come." I have shown you what these keys were, even the keys of all spiritual blessings, and that those keys were held by the President of the high priesthood, and that they belonged to him, according to the revelation in sec. 80. If the keys of the kingdom were not to be taken from him in this world, nor in the world to come, the thing is established that he abode in the Lord, and died in possession of those keys; having retained his standing, and still holds the keys according to the promise of the Lord. I think I have shown satisfactorily to every candid mind that Joseph Smith held the presidency of the priesthood, and that he died with those keys in his possession. Who shall succeed him? I want it to be distinctly borne in mind, that one individual alone occupies that place. Now let me give you proof right here of that. I have read in your hearing sec. civ., par. 42, showing the duty of the President of the high priesthood.

I will now cite you to the 31st par. of section 104, showing that only one man occupies that place. After giving items respecting there being presidents to preside over the different quorums, the Lord says:

"Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over 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."

This one man, I want you to understand, as is shown in the revelation I have just read, holds the presidency of the priesthood; and is to preside over the whole

church. That man was Joseph the martyr, if these revelations are true. Joseph Smith was killed by a mob at Carthage jail. After his death, the church being rejected, the saints scattered like sheep without a shepherd; the greatest bulk going into the most abject bondage, both spiritually (wicked spirituality) and temporally, as the accounts from the Salt Land show, while some followed this man, and some that man, who set up a claim to be *the one* that should hold the presidency of the high priesthood, being led into bondage by yielding blind obedience to their teachings; but the Lord said through His servant that He would raise up a man, who, shall deliver them from bondage. God would raise him up, and this brings us again to the question. Who is that man who was to succeed Joseph the martyr? Now here is an item, I wish to call your attention to before I proceed to answer the question. I wish to show you how it was that this promise was obtained, which says that the keys of the kingdom should never be taken from Brother Joseph. I have shown you that the Lord said in former revelations, in admonishing him to be careful lest the things which had been given him should be taken away. In the history of Brother Joseph, in the *Times and Seasons*, I find that that man was taken from his house, beaten and bruised and left for dead, because he would not forsake the truth. He had not withheld his life, and the Lord accepted the sacrifice; and hence the revelation which says "the keys of the kingdom shall not be taken from thee in this world, neither in the world to come." Now for the question: Who is that man who takes the place of Joseph the martyr? The law of God points out the man. We are not left to the opinion or *ipsedixit* of any man. We will refer you to sec. civ., par. 18, for the word of the Lord on the subject. "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner; From Adam to Seth," etc. Now friends, we are not the author of this; it is for your benefit and mine, it is written. God has said it through the martyr who has gone, which establishes the point, if there was nothing more said upon it. I will read it again, in order that you may understand perfectly, and not be walking in the dark with respect to this item of law confirmed to be handed down from father to son. "This priesthood rightfully belongs to the literal descendants of the chosen seed." Who was the chosen seed to bring about this work? Was it you or me? Is your or my name Joseph? Is our father's name Joseph? The choice seer that is spoken of in the Book of Mormon, was to be named

Joseph, and his father before him. Now friends, let me show you that this priesthood has, according to the word of the Lord in sec. lxxxiv. par., 3, been continued down, through the lineage of the fathers. "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouth of all the holy prophets since the world began." Taking the word of the Lord in the two last mentioned sections, we find, that the priesthood of the father was confirmed, or in other words established, to be handed down from father to son, or through lineage, or heirship. Now it is a matter of notoriety that the Lord in His dealings with His people Israel, acknowledged the firstborn legitimate son as heir to the father's blessings; and in the last days God has shown plainly that the blessing of Joseph, the Choice Seer should be placed upon the head of his posterity.

In a revelation in B. of C. 107: 18, the Lord says concerning Joseph and his posterity, "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; 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." It is urged by some that these words that I have read in your hearing, concerning Joseph's blessing placed upon the head of his posterity, referred to the Nauvoo boarding house. Now a little reflection, and careful reading, will show to the contrary. Don't you see that the same blessing that was placed upon the head of Abraham and his posterity, was placed upon Joseph and his posterity. Now we don't read anything of the Nauvoo House being conferred upon Abraham or his posterity, consequently, the blessing the Lord conferred upon Joseph and his posterity, which is referred to in the last named revelation, could not have reference to the Nauvoo House, but the priesthood of Abraham which was confirmed to be handed down from father to son, was the blessing placed upon the head of Joseph and his posterity. There is the law of Almighty God upon the matter. God hath spoken, and let all earth be silent before Him.

We have shown you that Joseph was the president of the high priesthood. He was prophet, seer and revelator. Now we have shown you that this priesthood was handed down from father to son. Are you satisfied friends? There is the law; no other disposition can be made of it. It is there written and will remain; we did not write

it friends; it came through Joseph Smith, the Lord's anointed. We find then, according to God's revealed law, that Joseph Smith, the first born son of Joseph the Martyr, is the one upon whom falls the priesthood, or blessing of his father. He is the man to take the office of his father. Now how shall he be inducted into the office of his father? This brings us to the consideration of another very important point. We will turn to the law. "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Come with me then, to sec. 104, par. 29, 30, on the Priesthood. Understand this section was all given by revelation, so says the History of Joseph Smith: "And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted what should befall his posterity unto the latest generation. . . . It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says," etc.

He then proceeds to tell us the revelation given in the land of Zion, which I have read in your hearing. That there may be no doubt, I shall refer you to the History of Joseph, and here let me make a remark, that we may understand the facts as they are. Joseph Smith was a prophet, seer and revelator independent of any priesthood conferred upon him by angels. It came to him through lineage, now mark what I tell you, I want you to understand that that was his birthright by lineage. The angel brought the record to him, but did not confer any priesthood until after Joseph had translated a considerable portion of the Book of Mormon, which when Joseph had translated, and came to where he read of people being baptized for remission of sins, he was anxious to be baptized; he was told to repair to the water, and there the angel ordained him to the lesser priesthood, and he (Joseph) baptized Oliver Cowdery and ordained him, and Oliver then baptized Joseph. This was the Aaronic priesthood. Let me here state a fact which you are probably not acquainted with. The angel told him that there was another priesthood, which he should receive at another time. He and Oliver were praying that they might receive this priesthood, that they might lay on hands for the gift of the Holy Ghost. They received a revelation telling them to go forward, by the *command* of God, and they laid on hands to ordain and confirm for the gift of the Holy Ghost. Joseph ordained Oliver and Oliver Joseph. Now how was Joseph, if you please, exalted to the station of President of the priesthood? Let his history tell you.

"On the 26th, I called a general council of the church, and was acknowledged as the president of the high priesthood, accord-

ing to a previous ordination at a conference of high priests, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive and delightful."

He was ordained to that office by a conference at Amherst. This is the way as I have shown you before, he held the authority he obtained. He held the presidency, and no power can take it from him. He was ordained to the presidency of the priesthood by a general conference, according to the history. Well now a question arises, as I have before said, namely, how shall Joseph, his son, come to that office? We answer, he must be ordained into it. Now I want you to understand that the man that God speaks of here, sustains the same relationship to him that Moses did. He cannot come into the church as his father did. God says, "I will raise up a man;" hence, you see there must be an organization to receive him. He must be ordained by men holding apostleship. Now where are they? Brethren here is a point. Come with me for a few moments. Let us cast our eyes over the church. A great many organizations have sprung up since Joseph's death; and they claim to have apostles. I know that the twelve at Salt Lake claim this. Sidney Rigdon held priesthood higher than Brigham Young. Now that man went off and gathered a body together, and called out twelve apostles. There was another organization on Beaver Island. James J. Strang said he had received his authority from Bro. Joseph by letter, to lead the church. They had twelve apostles. So of Wm. Smith, and several others whom I might name. How are we to know, out of so many claimants, who is right? The Cutlerites would have been willing to acknowledge young Joseph, if he would have come and let old father Cutler lay hands on him. Here then are quite a number who claim to be in possession of authority to set in authority the officers of the church of God. But to the law and the testimony we refer in answer to the enquiry, who among all these have the right to set the officers in the church in order?

In sec. 12: 7, we find a commandment given to the church, that they were to assemble in the State of Ohio, and there the Lord would give them His law, to govern them. The church was then in the State of New York. This revelation was given in January, 1831. Another revelation that was given in February 1831, one month after, the other one, commences with, "Hearken, O ye elders of my church, who have assembled yourselves together," and the Lord goes on to tell them that they had assembled themselves together, for the purpose of receiving His law, that they should receive it, and they were to yield obedience.

to it. And in the revelation the Lord gives His law to the church, and it is very specific in delineating the duties of the saints. The 6th and 7th paragraphs read thus:

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh to a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."

In another revelation, which was given, according to Joseph's history, immediately after the revelation that contained the law was given, even in Feb. 1831, the Lord says, in the third paragraph, "And now behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given," etc. (Sec. 41: (61) appears to be a revelation of the same date, (Feb. 1831,) which was given prior to the revelation containing the law. It says: "Hearken unto me, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me, and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O elders of my church whom I have called; behold, I give you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive *my law*, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and behold I come quickly; and ye shall see that *my law is kept*. He that *receiveth my law and doeth it the same is my disciple*; and he that saith he receiveth it and doeth it not, the same is not *my disciple*," etc. From these revelations which I have just read in your hearing, we learn that God first commanded the church to remove to Ohio, that they might receive His law, to know how to govern the church, and have all things right before Him, and the elders were commanded to see that the law was kept. The law was given, and the Lord says, "he that keepeth my law is my disciple;" and to the contrary, "he that keepeth not my law, is not my disciple." The law is given plainly, so he that runs may read. There need be no mistake. We have read it in your hearing and hence, they, among all the claimants who claim to be of God who *break that law are not the*

disciples of God, consequently, although they may make pretensions to apostleship, and priesthood, it is all a sham, mere moonshine. Examine among all these claimants and see if they do not break the law of God in one particular, which is very apparent. The law specifically says, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." I ask the question, have the different claimants kept the law? I answer no; hence they cannot be the disciples of God; hence have not the authority to ordain Joseph to the position of the presidency of the priesthood. In connection with what has already been said I wish to quote another portion of law, (B. of C., 42: 5,) which commands the L.-D. S. to observe the covenants and church articles, not only to *say* but to *do* them. The church articles on marriage state that each man should have one wife, and each woman but one husband, except in case of death, when either is at liberty to marry again.

I was a little diverted this forenoon, at the brother trying to prove from the Bible, that polygamy was not of God. It seems to me for Latter-Day Saints to cavil about that, is nonsense. Are we L.-D. S.? Do we believe the revelations, which have been given us in that book? (B. of C.) Now suppose the law of England or America should allow us half a dozen wives, what would it profit us? The word of God Almighty says that ye shall have but one. Let us be Latter-Day Saints. Let us honor the consecrated memory of the departed prophet. God has spoken to us from the heavens, and if we observe to keep His law, we shall be saved in the kingdom of heaven, or, if we reject it we shall go down to perdition and woe. I heard an expression the other evening that pleased me, viz: that it was destined that this dispensation should come up to the privileges that Enoch and his church did. How will you do it brethren? By keeping the law of God, and in no other way. Here is a revelation given to Parley P. Pratt, Lemon Copy, etc. "And again, I say unto you, that whoso foriddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one wife*, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." B. of C., 49: (65) 3. Now it appears to me that if I should presume to alter that law, I should assume to be wiser than God. God doth not alter nor change; He is the same yesterday, to day, and forever. This is the law of God upon the subject.

Let me read again a few items of the law. "Thou shalt not lie," etc. "Thou shalt love thy wife with all thy heart, and

that cleave unto her and none else," etc. And the Lord says these things, among other items, shall be kept sacred for a law unto His church. And he that keepeth His law, the same is His disciple; and *vice versa*. And they that keep these things shall be saved, and they that do them not shall be damned. God can speak no plainer. I wish to show you that this is the celestial law. And I wish you to give diligent heed to the revelations given through Joseph Smith. In sec. 85: (7) 4, it reads, in the latter part, speaking of the earth's filling the measure of its creation that bodies who are of the celestial kingdom may possess it, forever and ever. And in paragraph 5, we read, "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom," etc. Now this revelation was given Dec. 27, 1832. And here we are told that the celestial law had been given before that time; for He says expressly, "they who are not sanctified through the law which I have given unto you, even the law of Christ, [not a law which He shall give unto you at some future period,] cannot inherit the celestial kingdom." Now friends how will you evade it? Will you burn up that book, (B. of C.,) and cast it to the four winds, and deny that God ever spoke in these last days, or will you believe the word spoken there? I need not tell L.-D. S. that it is the law of God. I recollect being in a meeting at a certain time, when the Spirit of God said, (alluding to the B. of C.,) "It is the law that was to come out of Zion, and they shall know in that day that it is I that speaketh, behold it is I." Now friends if you obtain a resurrection among the just, you will obtain it by yielding obedience to the law that was given prior to 1832, or be content with a lesser kingdom.

I will now call your attention to the query, of who, among all the various claimants to apostleship, have the authority from God to ordain Joseph, to the office of his father? I will come to J. J. Strang, on Beaver Island. Were the apostles of that faction the legal ones, and acknowledged of God as His disciples? Try them by the law. Did they each of them love his wife with all his heart, and cleave unto her and none else? Verily no., for hundreds of witnesses can testify that polygamy, with its concomitant evils, was established among them as a cardinal doctrine of God: which as I have shown precludes them from being the disciples of God, consequently, God had nothing to do with them. Go to scenes at Pittsburgh, or to a certain barn in the interior of Pennsylvania, which transactions still live in the memory of some, and these witnessed, according to the accounts of many, who were there, the corruptions introduced by Sidney Rigdon, of a kindred nature with

those of J. J. Strang, etc. Go to Salt Lake; how is it with them? The thing is so notorious with them that none can question it. And so we might continue with Wm. Smith and others, but I forbear. Again I ask, who among all these have the right? The answer is plain. None.

How shall the church be organized again? How should Joseph Smith be ordained? The Lord has told us, through Isaiah, "when iniquity shall come in like a flood, the Spirit of the Lord shall raise up a standard against him." How did the enemy come into the church like a flood? By enticing men to neglect to obey that law, and give heed to these false doctrines, which flooded the church soon after Joseph's death. If this is the law of God, everything opposed to it is of the devil. If you fail to obey these things, you will fail of eternal life. God hath spoken, it is there recorded. You can read in the first volume of the *Herald*, an account of how the Spirit of the Lord raised up a standard against the enemy. After the enemy had come in like a flood and caused the disorganization of the church through their iniquity, the Lord through His Spirit, spoke to a faithful few, and commanded them to reorganize, and thus a standard was raised against the enemy. In sec. 45: (15) 2, the Lord says, "I have sent mine everlasting covenant into the world, to be a light unto the world, and to be a standard for my people, and for the Gentiles to seek to it." And what was the everlasting covenant, which God here says is a standard? Hear what He says through Jeremiah: "And this shall be the covenant I will make with the house of Israel after those days, I will put my law in their inward parts," &c. Here then we perceive that this covenant, or standard, which the Lord would make with the house of Israel, is the law of God, and we have shown that by disobedience to that law or standard the church was rejected, and iniquity came in like a flood; but the Lord has again sent men, by His Spirit, to call the attention of those who have strayed like sheep upon the mountains, to the law from which they have strayed, even the *Book of Covenants*, which is the law of God to us as well as the Bible and Book of Mormon; hence, we perceive what the standard was that should be raised. Some have learned that a command from God is authority, as much as it was to Joseph Smith when he laid on hands before he was ordained.* In B. of C. 46: (16) we read as follows: "Whatsoever the Spirit testifies unto you, that I would you should do with all holiness of heart," &c. This reorganization has not been called into being by man, but by the Spirit of God. I recollect when the revelation came from on high, concerning Joseph Smith's right by lineage to lead the church, how I thought that if I could only prove it by the Book of Cov^{ts}

nants, I would face the entire world, if it could be possible. Here I want to say a word, that our friends may see that we have acted advisedly. We know that there is only one man to receive revelations to the church, but whatsoever the Spirit commands a man to do, it is law to him and as many as receive it, and if they do not obey it, they are under condemnation. I recollect the time when the Lord said, "I will require the prophet at your hands," and I stand as a living witness of the organization of the church again. I well recollect a revelation given unto us saying, "my law, they have trampled it under their feet, they have counted it a light thing." When you and I shall stand before God, you shall know what some have passed through for this work, but suffice it to say, that the Spirit told us, that in the own due time of the Lord, He would bring forth Joseph Smith, the son of Joseph Smith the Martyr, whose right it is by lineage, saith the Lord your God.

You recollect the phenomena that appeared in the heavens, forming the figures 1860. It took place in the year 1843, and had we known what we now know, we would not have been ignorant of the Lord's doings. We were told by the Holy Ghost, that 1860 was the year when the Lord would bring forth the Prophet. We had done every thing we could to bring about that event. We had many struggles and trials to bring it about. It is not admitted by our enemies that Joseph Smith has any blessings above any other Latter-Day Saint. I have shown that Joseph Smith was by birth and lineage a prophet of the Lord before he translated the Book of Mormon; and now what has become of that lineal blessing. Before Joseph went to Carthage, he placed his hands on young Joseph, and blessed him as to his lineal right. I have shown you, according to the law, that the Twelve were to set in order, and ordain all the other officers of the church, and that by direction of an High Council, showing that there must be an organization for him to come to, before he could be ordained to the presidency of the priesthood. I have shown that we were *commanded* to organize, for that ere long the Lord would bring the prophet forth. Seven apostles were chosen, and to them was given the oversight of the flock. Young Joseph came and presented himself to the church, as coming by command of the Lord. He was received by the church and ordained to the Presidency of the Priesthood, at a General Conference, by three of the seven men that God had chosen by the gift and power of the Holy Ghost. The ordination of the Twelve has been confirmed by the laying on of hands of him, and his counselor, and we say unto you that the Holy Spirit is poured out upon all that come to Him, with holiness of heart, and the word is confirmed with signs fol-

lowing; as in ancient days, and many that have been in the church with Joseph the Martyr, have been rebaptized and confirmed, and received the Holy Ghost, testifying to the power of God.

From the Herald.

LOVE.

Love is a calm and gentle flame,
Its origin divine;
In vain we bear the Savior's name,
Except this virtue shine.
No sex confines, nor kindred ties,
Impartial in its aim;
Around the boundless space it flies,
And weaves a golden chain.
In every heart a link it finds,
Where genial warmth responds;
And blending minds together, binds
In sweet and holy bonds.
Nor would it shun the rankling breast,
Where grows the seeds of hate,
'Twould gently calm the mind's unrest,
And bring a happier state.
Where envy's baneful feelings dwell,
'Twould nobler thoughts inspire;
Suspicious dark emotions quell,
And fan the latent fire
Of human love, for human kind,
Impressed on every soul;
The spring of life, by heaven designed
To recreate the whole.
O love divine, our hearts inspire,
And on our hearts distill,
As Hermon's dews, thy softening fire,
'Till peace our bosoms fill.

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