## DESERET EVENING NEWS SATURDAY MAY 11.1907

## Succession in the Presidency of the Church.

An Address Delivered in the Weber Stake Tabernacle, Ogden, Sunday, April 28, 1907, by ELDER JOSEPH F. SMITH. JR.

A short time ago I was invited to ad- forth that bear the keys of this king-A short time ago I was invited to ado-dress the saluts from this stand on the subject of "The Origin of the Reor-ganized Church." It has been thought by some that it would be wise to con-timue the subject and therefore I hav-been invited to address you this afternoon on the question of succession in CHURCH." been invited to address you this afterthe presidency of the Church. In do. ing so, I desire it to be understood that I have no feeling of animosity towards those of a different faith; but so much has been said on the other side of this question, and so little in our defense, that I feel it important to deal with

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this subject. The testimony on which members of the so-called "Reorganized Church" base their contention that Joseph, son of the Prophet Joseph Smith, should have succeeded his father in the presidency of the Church is as follows:

1. That it is his right by the law of incage-that the office of president of the high priesthood descends from fa-ther to the first horn son. 2. That it is his right by appoint-ment of his father.

3. That he was properly ordnined by those holding the authority to preach and administer in the ordinances of the man gospel.

administer in the ordinances of the gospel.
I shall take these questions up and we will consider them. I shall refer to the passages in the Doctrine and Covenants that are used by these people together with other passages that they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just they do not use and we will see just of their position.
We will first consider the statement that the prophet was to choose his successor. The passages referred to in support of this are in the Doctrine and Covenants, as follows. Sections 28: 6-7. 35: 18, and 43: 25. These I shall read to you. I cannot stop now to explain the circumstances under which these revelations were given and take it for granted that you will consider that written for granted that you will consider the superior of the sections 28: 6-8. It for granted that you will consider that matter for yourselves. The first of these was given to Oliver Cowdery and I read, beginning with the 4th

"And if thou art led 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 the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead." "And if thou art led at any time by

ou see, the Lord was to appoint another. The passage in section 35 is as fol-

"And I have sent forth the fullness "And I have sent forth the fullness of my gospel by the hand of my ser-vant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been scaled, even things which have been scaled. shall come from this time until the 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. Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things."

CHUFICH." I take it as the natural sequence that this law which was given in March, 1835, superseded the provision made in 1830 and winter of 1831, wherein a law was given as a protection to the Church in case of the taking away of the keys from Joseph the Prophet—a contin-recey that did not arise. Later, in the year 1855, when the twelve aposities were chosen and their duties defined, the Lord declared that they were equal with the presidency as a quorum. That is, in case of the dissolution or destruc-tion of the first presidency of the Church, the twelve should succeed to the presidency and would thus act until such time and place as the Lord re-vealed that the first presidency should be again organized. And whenever the first presidency should be disorganized it would devoive upon the apostles' quorum to set in order and direct the affails of the Church. I quote from the one hundred and seventh section. "And they (that is the ; welve) form

"And they (that is the (welve) form outprum, equal in authority and pow-r to the three presidents previously contioned.

intioned. The seventy are also called to preach a gospel and to be especial wirnesses to the gentiles and in all the world, us differing from other officers in a Church in the duties of their call-

"And they form a quorum equal in au-thority to that of the twelve special witnesses or apostles just named."

And they form a part of the twelve special witnesses or apostles just named." That is to say that when the first presidency is disorganized, the twelve apostles become the presiding quorum of the Church until the presidency is again organized, and during that time they are virtually the presidency of the Church—the presidency of the Church—the presidency of the Church and they would become the president of the Church and they would become the presiding quorum. If through some cause—which is not likely to arise—both these quorums should be destroyed them it would devolve on the seventies to set in order the Church and they would become the presiding quorum. This is the law that God has revealed and it is the only law and order of the priesthood that He has revealed for the guidance of the Church in succession. You may search the Dectrine and Covenants from beginning to end and will find no other law of succession. To hold the presidency is fully and properly organized. There could not be equal in authority with the presidency when the first presidency is fully and properly organized. There could not be two heads—or three heads—of equal authority at the same time, for such a thing would lead to confusion. Hence the apostles are equal, as has been stated, in that they have power to assume control of the affairs of the Church when the president. This idea was clearly in the mind of the prophet when on the 16th day of January, 1836, in a special council of the presidency and the twelve, he said—This is in the History of the Church, yol, 2, page 374; also the "Re-organite" history, yoi 2, pages 11-12;

shall come from this time unlit the time of my coming. IF HE ABDE IN ME, AND IF NOT, ANOTHER WILL I PLANT IN HIS STEAD. Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that howeth all things."
The third passage is as follows, besinning with the first verse:
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The third passage is a follows that the passidency with the first verse.
The third passage is a follows that the passidency with the first verse.< "I next proceeded to explain the duty If in not, there is no first presidency over the twelve." If in such a case, there is no first presidency over the twelve, then the twelve must be the presiding quorum, of the Church when the first presidency is disorganized. Again, at a special conference of the Church held August 16, 1841, we are informed in the min-ules that the prophet addressed the Samts as follows—(T. & S. 2, 521.)? "President Joseph Smith now arriv-ing proceeded to state to the confer-ence at considerable length, the object of their present meeting, and in addi-tion to what President Young had stat-ed in the morning, said that the time had come when the twelve should be cadled upon to stand in their place next to the first presidency, and attend to the settling of emigrants and the busi-ness of the Church at the stakes, and assist to bear off the kingdom victor-lous to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the bus-liness of translating. "Motioned, seconded and carried, that the conference approve of the instruc-tions of President Smith, in relation to

mouths of all the holy prophets since the world began." But they fall to quote the eleventh and succeeding verse:

and succeeding verse: "Therefore, blessed are ye if ye con-tinue in my goodness, a light unto the gentiles, and through this priesthood, a savior unto my people israel. The Lord hath said it, Amm." But to whom was this revelation given? Was it to the Prophet Joseph South alone? Is this a promise that, his seed shall inherit the priesthood? Certainly net. This covelation was given Dec. 6, 1822, to the ciders of the Church. Therefore when members of the "Reorganization" declare that Jo-seph Smith was one of these elders

the "Reorganization" declare that Jo-seph Smith was one of these elders and must be included with his poster-ity in the promise, we meet their argu-ment with the counter statement, that this promise was also to Hyriun Smith, to Brigham Young, Heber C. Kimball, George A. Smith, Parley P. Pratt, Or-son Pratt and a large number of other elders who never have been identified with the Reorgenization nor have

ders who never have been identified with the Reorganization, nor have helr children, and to them this prom-se is as sure as to the seed of any thers. We must not lose sight of the act that no man can law claim to sal-ration nor to the priesthood of God dmply because he had a faithful father. simply because he had a faithful failed, The inference in this cloventh verse is, that if they are not faithful then they will not receive the fulfilment of the promise. The posterity of Joseph Smith, like the posterity of any other elder of Israel, will stand or fall on their own foundation which they have huilded. And if the sons of Joseph faulted, and if the sons of Joseph

mining rating to keep the command ments the blessings will pass them by but God's work will conclude until the consummation of all things. Again, they quote from section 112 as

"For verily I say unto yea, the keys of the dispensation which ye have re-ceived, have come down from the fathers; and last of all, being sent lown from heaven unto you."

Corvar, and last of all, being sent down from heaven unto you."
This revelation was given to Thomas B. Marsh and the apostles in July. 1837, and while it is true that the pricethood which these men held did come down from the fathers, it was not from fither to son froin generation to generation in the flesh. For the priesthood, as we know was conferred to the heads of Joseph Smith and Oliver Cowdery by Peter, James and John, Joseph Smith's grandfather did not bold the priesthood nor his fathers before him for generations upon generations. So we must look at this is na broader sense than our friends are willing that we should do. What is meant by the priesthood coming down from the fathers and that it must needs remain through the lineage of the elders of the Church? It means simply this, that the priesthood has conferred upon men in this day according to promise because they are of the seed of Joseph of the tribe of Ephraim. For the Lord promised to hless the children of Ephraim in the latter days with his power. And when the Church, But it will be through those who are faithful, and not the unfultiful sons, and there is not one word!
They also quote to us from section the seed of Joseph Smith the generation through the generation of the three priesthood remain through the lineage of the elders of the Church. But it will be through those who are faithful, and not the unfultiful sons, and there is not one word!
They also quote to us from section tile to the effect that the generations were to be blessed through the seed of Joseph Smith. That passage is as follows, and is from a vision received by Joseph Smith. That passage is as follows.

Joseph Smith. That passage is as fol-lows, and is from a vision received by Joseph Smith and Oliver Cowdery April 3. 1836, when they received the ceys of various dispensations: 'After this, Elias appeared, and com-

mitted the dispensation of the gospel of Abraham, saying, that in us, and our weed, all generations after us should be blessed."

be blessed." Therefore they say that unless the sous of the Prophet Joseph Smith were in the true Church and held the priest-hood this promise would fall. Not so, however, As I have said, if those sons are not falthful the realization of the promise will pass them by until some of the seed of Joseph Smith will stand up to receive the blessing. Further-more, this promise was not made sole-ly to Joseph Smith. Oliver Cowdery received the same blessing, but he transgressed, he left the Church and went into forbidden paths, and the promised blessing was taken from him

which was given to Joseph—the right of the primogeniture. And after consid-ering this passage Homan C. Smith. In his "True Succession," has the follow-

ing to say: "Here then is the blessing given to Joseph to occupy in this position, and to discharge these duties and responsibilidischarge these duties and responsibili-ties. But some one objects that this is not called a 'blessing:' but is it not a blessing?' However, to silence this caviling, we refer the reader to the blessing of Joseph Smith as pronounced by his rather on the occasion of the or-dination of the high council, Feb. 19, 1834. Joseph in his history says: "'My father Joseph then inid his hands upon my head and said. 'Jos-eph. I lay my hands upon thy head and pronounce the blessings of thy pro-genitors upon thee, that thom mayest

genitors upon thee, that thou mayest nota the keys of the mysteries of the kingdom of heaven, until the coming of the Lord. Amen."" (True Suc., . 34.5

Then he goes on to say that this is the blessing referred to in the revelathe blessing referred to in the revela-tion i have just quoted from, and that it was the blessing of the primogeni-ture, the birthright of the first born. But Mr. Heman C. Smith is too basty. Invariably in quoting this blessing giv-en to the prophet by his father and which is found in the Times and Sea-sons, volume 6, pages 594-5, they fact-fully refrain from quoting what imme-diately follows. I will quote it from the Times and Seasons: "He also laid his hands upon the head of his son Samuel and said. 'Samuel. I

the Times and Seasons: "He also laid his hands upon the head of his son Samuel and said, 'Samuel, I isy my hands upon thy head, and pro-nonnoe the blessing of thy progenitors upon thes, that thou mayest remain a priest of the most high God, and like Samuel of old, hear fils voice, saying, samuel, Samuel, Amen.' "John Johnson also, laid his hand up-on the head of his son Luke and said. 'My Father in heaven, I ask there to bless this my son, according to the blessings of his forefathers, that he blessings of his forefathers, that he coording to his holy calling. Amen.'' This proves to us that the blessing of the progenitors was not necessarily the blessing of the first born, nor was it the right to the presidency of tho Church, for Samuel received a blessing similar to that of his brother Joseph, and neither of them received the birth-right in these blessing of the first born-the birthright-and it was not the presi-dency of the Church either, for they are not the same. However, before I show this I want to read a paragraph from the History of the Church, "This is volume 2, and is "written and com-piled" by Joseph Smith and his assist-ant, Heman C. Smith, their historian. On pages 462-3 they give the dying blessings pronounced by Patriarch Jo-seph Smith on the heads of his children. They introduce this account in the fol-iowing words: They introduce this account in the following words:

In connection with the fact that Joseph's and William's children are iden fied with the Reorganization, whi Hyrum's and Samuel's are in Utab. it interesting to note that the children of the two former were to be blessed after them, while the children of the two latter are not mentioned.

two latter are not mentioned. "The account of this deathbed scene and the blessings, as given by Lucy Smith, the mother of the prophet and widow of the patriarch, is as follows:" Here is the blessing of Hyrum Smith: "My son Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall have a scason of peace, so that you shall have a sufficient rest to accom-plish the work which God has given you to do. You shall be as firm as the pilars of heaven unto the end of your days. I NOW SEAL UPON YOUR HEAD THE PATRIARCHAL POW-HEAD THE PATRIARCHAL POW-HEAD THE PATRIARCHAL POW-ER, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen." There is the birthright! This is Joseph's blessing: "Joseph my son, you are called to a

This is Joseph's blessing: "Joseph, my son, you are called to a high and holy calling. You are even called to do the work of the Lord. Hold out faithful, and you shall be blessed, and your children after you. You shall even live to finish your work. At this Joseph cried out, weeping, 'Oh! my father, shall T?' 'Yes,' said his father, 'you shall live to lay out the plan of all the work which God has given you to do. This is my dying blessing on your head, in the name of Jesus. I also confirm your former bless-ing upon your head; for it shall be ful-filled. Even so. Amen." On first thought, it is a little strange that the children of Joseph the prophet are to be blessed after him, while that

that the children of Joseph the prophet are to be blessog after him, while that promise is not in the blessing of Hy-rum Smith. However, let us examine the blessing given to Hyrum Smith a little more closely. The first sentence reads: "My son Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified." And what followed was in addition to that for-mer blessing, so there was no need of repeating what that former blessing contained; but it was to be verified. I have before me that for-mer blessing. This is a patriarchal blessing given by Patriarch Joseph Smith on the head of his son Hyrum. Dec. 9, 1834, in Kirlland, Ohio, and is recorded in Patriarch Joseph Smith's book of blessings on pages 1 and 2, and is in the handwriting of Oliver Cowdery. Here is a portion of it. are to be blessed after him, while and 2, and is in the handwriting of Oliver Cowdery. Here is a portion of Oliver Cowdery. Here is a portion of it: "Hyrum, thou art my oldest son whom the Lord has spared unto me. """ Behold thou art Hyrum, the Lord nath called thee by that name, and by that name He has blessed thee. Thou hast borne the burden and heat of the day, thou hast tolled hard and labored much for the good of thy father's family: thou hast been a stay many times to them. and by thy diligence they have often been sustained. Thou hast loved thy father's family with a pure love, and hast greatly desired their salvation. Thou hast always stood by thy father, and reached forth the helping hand to lift him up when he was in af-fliction, and though he has been out of the way, thou hast never forsaken him nor laughed him to scorn; for all these kindnesses the Lord my God all these kindnesses the Lord my God "I promised you that I would prove

reserved for Hyran, there is the proof, or at least a portion of it. The blessing continues: "I now ask my Heavenly Father in the name of Jesus Christ, to bless thee with the same blessing with which Jacob blessed his son Joseph, for thou art his true descendant, and thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel; when they come shouning to Zlon. "" "The Lord will multiply his choice blessings upon thee and thy send after thee ard thou with them shall have an inheritance in Zion, and they shall bosess it from generation to genera-tion, and they name shall never be blotted out from among the last for the righteous shall rise up, and also thy children after thee, and say thy uemory is just, that nou wert a just man and perfect in thy day." We see that Hyrum was blessed with the blessing of Joseph and we learn from the fifth chapter of I Chronieles that through the transgres-sion of Reuben, Joseph received the initiant and he got it from his father Jacob. In the second verse we read: "For Judah prevailed above his

read: "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

ruler, but the birthright was Joseph's." Before we leave this chapter in Chronicles let me state that if Joseph received the birthright, and if the airthright and the presidency of the "hurch ware inseparable, then it should have been through Joseph finit the Messiah should have come, but we learn that Judah prevailed above his arethren in this particular. So you see Hyrum was blessed with Joseph's blessing and in his dying olessing his father declared that it sheald be verified! I maintain that the birthright therefore was not the blessing of his progenitors that was given to Joseph neither to Samuel smith.

mith

Our friends have selemnly informd us here was "no blessing to the bildren of Hyrum Smith," I desire children of Hyruin Smith, I define to call your attention to a few expres-sions in the blessing which I have just read: The promise is there given that the posterity of Hyrum Smith that he numbered with the house of Sphraim and shall stand up with help father to crown the tribes of stacl when they come shouling to for Now how can they crown the Israel when they come shoulding to Zion Now how can they crown the tribes of Israel unless they hold the that they shall have an Inheritance in Zion and possess it from generation to generation, and their names never were to be blotted out. Now how could this be unless they were mem-ters of the Church and held the priesthood? For the faithless and un-belleving and the apostate was not to be numbered in Zion, but his name was to be blotted out. I think you will agree with me that these gentle-men in their preface to these bless-ings spoke rather hastily of the chil-dren of Hyrum Smith. I have here another blessing. This was given by the Prophet Joseph to his brother Hyrum Dec. 18, 1833, in Kirtland and is also recorded in the nandwriting of Oliver Cowdery and is on file in the historian's office, Satt Lake City. This blessing shows to us

is on file in the historian's office, Salt Lake City. This blessing shows to us that the Prophet Joseph Smith re-cognized the fact that his brother Hyrum had received the birtaright. says:

He says: "Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with strength, and faithfulness shall be the strength

At MAY 11, 1904 At may 11, 1904 to you that when the Patriarch bloss of his progenitors, that it was not the birthright, but that that blessing was reserved for Hyrum. Here is the blessing continues: There will the same blessing with which Jacob blessed his son Joseph for thou art his the desendant, and the same blessing with which Jacob blessed his son Joseph for thou art his the desendant, and the posterity shall be numbered and power shall be many hud receive the birthright, for his shuld receive the birthright for the shuld receive that there are two offices the the there in the discound and they shuld be mean in section 107, but our thered shuld the blessing of Joseph and with shuld the blessing of Joseph and w

ce priesthood that is meant. I will cad it and you may judge for your-

serves: "It is the duty of the twelve, in all large branches of the Church, to or-dain evangelical ministers, as they shall be designated unto them by revelation.

"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 ed, to whom the promises were

aread.
"This order was instituted in the days of Adam, and came down by line-age in the following manner." etc.
Now Hyrum Smith oblained this birthright from his father. The Prophet Joseph Smith declared in his blessing upon the head of his brother Hyrum that it was his RIGHT to walk in the footsteps of his father. Now, let's see what the Lord says about this: In section 124, verse 91, we read:

read: "And again, verily I say unto you, Let my servant William (Low) be ap-pointed, ordained, and annointed, as a counselor unto my servant Joseph in the room of my servant Hyrum, 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!" The fact that the Lord has made two

The fact that the Lord has made two exceptions to the order of the Priest-hood and has so plainly indicated them hood and has so plainly indicated them proves beyond controversy that the other offices do not so descend for if they did the Lord would not make special mention of these two. An-other thing, if the first born son was to receive the office of patriarch that is sufficient proof that the presidency , of the high priesthood did not so des-cend for if it did one man must of ne-cessity hold them both. Again we learn that this evangelical order came down from father to son and was indown from fattents evaluated to the calle down from fattent to son and was in-stituted in the days of Adam. Let us see if the office of president has come down in that manner. Reorganites sometimes quote to us

Reorganites sometimes quote to us the following from section \$1, but for the life of me I do not understand why, since it destroys their position: "Verily, verily I say unto my ser-vant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord, your God; and hearken to the calling wherewith you are called, even to be a High Priest in my church, and a counselor unto my servant Joseph Smith, Jun. "Unto whom I have given the keys of the kingdom, which belongeth al-ways unto the presidency of the high priesthood."

He says: "Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with strength and faithfulness shall be the strength of his loins: from generation to gen-cration, he shall be a shaft in the hands of his God to execute judg-ment upon His enemies." I will pause here. We are told that faithfulness shall be the strength of his loins. This is a fig-ure. We all understand what it means. It means that the children of Hyrum Smith shall be faithful and from generation to generation to generation ashall be a shaft in the hands of God to execute His judgments. That is what it means' But the blessing continues: "And he shall be discovered, unto his

church was not a son of Mosian who by right of birth became the kinz of the people. And thus we might go on. It is a peculiar law indeed when the Lord ignores it almost if not quite every time, and we mu conclude that it is a man-made doctrine councetes to bolster up the claim of an aspiring set of men, not inspired of the Lord. We will now consider the claim that the president of the "Reorganized" church was appolated by his father. They base their chim on the testimony of the following witnesses: (1) the statement of the president of the "Re-organization." (2) the statement of Lyman Wight. (3) the statement of James Whitcheal. (4) the statement of John S. Carter, (5) and the state-ment of William Smith. The president of their church de-clares that he was blessed in Likerty iall twice afterwards borns.

The president of their church de-clares that he was blessed in Liberty jall, twice afterwards before the fail of 1843, and again publiciv in the Grove of Nauvoo. (True Succession p. 40). However, he is very careful in the wording of his statement and deals with glittering generalities. All he dare tell us is that the "promise and blessing of a life of usefulness to the cause of truth was pronounced upon his head." Lyman Wight declares that the prophet blessed his son in Liberty jail in 1833 as his successor. In another place he states that this blessing was given shortly after they cause out of Liberty jull. (See Suc-cession pp. 51-2). So we see that Ly-man Wight contradicts himself. We will further examine his statement. Sidney Rigdon, Caleb Baldwin and Alexander McRae were fellow prison-ers with the Prophet Joseph, Patri-arch Hyrum and Lyman Wight in Lib-erty. If any such blessing or ordina-tion or whatever you deelne is each." ers with the Prophet Joseph, Patri-arch Hyrum and Lyman Wight in Lib-erty. If any such blessing or ordina-tion, or whatever you desire to call it had taken place at that time these brethren would have known something of it. Moreover, Hyrum Smith and Sidney Rigdon were counselors to the president and in such an appointment they would in all reason have been called on to assist in such blessing: an account of it would have been made on the records of the Church. In other words, it would have been done in an official way, and not in a corner. These fellow prisoners with the prophet and patriarch, even in-cluding Lyman Wight, knew nothing of such an appointment, calling or or-dination while in Liberty pris-on. No record of such a thing was made. Again that such a blessing did not take place either in or shortly after they came out of that prison is quite evident from the fact that Sidney Rigdon. August 8, 1844, while making his claim to the "guardianship" of the Church, declared that there could be no successor to Joseph Smith. It is also auite evident that this expression church, declared that there could be no successor to Joseph Smith. It is also quite evident that this expression was an afterthought on the part of Lyman Wight from the fact that on that memorable 8th of August 1844, he voted to sustain the twelve apostles as the presiding quorum and presi-dency of the Churchm (History of the Church for Aug. 8, 1844). If such a thing had taken place Sidney Rigdon and Lyman Wight would most certainly have remembered it on that day. But they were not only ignorant of such a thing but each took a course diametrically opposed to this alleged blessing. The enitre lives of Caleb Baldwin and Alexander McRae also protest against the statement of Ly-man Wight. The testimony of James Whitehead is as follows:



"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. But verily, verily, I say unto you, that none else shall be ap-pointed unto this gift except it be through him, FOR IF IT HE TAKEN FROM HIM, he shall not have power except to appoint another in his stead; and this shall be a haw unto you, that ye receive not the teachings of any that shall come before you as revelathat shall come before you as revela-tions or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."

<text>

"Thus solth the Lord, verily, verily I say unto you my son, thy sine are for-given thes according to the perillon, for thy prayers and the prayers of thy prethren have come up unto my ears; Therefore thou art blessed from hense-

the conference approve of the instruc-tions of President Smith, in relation to the twelve, and that they proceed ac-cordingly, to attend to the duties of their office."

Therefore it was by right of divine appointment that the apostles' quorum become the presiding quorum of the Church at the death of the Prophet Jos-

Th Smith. We will now consider this "law of lin-tage." From section 86, they quote to

"Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your tathers, for ye are lawful heirs, no-cording to the fiesh, and have been hid irom the world with Christ in God; therefore your life and the priesthood bath remained and must need remain through you and your lineage, until the restoration of all things spoken by the



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went into forbidden paths, and the promised blessing was taken from him and given to another. So it will be with the sons c<sup>-</sup> 'oseph the prophet; if they 'repent not they shall not receive the blessing. The Lord has declared: "Who am I, saith the Lord, that have promised and have not fuifilled? I command and man obeys not. I revoke or d they receive not the blassing." and they receive not the blessing." I stated that this blessing that was

from him and given to another. In the Doctrine and Covenants, section 124: 94-95, this is found:

124: 94-95, this is found: , "And from this time forth I appoint unto him (that is Hyrum Smith) that he may be a prophet, and a seer, and a revelator unto my Church, as well as my servant Joseph. "That he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Jo-seph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same bless-ing, and glory, and honor, and priest-hood, and gifts of the priesthood, that once were put noon him that was my servant Oliver Cowdery."

servani Oliver Cowdery." Here the blessing of Oliver Cowdery are transferred to the head of Hyrum Smith, and, therefore, we can say with equal emphasis that in, the seed of Hyrum Smith, as well as in the seed of Joseph Snith, all generations after him shall be blessed. For the Lord hath spoken it! Now, the seed of Hy-rum Smith are not connected with the "Reorganization." However, in the words of another let me say: "That the descendants of Joseph Smith, and those of Hyrum Smith, stand before God as do all other men, assured of honor or dishonor, exaitation or degra-dation, according to their individual works."

orks. We are also referred, in this connec-

We are also referred, in this connec-tion to versese 57-58 of section 124, which, nerhups, its a pas-sage on which they lay the greatest stress of all. I shall read be-greatest stress of all. I shall read be-greatest stress of all and the shall read the greatest stress of all and the shall read the greatest stress of all and the shall read the sky you to follow me closely and I will read it as clearly as I possibly can: "And now I say unto you, as pertain-ing to my boarding house which I have commanded you to build for the board-ing of strangers, let it be built unto my manis, and let my name be named upon it, and let my servant Joseph, and his house have place therein, from genera-tion to generation: "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity aff-er him. "And as I said upto Abraham conserva-

r him, "And as I said unto Abraham concern-as the kindreds of the earth, even so I ay unto my servant Joseph, in the and in thy seed shall the kindred of the

say unto my servant Joseph, in thes and in thy seed shall the kindred of the carth be blessed." Fou will see that it says this anoint-ing have 1 put on his head. What anointing does this refer to? You will notice that it says, "as pertaining to my boarding house , . . . let my servant Joseph, and his house have place therein, from generation to gen-eration." That is the anointing the term "this" refers to. It is the place in that boarding house, and has nothing to do with the presidency of the Church. I have already shown to you that in the seed of Joseph Smith as well as in the seed of Joseph Smith the generations after them were to be blessed. There is nothing in this promise indicating that the possitiv of either of them shall have right to the presidency of the Church. But they say this blessing does not refer to the boarding house in which the Prophet Joseph paid stock for him-self and generations after him, but that it refers to the ble sing of his progenitors, that is, to the birthright

progenitors, that is, to the birthright



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