DESERET EVENING NEWS SATURDAY MARCH 23 1907

Remarks Made in the Weber Stake Tabernacle, Ogden City, Utah. March 10, 1907.

Lord."

BY ELDER JOSEPH F. SMITH, JR.

jority of you who are assembled here today are, without

30

doubt, members of the Church of Jesus Christ of Latter-day Saints, and I suppose that most of you have a divine testimony of the truth of this latterday work-the gospel of Christ-which we have received. To you who have a testimony, my remarks shall not be ad dressed particularly, but if you will bear with me in what I have to say

dressed particularly, but it you will bear with me in what I have to say that i may be led to say something that will strengthen the taith or those who may be weak, or that will en-courage those who have no never as never will uslif teel amply paid. I am not here for the purpose of as-sulfing any man for his religion, for we Latter-day Salats hold that every and should have the privilege of wor-schiping according to the dictaries of his conscience, let aim worship, how where or what he may. And we will proceed him in this right. But we are opposed to the custom adopted by certain men who travel through the action of the the custom adopted by certain worship, how where of the Custom adopted by certain men who travel through the asthlemenus of our people abusing the sathemenus of the Church, distorting our doctrines and defaming the deat for the purpose of the Latter-day Salats. Therefore in the spirit of self-defense. We will first consider the statement made by the senior senator from Michi-gen, Mr. Burrows, in his speech deliv-ered in the membership of the Church at the membership of the Church and the membership of the Church and the membership of the Church in the membership of the Church and the membership of the Church at the membership of the Church

adherents, he continues: "The death of Joseph Smith in 1844, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its ad-herents in divers directions and for the lime being seemed to presage the com-plete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reoppeared in various parts of the country and promusated their doe-trines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in work to reassemble and reorganize the scattered forces, resulting finally in the formation of what is now known and recognized as the "Reorganized Church of Jesus Christ of Latter-day Saints, with headquarters at Lamoni, lowa, and presided over by Joseph Smith, a son of the prophet."

Then continuing, he says:

"During this period of disintegration one Brigham Young, who had identi-fied himself with the Mormon organizafiel himself with the Mornon organiza-tion as early as 1882, a man of in-domitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demonalization incident to the death of the prophet to place himself at the head of some 5,000 Mor-mons, and marching over desert and mountain, established himself with his admentation is while of Salt Lake mountain, established himself with his adherents in the valley of Salt Lake. July 24, 1847, then Mexican territory, where he undoabtedly included the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practised and maintained without interference by the United States."

Now, this is not true. The senior senator from Michigan has here stated the position of the "Reorganized church" as capably and clearly as any church' as capably and clearly as any member of that sect could possibly have done, and in exactly the same way that they have stated it for the past, forty-seven years. Why he was led to make such a statement he best may know, but it shows the careful coach-ing that he has received by members of the 'Reorganized church' in their opposition to the Church of Jesus Christ of Latter-day Saints. In a pamphiet published by that or-

lighted by that ar

Y beloved prethren and sisters of the mechanical arts, and the pleas-and friends. The great ma-ing pursuits of agriculture. The wa-ters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent. "Having been instrumental in the hands of our Heavenly Father in laying

a foundation for the gathering of Zion, we would say, let all more who appre-clate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the pos-session of this world's goods, first pre-pare for the general gathering, let them dispose of their effects as fast as dreumstances will possibly admit, without making too great secrifice, and remove to our city and county-establish and build up manufactories in the city, purchase and cultivate foundation for the gathering of Zica in the city, purchase and cultivate farms in the county-this will secure our permanent inheritance, and prepare the way for the gathering of the poor. THIS IS AGREEABLE TO THE OR-DER OF HEAVEN, AND THE ONLY PRINCIPLE ON WHICH THE GATH-ERING CAN BE EFFECTED-let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist and strengthen our hands, and assist in promoting the happiness of the saints. This cannot be too forcibly impressed on the minds of all, and the elders are hereby instructed to pro-claim this word in all places where the saints reside, in their public administra-tions, for this is according to the in-structions we have received from the Lord"

Lord." Now, this shows that the saints "scattered abroad" were commanded of the Lord to gather at Nauvoo and in Hancock county, Illinois, It will go without saying that all the faith-ful Laiter-day Saints would take ad-vantage of this commandment and therefore the faithful saints, or the great majority of them would soon be located at Nauvoo. Again, in this same volume, page 424, we find another proclamation to the saints abroad signed by President Joseph Smith, in which he says:

"The first presidency of the Church "The first presidency of the Church of Jesus Christ of Latter-day Saints, anxious to promote the prosperity of said Church, feel it their duty to call upon the saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this the corner stone of Zion. Here the temple must be raised, the univer-sity be built, and other edifices creat-ed which are necessary for the great work of the last days; and which can only be done by a concentration of only be done by a concentration of energy and enterprise. Let it therefore be understood, thut all the stakes, ex-cepting those in this county, and in Lee county, Iowa, are discontinued, and the saints instructed to settle in this county as soon as circumstances will permit."

This was on May 24, 1841, and we find in the same volume, page 520, an epistle from the twelve to the "saints scattered abroad," in which the following is found:

"We say to all saints who desire to do the will of heaven, arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the saints will have occasion to regret that they have so long neg-lected to assemble themselves togeth-or and stand up hole blaces availing er and stand in holy places awaiting those tremendous events which are so rapidly approaching the nations of

the earth. "It will be recollected that in a re-"It will be reconlected that in a re-cent communication from the first presidency, all places of gathering are discontinued, excepting Hancock county, III., and Zarahernia in Lee county, I, T., opposite Nauvoo."

At the conference of the Church held in October, 1341, Almon W. Bab-bitt was disfellowshipped for persuad-ing saints who were emigrating to

the population of the Church in the British Isles was 7.797. Six years after the martyrdom—Decomber, 1850— that membership had increased to 30.-747. This does not show much of a dissolution or falling away.

WHO FORSOOK THE CHURCH.

I do not intend to canvey the idea that there was not a falling away, and postasy, at the time of the marity-dom and the isodas from Nauvoo, for there were many who forsook the membership, they were but few. Who were they? Did the faithful saints those who fished their lives who were shot with the prochet and patri-arch forsake the Church? No: We do not find the faithful latter-day saints, who had the gospel rooted in while hearts turning away. Then who were these who forsook the cause? I ull tell you. "Behold a sower went forth to sow: I do not intend to convey the idea

Savier said: "Behold a sower went forth to sow: and when he sowed some seed tell by the waysile, and the fowls came and devoured them up. Some fell upon stony places where they had not much carth: and forthwith they sprung up, hereine they had no deepness of because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away."

In explaining this parable He said: "But he that receiveth the seed in "But he that receivers the seen a stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath be not root in himself, but dureth for a while; for when tribulation or persecution ariswhen tribulation or persecution is he of hecause of the word, by and by he is offended."

Is offended." These ware they who forsook the Church in the exolus from Nauvoo. Not the faithful who had been tried and proved and not found wantins, who had an abiding testimony of the truth. Now let us see what Gen. Thomas L. Kane has to say on this subject. He visited Nauvoo about this time and also the camps of Israel. In the postscript to the second edi-tion of his lecture on "The Mormons" he says, page 86: "The Mormons as I saw them. though a majority, were but a por-tion of the Church as it flourished in Hinois. When the persecution tri-umphed there, and no alternative re-mained for the steadfast in the faith-but the flight out of Egypt into the wilderness, as it was termed, all their fair weather friends forsook them." Continuing he further says: "So the Mormons have been, as it

"So the Mormons have been, as it were, broken and screened by calam-ity. Their designing leaders have left them to seek fairer fortunes else-where. Those that remain of the eld stock are the masses, always honest in the main and sincere even in delu-ston; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more not-ed for services rendered than bounties received. They are the men whom I received. They are the men whom I saw on the prairie trail, sharing sor-row with the sorrowful, and poverty with the poor; the chief of them all a man of rare natural endowment, to whose masterly guidance they ar-mainly indebted for their present pros-perity, driving his own ox team and carrying his sick child in his arms."

We have the statement of Sidne Rigdon, one of those who forsook the cause. It is found in his Messenger and Advocate for June, 1844, pages 474-5, and a portion of his statement I will now read:

I will now read: "Their camp (that is the camp of the exlies, the pioneers) is in the west-ern part of lowa, some 200 miles west of Nauvoo. Their situation, accord-ing to our informant, is as miserable as it well could be. Their stock of provisions they took with them, is getting fast rejuced, so much so, that there can proceed no further; neither can they go back. They are there without shelter, other than tents and wagons, and their tent's so indiffer-ent that they will not shed the rain, which has been incessantly falling since their arrival. In this awful con-dition is to be found the aged and in-firm, the mother and tender infant. When our informant left, they were going to fence in some 300 or 470 acress of land, for the purpose of rais-ing a crop of corn to try and pre-serve life. The remains of their fur-niture, which in part consists of beds and bedding, they are sending off to Missouri to exchange for corn ar bacon to sustain life. " " This said Young professed to be a follower of Chieft and hold commu-

No other bread so good as the Bread made with

HUSLER'S FLOUR!

Same with biscuits; same with Pastry or Cakes.

Perhaps a brief outline of their lives

Perhaps a brief outline of their lives would be interesting. Juson W. Briggs, who was really the founder of the Reorganized church, or, who parhaps did more than any other one man to bring about that sect. w. " born June 25, 1824, at Pomper, Oron-daga county, N. Y. It is said he joined the Church at Potos!, Wils, about 1842, but we have no history of this man ex-cept as we get it through the records of the reorganization. His home was at Beloft, Wils, from 1842 to 1848. He remained with the Church under the leadership of President Young ond the tweive until the year 1846. It is inter-esting to note in this regard that the exodus commenced Feb. 4, 1846, so we are quite safe in saying that this man was one of "the fair weather friends." After the code in saying that this main was one of "the fair weather friends." After the exodus he joined James J. Strang, and in his organization labored in the ministry quite extensively (Re-organite History iii; 737), filling short

organite History III; 737), filing short missions to various parts of New York and in Wisconsin. In September of 1849, with B. G. Wright, he organized the Watkesha branch of Mr. Strang's church (Hist. Reorganized church III; 737-8). Now remember this was in September, 1849, and the organization of this branch was in the Strangile church About this was in the Strangite church. About this same time he also organized the Beloi.

was in the Strangile church. About this same time he also organized the Beloi. branch for the same organization. In 1850 he left Mr. Strang's organiza-tion and joined with William Smith. who had himself been a follower of Mr. Strang until excommunicated from that organization. In William Smith's church Mr. Eriggs accepted the position of "apostle:" but at the time of the disintegration of William Smith's church in 1851, he withdrew, and in 1852 joined with Zenas H. Gurley. These two men then organized what was called at the time the "New Organiza-tion of the Church." but today known as the "Reorganized church." In 1885, together with the family of Zenas H. Gurley. Mr. Briggs withdrew from the "Reorganization," which he had begotten. (Saints' Herald, 33; 148-9) His reasons for withdrawing we will consider later.

[48-9.] His reasons for winnerawing we will consider later. Zenas H. Gurley was more active in the Church previous to the martyrdom. He was ordained a seventy in Nauvoo In 1844, and when the Twenty-first quorum of seventy was organized, April 6, 1545, he was chosen as the senior presi-dent, he being the oldest of the presidents chosen. He was a native of New York state, born May 29, 1801, and was therefore 43 years of age in 1844. We know something about this man's career between the martyrdom and th career between the martyrdom and the exodus from the minutes of this quorum of seventy. And as this record con-tains some very interesting items I will read a few of them here. In the min-utes of Nov. 2, 1845, we rend: "President Zenas H. Gurley spolo-gized for his absence the two last meet-ings. He then enlarged upon the sub-iest (i.e. the subject here one

lings. He then enlarged upon the sub-ject (i. e., the subject before the quor-um). He said he had received the as-surance of an addition of power of the pristhood upon every accession of au-thority he had received. We ought to be the best men living in consideration of our privileges as members of the Church of Jesus Christ of Latter-day Saints, enlightened as it was with di-Saints, enlightened as it was with di-vine revelation. He exhorted the breth-ren not to aspire but to rise upon their own merits and to visit the poor in their afflictions."

In the minutes of Nov. 2, we are in-formed that President Erastus H. Der-by, one of the presidents of that quor-um, said:

"Brother Brigham advised and coun solid the saints to get ready for emi-gration in May, 1846. If he (Derby 9 possessed the wealth of the whole nation he would not stay behind the Church going into the wilderness."

Immediately following these remarks, Zenas H. Gurley rook and said, as the minutes read, that "He confirmed the same." That is, he too would rather forsake the wealth of the whole nation than fail to go with the Church into the wilderness. Then continuing his re-marks he said marks he said:

ing the work he had formerly upheld, he denounced in bilterness these sa-cred ordinances that he on this occa-sion sanctioned. His former testimony is the one that is consistent. On the 17th of January, 1846, the minutes say:

"President Zenas H. Guriey arose and said " " The business before the neeting was the arranging for a dona-loan for the benefit of those of the arlesthood engaged in the temple. (Not on the temple but in it), He beauti-fully observed that it was his design, and also this council's to exact the Twenty-first quorum, and the quorum should reciprocally return the favors of the support and influence towards its welfare." ts welfare.

Then on the 25th of the same month: "President Zenas H. Gurley arose and

"President Zenas H. Gurley arose and said that the business before the meet-ing was to select persons to receive their endowment. He had received di-rection to select 10 or 12 to go in the temple. He desired the brechten not to think it was partiality to make this selection. The most important point to be considered was to learn obedience. This was the principle taught by Jesus Christ."

He then proceeded to name the breth-ren for this purpose, and continuing his remarks said:

"The saints who have passed through the salars who have passed through the trials of the Church were generally rooted and grounded in love and have a witness in their hearts or they would not have remained."

And I say amen to that. I wish with all my soul that Zenas H. Gurley had been one of them for his own sake, for t was but 10 days after he made this while became of him? "Because he had while became of him?" Because he had while connected with the Church. What became of him? "Because he had no root he withered away." The terri-ble trials the saints were forced to no root he withered away." The tert-ble trials the saints were forced to undergo in the wilderness were too great for him; he could not stand the test. And while he had declared that he would go with the saints even if it required that he should sacrifice the wealth of the whole nation, when put to the actual test his heart failed him and he source article in "dott he and he sought safety. flight, he

sought his life, but lost the life eter-nal! The next reference we have of him The next reference we have of him in the minutes of the Twenty-first quorum is in 1855, where the state-ment is made that he had field from the Church and was associated with James J. Strang. Of his connection with Mr. Strang. I prefer to read to you the account from the History of the Reorganized church, for you know then we will have it correct. On page 744 of volume three we have the following:

"After the death of Joseph Smith. "After the death of Joseph Smith, Elder Gurley Investigated the claims of the various leaders, and finally ac-cepted those of James J. Strang as be-ing the most reasonable. A letter written by him from Gananoque, Cana-da West, Nov. 6, 1849, and published in Gospel Herald, volume 4, page 187, indicates that he was then on a mis-sion to Canada in the Interest of the organization under Strang. On Jan. 1, 1850, he again wrote from Landsdown, Upper Canada, still engaged in the same work. same work.

. "A letter written Jan. 10, 1850, from Pittsburg, Canada West, manifested zeal in his work."

We have already shown how he had manifested great zeal in his work in the Twenty-first quorum before he left the Church. But to continue:

"March 15, 1850, he wrote from St. Lawrence, New York, that he was 'assisting Brother Silsby in organizassisting Brother Filsby in organiz-ing the brethren and helping them in resting ready for Berver. He was present at a conference held at Vorbee, Wisconsin, June 1 and 2, 1850, and in these minutes we find this entry: "Brother Z. H. Gurley was"—then there is an elipsis, no doubt it would be in-teresting to know what follows, and the account continues-"sent to the northeastern parts of Wisconsin, or the presentation of President Strang." the Now please note carefully what follows:

"It was probably while on the mis-sion thus appointed that Elder Gurley raised up the Yellowstone branch, the members of which helped to form the nucleus of the Reorganization." 744-5. Page

We have already seen that Jason W Briggs raised up the Waukesha branch of the Strangite church in 1849, also that he raised up the Beloit branch for the same organization, and now we have the admission, fatal to their or-ganization, that the Yellowstone branch was also raised up to Mr James J. Strang. These branches you see became the nucleus of the "Reor-ganization." They never were connect-ed with the Church of Jesus Christ of Latter-day Saints according to their this connection: ed with the Church of Jesus Christ of Latter-day Saints, according to their own admission, but were organized for the Church of James J. Strang. Yet mark you, these Strangite branches were admitted into what was called the "New organization," or the "Re-organization," on their original bap-tism. It is quite evident that the Re-organization is the offenting of the organization is the offspring of the church of this man James J. Strang. Now let us roturn to Jason W. Briggs. In Mr. Heman C. Smith's Briggs. In Mr. Heman C. Smith's "True Succession." pages 134-135, we have an alleged revelation that this man received that was the cause of the com-ing together of the so-called Reorgan-ized church. I have already told you that he was the most important man in this movement if not the father of it. This "revelation" is as follows: "Therefore, let the elders whom Therefore, let the elders whom i have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Decisions and Concentris, and end of Doctrine and Covenants; and ery repentance and remission of sins through obedience to the gospel, and 1 will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church: and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I sold unto my servant Joseph Smith' Smith



or the right of succession from father or the right of succession from father to son. We also have him teaching the literal gathering to Zlon of the honest in heart. We will now see what his reasons were for withdrawing from this Reorganized church. We find on pages 245-249 of volume 33 of the Saints' Heraid that the reasons why this man withdrew from the "Re-organization" with the family of Zenas H. Gurley, were as follows: That he could not believe in:

(1) "The literal gathering of the Church into Jackson and the adjoin-ing counties in the state of Missouri (or any one or more places) knowa as a local Zion." (2) "Temple building and cere-monial endowments therein." (3) "Eaptism for the dead." (4) "Tithing as a law applicable to the Church."

the Church." (5) "The law of consecration

which individuals are made legal heirs to the kingdom of Zion." (5) "A sole mouthplace of God to

(5) "A sole mouthplace of God to the Church."
(6) "The plenary inspiration of, and consequent absolute authority of what are called the sacred books."
(8) "The doctrine of 'cursing our enemies,' and of 'avenging God upon them to the third and fourth generations."
(9) "To the integrating way be added

(b) "To the foregoing may be added the revelation of Jan. 19, 1841, sec-tion 197 D. & C., (124 our edition), which enjoins upon the Church the building of a notel, called the 'Lord's heardbuckburg' for Josenb Smith and boardinghouse,' for Joseph Smith and posterity to dwell in from generation to generation, as also the promise con-tained therein, viz.: 'And as I said unto Abraham concerning the kin-dred's of the earth, even so I say to my servant Joseph. In thee and in they seed shall the kindreds of the earth, he blessed.' be blessed.

'This coupled with the provisions in "This coupled with the provisions in section 48, that 'none else' should or could receive revelation for the Church and the provision in section 19, that the church shall receive Joseph's words and commands the same as if from God's own mouth,--estab-ish in our judgment a lin-eal descent of authority, equi-valent to an imperial dynasty, which is foreign to the spirit and ge-nius of the gospel of Christ."

This communication was dated March 28, 18⁻², and was signed by Jason W. Briggs, (president of their apostics); Zenas H. Gurley, (a mem-ber of that quorum); Gracie Gurley, Margaret Gurley, Edwin H. Gurley, Mida Gurley.

ber of that quorumy, film H. Gurley, Margaret Gurley, Edwin H. Gurley, Mida Gurley. We see that this Mr. Briggs repu-diated the fundamental portions of his nilegest revelation. In the "revelation" he teaches the gathering, but here he he teaches the gathering, but here he says he does not believe in the gather-ing either to Jackson county or to any other place to be known as a local Zion. In his "revelation" he teaches lineal priestbood, but when he with-draws from that Church one reason was that he could not believe in "a sole mouthpiece of God to the Church." and in an "imperial dynasty." which and in an "imperial dynasty," which he erroneously thought was taught in the revelations. Thus he repudiates his "revelation." denies the divine mismis "revelation," denies the divine mis-sion of the Prophet Joseph Smith, and repudiated the stand-ard works of the Church. Unstable to the last, this Church. Unstable to the last, this man would not rest content in this or-ganization which he was such a po-tent instrument in bringing into exist-

There is another thing in the exist-ence. There is another thing in his so-called revelation that is interesting. He declares that the Lord would raise up one of the seed of Joseph Smith who would be mighty and strong. Now-evidently this does not refer to Joseph Smith, president of that or-canization. I say this with all due resoseph smith, president of that or-ganization. I say this with all due re-spect. Joseph Smith of the Reorgan-ized church declares that he is not the one mighty and strong and the Reorganized church has backed him up by resolution in that conclusion

QUESTION OF REJECTION.

We now come to the question of the rejection of the Church. Our friends tell us that the Church was rejected for the reason that they falled to com-

"The temple has progressed with greater rapidity since the death of Jo-seph and Hyrum than ever it has done before; and things in this city never looked more prosperous." And in an editorial in this same paper of May 15, 1845: "The temple progresses rapidly and the saints being united (as we have heretofore said), are industrious, frugal and determined."

requisitons of Jehevah; a more arient desire to do the will of God; more strenuous exertions used, or grader sacrifices made, than there has been since the Lord said; Let the temple is built by the tithing of my people. It seemed as though the spirit of enter-prise, philauthropy, and obedience rested simultaneously upon old and young; and brethren and sisters, buy and girls, and even strangers, who were not in the Church, unlies with an opprecedented liberality in the accom-pitshment of this great work, for could the widow in many instances, by provented, out of her scanty pittance irom throwing in her two miles."

This was written in May 1442. I want you to remember the date, for a will have occasion to refer to the again before we are through. This editorial reveals to us what is meant by laboring with your might and "to come not their difference" The

meant by laborning with your might and "to cease not their diagence. The Lord did not require all the time of the saints to be devoted on that build-ing, but a tithing-one-tenth of these time or means. That is all the re-quired of them in order that they should fulfil the commandatent. The should fulfil the commandatent where is also set forth in the account volume of the Threes and Seasons, page 567, and in volume 3, page 538-8, but i take it for granted that the reference given is sufficient to cover this ground.

TEMPLE BUILT BY BACRIFICE.

Let us here pause a moment and see what he toos to build the temple. That structure cost more than one almost dollars, the saints were poor, and a great deal of the time the temple was in course of erection finey were har-assed by their enemies. The fropiet joseph was forced into exile to avoid his enemies who tried to drag into the Missouri, and therefore he could not devote his personal attention to the devote his personal attention to the building of the temple as he other-wise would have done; and in this way the work was retarded to some degree the work was retarded to some degree by the engandes of the people. Moreover, the building of that structure was not like building one today. The salats could not order their timber from the lumber yard in a state of preparation for the tempic. There were no from foundries from which they could ob-tain the required metal properly pre-pared; but on the contrary, every de-tail had to be performed by the salats. The timber had to be hewed in the far off forests of Wisconsin, carried to Nau-voo, and cut into boards and for the off forests of Wisconsin, carried to Nau-voo, and cut into boards and for the various uses of the icaple. The stone had to be cut and polished from the quarries, and the whole work had to be supplied out of the lithing of the people. If the Lord had required all their time how would they have sup-ported their families? Of course, He could have cared for them, but it was but the tenth, mark you of their tim-and means that was required. And yet some of our friends completen that the tengle was not completed inside of the temple was not completed inside of six months' Naturally under these conditions it would take a number of years to complete the building.

years to complete the building. We have seen that the saints were diligent up to May, 1842. Let us now see if they did not continue their dili-gence. Of course there were some who were not diligent, but not of the falin-ful, not of those who followed the twelve. At the April conference, 1844, the Patriarch Hyrum Smith, addressing the saints saidthe saints, said:

"I am one of the committee u temple committee): the committee tell ne the quarry is blockaded. It is filed with rock, the stone culters are want-ing work; come on with your teams as and wirk, come of wirk you terms as soon as conference is over. It is not necessary for me to tell who will com-and do it. I will prophesy that you will do it. There is not one in the cip but that will do right if they know is only one or two exceptions, and the are not worth notice. God will re-care of them, and if He don't, the de-will."

Now, I know that Hyrum Smith wa a prophet of God, the Lord declared it and his prophecy did not fail. This shows the willingness of the salars to do this work as late as 1844. In a communication to the These and Seasons, Oct. 13, 1844, signed "C," we have the following:

"The temple is rising even faster than could have been anticipated, and has a very imposing appearance."

Again on page 744, of volume 5, Times and Seasons (Dec. 15, 1844), this F-stated:

ganization in 1864, the following ap-Dears:

"The greater portion of the Church did not follow this Brigham Young, and in obsellence to the revelation in re-lation to gathering, remained around about the land of Zion, waiting for the Lord to again reveal Himself; and to-day where there is one saint who was day where there is one saint who was in the Church in the days of Joseph the martyr, now associated with Brigham Young, there are ten of those old members standing aloof or rejoicing under the administration of the word of the Lord through his son Joseph."

SAINTS FOLLOWED PRESIDENT YOUNG.

And this is not true. Now I intend And this is not true. Now I intend to show that at the martyrdom the Latter-day Salints followed President Brigham Young and the twelve. And too, in accordance with divine revela-tion. For we learn in the Doctrine and Covenants that the quorum of spostles is equal in authority with the first presidency and it is their right to take the lead of Church affairs and the presidency in the absence of the first presidency or when that quorum is invaded by the death of the president of the Church.

of the Church. At the time of the martyrdom the Church in and about Nauvoo, the head-quarters, numbered not to exceed 20,-600 souls. This information is based on the best possible authority. And while this was not all the Crurch mem-bership in the United States, it was the great balk of the saints, as the fol-lowing will show:

The great back of the sames, as the far-lowing will show: In the Times and Scasons, volume 2, page 274, in a "Proclamation to the saints scattered abroad," and signed by the presidency, Joseph Smith, Sidney Rigdon and Hyrum Smith, dated Jan. 15, 1841, we read the following:

"The population of our city is creasing with unpuralleled rapidity, numbering more than 3,000 inhabitants. Every facility is afforded in the city and adjacent country. In Hancock county, for the successful prosecution



Nauvoo to reamain and build up Kirt-land, Ohio, as the minutes say, "until such time as he shall make satisfac tion." This shows how important this doctrine of gathering was. Therefore the great bulk of the Latter-day Saints, at the time of the martyrdom were located in Nauvoo and its vich-ity. It is in orier now to show that these Latter-day Saints sustained President Brigham Young and the twelve

On the \$th day of August, follow-ing the martyrdom, a special con-ference was held in Nauvoo at which time the claims of Sidney Rigdon and the rightful claim of the twelve apos-ties were presented for the vote of the Latter-day Saints. At this con-ference President Young, in addressing the saints said:

ing the saints said: "I will ask you as quorums. Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman? President Rigdon wants me to bring up the other question first, and that is. Does the Church want, and is It their only desire to sustain the twelve as the first presi-dency of this people? " " All that are in favor of this, in all the congregation of the saints manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind, every man and very woman who does not want the twelve to preside. If up your hands in like manner, (no hands your hands in like manner, (no hands, up). This supersedes the other ques-tion, and trying it by quorums." (His-tory of the Church for Aug. 8, 1844).

Also at the general conference held the following October, the apostles were again ananimously sustained by the vote of the Church as the presid-ing quorum and presidency of the

the quorum and presidency of the Church. (Times and Seasons 5: 692). Mark you, this was by the unanimous vote of the saints, Now in the exodus from Nauvoo these saints—the great bulk of the Church, continued to be true and aithful and followed the twelve apos-

Joy. Thomas Ford, in his "History Gov. Thomas Ford, in his filency of Illinois, states that in 1846 there were 16,000 Church members with the twelve on the plains of Yowa, while the 1,000 that remained, a small remthe property of who were unable to sell their property, or who having no property to sell, were unable to get away. (History of Reorganized church iii: 164.) And this remnant

away. (History of Reorganized church ill: 164.) And this remnant followed as soon as they were able. In the census reports of 1850-three take valley, we learn that the population of Pottawattomic county. Iowa, was '825, all Mormons, the Latter-day sints at Kanesville. Thus we see that 18,203 members of the Church who had followed President Brisham of Pottawattom e county. Iowa, was '825, all Mormons, the Latter-day sints at Kanesville. Thus we see that 18,203 members of the Church who had followed President Brisham of work and the saluts are form Nauvoo, were located at these two places. And here places where temporary settle-ments of the saluts were formed dur-ing that exodus. These also later gabered to Utah. Thus we see that almost the entire membership of the Church as it riood in 1844, is ac-counted for in the following of Presi-dent Brisham Young and the twelve. That the Church was not threatened will show--- have not at hand the during that period in the United States, but the increase th Great Brita-in is as follows: In the year 1844,

Missouri to exchange for corn a bacon to sustain life. " " " This said Young professed to be a follower of Christ, and hold commu-nion with Him, and to receive revela-tions from Him; but where are his pre-tentions now? He has got, according to our informant, some 500 or 1,000 people far into the wilds, without food, with-out shelter, and himself being judge, without object. A state of wretchedness beyond this is not easily conceived of. Our informant says when he left, which was some three weeks since (and I may add that it is outie evident from this account why he left) the mud, by reason of the incessant rains, was six inches deep round their camp."

camp." I suppose that there are some p this afternoon who realize the hard-ships through which the pioneers had

ships through which the pioneers had to pass that tried men's souls and that only the failtful were able to endure. I have now shown that the great ma-jority of the Latter-day Saints followed President Brigham Young and were true to the Church. We get a good idea of the number who scattered from the testimony of William W. Blair.

FEW JOINED REORGANITES.

Of the members of the Church who were in fellowship in 1844-6, the "Re-organized church" has received no more, and Bkely less than 1,000 con-verts, which fact shows that the apos-tasy was not so great in 1344-6 as has been stated by the senator from Michi-san and members of this "Reorganiza-tion." This statement is based on the testimony of William W. Blair, one of the original members of the Reorganiz-ed church, as he testified before the United States court of appeals for the western district of Missouri, in 1894, in the temple log sail, which was for the possession of property in the hands of the "Church of Christ." or "Hedrick-ies." Of the members of the Church whe

ites." Before that court Mr. Blair, who was for many years a member of the presi-dency of the Reorganized church, testi-fied that "1,000 was probably too high an estimate for the members of the original church, that had joined the Re-organized church." He could "ap-proximately say," that 1,000 had joined the "Reorganized cburch, and possibly that estimate was too large." Record pp. 180, 181. pp, 180, 181.

ORIGIN OF REORGANIZED CHURCH.

We will now consider the origin of this Reorganized church. Many people have been led to believe that this so-clety had its origin at the martyrdom, or immediately following the martyr-dom. But this is not the fact. Prop-erly it did not come into existence until 1860-16 years after the martyrdom, but the two men who were eminible sequences. the two men who were mainly respons-ble for the organization commenced their work in 185-3. These men were Jason W. Briggs and Zenas H. Gurley.

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"Small prototypes of great nation events were given by command of God, by the ancient prophets, and the like would probably now days distinguish what God is about to do in the earth. ut the pledges, obligations and yows of he Latter-day Saints would, if ad-ered to, exait them to thrones, fo-inions and power." This was in relation to the temple

work On the 21st of December, 1845, he said:

"He remembered forcibly the sayings of the first presidents of seventy, that we should so live that no charge can be brought against us. A few years ago the men in high standing in this Church (the twelve) were as little as we are. They obtained their excitation by patient submission to visit and

by patient submission to right, and minding their own business. There are many young men in this accrum able to travel a great way. You quorum able to travel a great way. You will be called on to go, also to receive your enddwment. Keep always meek and a teachable spirit. The willow al-ways bends in the breeze and is also firm in the root. Though many have gone out from the Church,"--now re-member this---"YET is increases as fast as ever and evinces to the world as great affinity and identity to the eter-nal plan of Leburch as spart is did." nal plan of Jehovah as ever it did."

This does not sound much like a fall

posses. He full that we posses. He felt filled with the Spirit. The course the Church is pursuing has been spoken of by Jesus Christ and the holy prophets of olden time."

time." There is his endorsement of the course of the Church. And on Jan. 10, 1846: "Zenas H. Gurley grose and said that the presidents of the quorum had re-ceived their endowment." Continuing he said-mark you, he was one of those presidents: "He observed that it was remarkable for an unusual outbouring of the Holy time

for an unusual outpouring of the Holy Spirit. He felt for the quorum that they should receive their endowment. The Church authorities, the quorums of

The Church authorities, the quorums of saventy in succession, to furnish the reopie engaged in the endowment, one day each, and he wanted the quorum (Twenty-first) to acquit themselves from every obligation." It may be interesting to know that this man and his wife were endowed in the temple Jan. 6, 1346. Here is the testimony of Zenas H. Gurley in rela-tion to the temple verenomies when he was in full fellowship in the Church and was in possession of the spirit of his calling. At that time he declared most emphatically that on that occa-sion the Spirit of the Lord was unusual in its outpouring. If that is true and he could testify to it then, there can-not be anything so very had in these giorious privileges of which he itest. Hed. In later years, when he had lost the spirit of the gospel and was fight-

WHY BRIGGS SECEDED.

In this alleged revelation we have this man teaching lineal priesthood



plete the Nauvoo temp i the sufficient time granted by the Lord." say that the temple was not finished. The president of the "Reorganization" has made the following statement in

"The basement was fitted for pation, and the baptismal font was ready for use. The auditorium or the first floor was completed sufficiently to be seated and occupied for assembly purposes. The stairway on the south side was completed for use. The audside was completed for use. The aud-litorium on the second floor, the stair-way on the north side, nor any other portion of the building except those above named were completed; though the small rooms above the second floor auditorium were used by President Young and the resident Church auth-orities for various purposes." (Hist. of Reorg. Church 2:562):

His brother Alexander makes a sim-

iar statement. In reply to this, it is only necessary to say that it made no difference whether the temple was inished or not. The revelation of Jan. 19, 1841, resulted. provided.

"That when I (the Lord) give a command to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their dil-gence, and their enemies come upon them and higher them from perform hem, and hinder them from performing that work: behold, it behooverh me to require that work no more at the hands of those sons of men, but to accept of their offerings;

accept of their offerings; "And the iniquity and transgression of my holy laws and commandments. I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repeat not, and hate me, saith the Lord God.

Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson coun-ty, Missouri, and were hindered by their enemics, saith the Lord your Cand. God

'And I will answer judgment, wrath "And I will answer judgment, wrath, and indignation, wailing and anguish and gnashing of teeth upon their heads, unto the third and fourth gen-eration, so long as they repent not and hate me, saith the Lord your God. "And this I make an example unto you for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by "poression, saith the Lord your God." No same man add Lorg son that the

"ppression, saith the Lord your God." No same man will dare say that the saints were not hindered by their ene-mics in the building of the Nauvoo temple, both before and after the mar-tyrdom. Nevertheless I maintain that they were dilikent in their labors as the following references will show, furthermore that the temple was com-pleted. In the Times and Seasons, vol-ume 3, page 775, is to be found an ed-itorial written by the Prophet Joseph in which he says:

in which he says: "This noble edifice is progressing with great rapidity; strentous exer-tions are being made on every hand to facilitate its erection, and mater-ials of all kinds are in great state of forwardness. * * "While the busy multitudes have thus been engaged in their several voca-tions, performing their daily labor, and working one-tenth of their time, others have not been less forward in bringing in their tithings and conse-oralions for the same object. Never since the formation of this Church was laid have we seen manifested a greater willingness to comply with the greater willingness to comply with the

Then in the Times and Seasons, volume 6, page 926:

"After a little more than four years of hard labor, in truly troublesome times, and not, too, without the loss of the best blood in the Church, on the morning of the 24th ult. (April, 1845), at a little past 6, a goodly num-ber of saints had the henory and glory to witness the capstone of the temple laid in its place."

In a letter from Elder John Taylor to Joseph Cain (Mill, Star, S: 31), we find this:

"My feelings were very peculiar while standing in the font, which is of store, and passing through the rooms, when I thought how the saints had labored and strove to complete the building."

And in the Times and Seasons, volume 6, page 1017:

There are other passages, but these

There are other passages, but these ought to suffice on this point of the diligence of the saints. But some one will say, all this testimony is from those who are interested—from your friends. Should we take the testi-mony of our enemies, those who are in-created in our downfall, and who are terested in our downfall, and who are not acquainted with these facts? How-ever, I will add the testimony of one who hoped that the temple would not be finished, In the Messenger and Advocate for June, 1846, published | Sidney Rigdon, I quote the following:

"That people [the saints with Bris ham Young) were told that they would not finish that temple which THES were building. They were told that they would get the roof on, and do some of the inside work, but never would finish it."

Now mark this: he adds:

"No people ever labored harder prove the above declaration faise, pains were spared; but where has terminated? Just as we said it would

Here we have the testimony of S ney Rigdon, who opposed the two and the Church and the building of 1 Lomple. Yet he says they were a gent, but when he says it was not co pleted, he spoke too soon. This licle was written just shortly after exodus commenced, and at that i the temple was not quite finished. was finished before all the sal

I was initiated before an interest left Nauvoo. I suppose that it is unnecessary continue this branch of the subject further, but since our Church mean have to meet the sophistry on the of the elders of the "Reorganizati-we will we will.

NAUVOO TEMPLE COMPLETED.

proof that the temple was completed I present the following



Lly Brothers, 56 Warren Street, New York.