

# CORNER STONES OF "REORGANIZATION"



A FEW FACTS CONCERNING ITS  
FOUNDERS . . . . COMPILED  
FROM EARLY CHURCH HISTORY



When men come as servants of God, claiming a divine commission to reorganize the Church of Christ, the searchlight of investigation should be turned upon them. If they bear it there is evidence that they have been sent of God. But if inconsistencies hedge their entire course of life it is well for an inquirer after truth to examine their **AUTHORITY**.

William Marks, Zenos H. Gurley, William W. Blair and Samuel Powers ordained the Son of the Prophet to succeed his father as President of the Church. William W. Blair and Samuel Powers were never members of the original Church. We, therefore, pass them by, and proceed to bring out a few facts from early Church history relative to Marks, Gurley and Briggs, the two latter being the founders of the "Reorganization."

## HISTORY OF WILLIAM MARKS.

**WILLIAM MARKS** was President of the Nauvoo Stake at the time of the martyrdom of the Prophet Joseph, June 27, 1844.

### SOMETHING FROM THE PROPHET'S JOURNAL.

"Whatever can be the matter with these men (Law and Marks)? Is it that the wicked flee when no man pursueth? that hit pigeons always flutter? that drowning men catch at straws? or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should produce such excitement in their minds? The people in the town are astonished, almost every man saying to his neighbor: Is it possible that Brother Law or Brother Marks is a traitor and would deliver Brother Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of all this? The righteous are as bold as a lion."

### MARKS DROPPED FROM HIS POSITION AS PRESIDENT OF NAUVOO STAKE.

**WILLIAM MARKS** was dropped from his position as President of the Nauvoo Stake at a conference of the Church of Jesus Christ of Latter-Day Saints, held October 7, 1844. (T. & S., Vol. 5, 692.) The whole Church voted NOT to sustain him, excepting two votes. This action was taken because he supported the claims of Sidney Rigdon as guardian of the Church.

On December 9th, 1844—Nauvoo, Illinois, he acknowledged his error in the following:

#### NOTICE.

"After mature and candid deliberation, I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the Presidency of the Church of Jesus Christ of Latter-Day Saints are not founded in truth. I have been deceived by his specious pretenses and now feel to warn every one over whom I may have any influence to beware of him, and his pretended visions and revelations. **THE TWELVE ARE THE PROPER PERSONS TO LEAD THE CHURCH.**" (T. & S., Vol. 5, 742.) Signed "William Marks."

After making this acknowledgment he was received back into fellowship, but did not again obtain his former position. He became dissatisfied, withdrew from the Church and was excommunicated.

### JOINS THE STRANGITE ORGANIZATION AND PLAYS A LEADING PART.

Copied from the "Voree Record," official record of Strangite Church.

#### Conference April 6, 1846.

"On motion of **WILLIAM MARKS**, High Priest and President of the Stake at Nauvoo, James J. Strang unanimously called to the Chair as President of the Conference."

"On motion of Elder **WILLIAM MARKS** it was unanimously resolved that this Church receive, acknowledge, and uphold **JAMES J. STRANG** as President of this Church, Prophet, Seer, Revelator, and Translator with our faith and prayers."

"On motion of Elder **WILLIAM MARKS** it was unanimously resolved that we sustain and uphold Aaron Smith as Counselor to First President by our faith and prayers."

"On motion of Elder **WILLIAM MARKS**, amended on motion of Elder John E. Page, it was resolved that the case of Elder Rigdon be laid over until the October conference for final action and in the meantime a delegation be sent to visit Elder Rigdon personally on the matter by appointment and under instructions of the First Presidency."

"President James J. Strang proposed the appointment of **WILLIAM MARKS**, President pro tempore of the High Priest's quorum, which, being put separately to the High Priests and the Conference at large, and unanimously approved, he was thereupon appointed."

### MARKS APPOINTED BISHOP OF STRANGITE CHURCH.

#### "Voree Record"—Conference April 8th, 1846.

"The First Presidency presented **WILLIAM MARKS** for the office of BISHOP of the Church, and on motion of Apostle John E. Page, resolved unanimously (that he) be sustained."

## MARKS APPOINTED AN APOSTLE, COUNSELOR AND PROPHET.

“Voree Record”—Conference August 26th, 1849.

“Brother WILLIAM MARKS was then ordained, consecrated and set apart as APOSTLE of the Lord, Jesus Christ, a Counselor to the Prophet, one of the First Presidency, and a PROPHET of the Most High God, under the hands of President STRANG and Adams.”

## WILLIAM MARKS ORDAINED TO ADMINISTER BAPTISMS FOR DEAD.

“Voree Record”—Conference of August 26th, 1849.

“Brother WILLIAM MARKS was anointed, ORDAINED and set apart to administer baptisms for the Dead, under the hands of Presidents STRANG and Adams. \* \* \* The choir sang a hymn, after which eucharist was administered. The Conference then adjourned twenty minutes, to meet at the water’s edge for the purpose of attending to baptisms, both for the living and the DEAD. Conference assembled pursuant to adjournment. Eight were initiated into the Church by being baptized for a remission of their sins. After which large numbers were baptized for their deceased relatives. Adjourned.”

## REVELATION OF JAMES J. STRANG GIVEN JAN. 7th, 1849.

“Hearken, O ye Saints, give ear, for the time to favor Zion is at hand, and the time of her redemption draweth near. Draw near unto me and learn, for the ways of men are foolishness before me. Behold ye shall be one, and if ye are not one, ye are none of mine. And ye shall all speak the same thing. Ye are cursed; ye are confounded because ye have many tongues like unto mystery Babylon; and many are running to and fro, speaking in their own wisdom, which is folly before me. \* \* \* Behold my servant, WILLIAM MARKS, has gone far ASTRAY in departing from me, yet I will give unto him a little space, that he may return and re-

ceive my word, and stand in his place; for I remembered his works that he has done in the time that is past. If he will return and abide faithful, I will make him great, and his possessions shall be great, and he shall possess a city, and his children shall dwell therein; a nation shall call him blessed.  
\* \* \*

## HE REPENTS.

“Voree Record”—Conference of August 25th, 1849.

“President MARKS arose and said he felt that he ought to make a confession to the Saints for NOT acting in his calling and also to ask their forgiveness. Gave a brief history of the course he had pursued after the martyrdom of the Prophet Joseph, testified that he had ever had the fullest confidence in the work of the last days, and knew it was of God, and was now determined by the help of God to go forth in the discharge of HIS DUTY and act in the place in which he was called by revelation of God through his servant JAMES.

“President Geo. J. Adams remarked: He rejoiced with joy unspeakable to see an old Saint coming back willing to do his duty, spoke very highly of the former faithfulness of Brother Marks in the cause of God, how he had kept himself uncontaminated in the midst of the lustful and ungodly, and concluded by offering the following resolution, which was sustained unanimously: Resolved, that we will forgive Brother Marks and sustain him in his calling by our faith, confidence, and prayers.”

## LEAVES STRANG AND JOINS THOMPSON’S ORGANI- ZATION—HIS OWN STATEMENT.

“Epistle of WILLIAM MARKS, chief evangelical teacher of the school of faith to all the traveling teachers’ quorums and classes of said school, and Jehovah’s presbytery of Zion, Greeting:

“Beloved Brethren:—Having been chosen and ordained chief evangelical teacher of the school of faith in Jehovah’s presbytery of Zion, it becomes my duty to say something by way of encouragement and also by way of instruction to those

who are placed under my care and supervision; and first by way of encouragement, let me state what I know in reference to the work in which we are engaged. In order to do this, I must of necessity refer to my experience in the Church. I was a member of the Church some ten years before the death of Joseph and Hyrum Smith. I was appointed President of the Stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, when I was called by revelation to Farr West, Missouri, but before I arrived there the Saints were ordered to leave the state, and when the Stake was organized at Nauvoo, in the fall of 1839, I was appointed President thereof, and continued in that office up to the death of Joseph the Prophet. I always believed the work was of divine origin, and that Joseph Smith was called of God to establish the Church among the gentiles. During my administration in the Church I saw and heard many things that was practiced and taught that I DID NOT BELIEVE TO BE OF GOD, but I continued to do and teach such principles as were plainly revealed as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind, therefore, when the doctrine of polygamy was introduced into the Church as a principle of exaltation I took a decided stand against it, which stand rendered me quite unpopular with many of the leading ones of the Church." (Harbinger and Organ, Vol. 3, Pages 52-3-4, Year 1853.)

#### AGAIN IN 1853 MARKS WRITES TO THOMPSON.

"Shabbona Grove, DeKalb County,  
Feb. 17th, 1853.

"Brother C. B. Thompson,

"Dear Sir:—I have some good news to communicate. \* \* \* I organized a quorum at Batavia. James Blakeslie was chosen chief, and Jehial Savage, teacher. I ordained them to their offices, and they said they had satisfactory evidence that the work is of God. I feel as though I was well paid. Bless and praise the Lord.

"Yours in the bond of the covenant,

"Signed William Marks."

#### WILLIAM MARKS SENT BY THOMPSON TO LOCATE A GATHERING PLACE.

The following appears in the "Harbinger and Organ" of Dec. 10th, 1853:

"St. Joseph, Mo., Aug. 24, 1852.

"Brother Thompson:—I embrace this opportunity to drop a few lines to you to let you know of our whereabouts. I arrived here with Brother Childs on the 22nd of this month, found Brother Stephens and the most of his family sick; and he is not able to go with us. From what we can learn of the surrounding country here we think it will be very difficult to obtain a suitable LOCATION FOR THE SAINTS TO GATHER TO, near this place on account of the high price of land. We have agreed to start from here tomorrow morning to go north, probably to the Bluffs. \* \* \* We shall write you again as soon as we find a location. \* \* \*"

"Signed William Marks."

#### MARKS CHANGES AGAIN AND JOINS JOHN E. PAGE'S ORGANIZATION.

The year 1855 finds him in a religious organization with John E. Page and others. (History of the Reorganized Church, Vol. 3, 724.)

#### ON JUNE 11TH, 1859, HE FINDS A PLACE IN THE "NEW ORGANIZATION."

On the above date he was received into this "Organization," subsequently called the "Reorganized Church," on his ORIGINAL baptism into the Church of Jesus Christ of Latter-Day Saints. His ORIGINAL ordination was also accepted.

In the light of common sense and the following statement found in the "Saints Herald" (the official organ of the "Reorganization") what of WILLIAM MARKS' authority? "WHENEVER INDIVIDUALS CLAIMING AUTHORITY UNDER THE CHURCH AS ORGANIZED BY THE FIRST JOSEPH BECAME MEMBERS OF ANY FACTION THEY IMMEDIATELY BECAME DIVESTED OF ALL AUTHORITY." ("Saints Herald," Vol. 4, No. 10, Page 158.)

Why did the "Reorganization" receive the Apostate Marks on his ORIGINAL baptism and ORIGINAL ordination after he had joined "The Strang faction," "The Thompson faction," "The Page faction," and "became divested of all authority" (as stated above)? And what of the authority of young Joseph who was ordained under the hands of such men, WILLIAM MARKS BEING MOUTH?

#### FOLLOWING IS THE STATEMENT OF THE PROPHET CONCERNING APOSTATES:

"An Apostate, or one who has been cut off the Church and wishes to come in again, the law of the Church expressly says: That such shall repent and be baptized and be admitted as at first." (T. & S., Vol. 5, 752.)

#### RECORD OF ZENOS H. GURLEY.

ZENOS H. GURLEY was ordained a seventy in Nauvoo in 1844 under the direction of President Joseph Young. (Record in Historian's office, Salt Lake City.)

On April 6th, 1845, he was made the Senior President of the twenty-first quorum of Seventy. (Minutes of 21st quorum.)

#### THE PRESIDENT OF THE "REORGANIZATION" REPUDIATES AUTHORITY OF THE MAN WHO ASSISTED IN HIS ORDINATION.

On the 31st of January, 1905, President of the "Reorganization" wrote the following to Elder Joseph F. Smith, Jr., relative to the limitation of the number of Seventy's quorums:

"There are no provisions as revelations as law to the Church for the organization of more than seven quorums of Seventy; for that reason we do not recognize as valid any of the ordinations in Nauvoo in 1844-5 beyond those of the first seven quorums; and our teaching is that the number is necessarily limited by direct provision of the law."

#### GURLEY INDORSES THE COURSE OF THE CHURCH IN 1846.

(One month before the great Exodus then in preparation.)  
The Minutes of January 3rd, 1846 (21st quorum) say:

"Zenos H. Gurley enlarged on the subject of liberally donating to the Church necessity. 'God,' said he, 'had so shaped the scheme of salvation as that to be saved and appear approved of God, we must SACRIFICE OF ALL WE POSSESS.' \* \* \* 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 TIMES."

#### GURLEY RECEIVES HIS ENDOWMENT IN THE NAUVOO TEMPLE.

"ZENOS H. GURLEY arose and said that the Presidents of the quorum had RECEIVED THEIR ENDOWMENT. He observed that it was remarkable for an unusual outpouring of the Holy Spirit. He felt for the quorum that they should receive their endowment. The Church authorities, the quorum of seventy in succession, to furnish the people engaged in the endowment, one day each, and he wanted the quorum (21st) to acquit themselves from every obligation." (Minutes of quorum, Jan. 10, 1846.)

#### GURLEY ON TEMPLE WORK.

"President ZENOS H. GURLEY arose and said: \* \* \* 'The business before the meeting was the arranging for the donation for the benefit of those of the Priesthood engaged in the Temple' (NOT ON THE TEMPLE, BUT IN THE TEMPLE). He beautifully observed that it was his design and also this Council's, to exalt the Twenty-first quorum and the quorum should reciprocally return the favors of the support and influence towards its welfare." (Minutes of the quorum, January 17th, 1846.)

"President ZENOS H. GURLEY arose and said that the business before the meeting (of the Twenty-first quorum) was to select persons to receive their ENDOWMENTS. He had received direction to select ten or twelve to GO IN THE TEMPLE. He desired the brethren not to think it partiality to make this selection. \* \* \* The Saints 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." (Minutes of the Twenty-first quorum, January 25th, 1846.)

It was ten days after he made this utterance that the Exodus of the main body of the Church began, and this is the last reference we have of ZENOS H. GURLEY while connected with the Church. What became of GURLEY? "Because he had not root he withered away."

### JOINS THE STRANGITES—BECOMES AN ARDENT WORKER IMMEDIATELY.

ZENOS H. GURLEY writes to a Brother Cooper, Editor of the "Strangite Gospel Herald," under date of January 10th, 1850, from Pittsburg C. W., relating an account of his labors in the STRANGITE CHURCH. He closes with these words:

"The brethren in this place, though young, are old enough to dream of BEAVER (meaning Beaver Island, Strang's headquarters). Are you going to BEAVER in the spring? is the inquiry of many of them. \* \* \* But, thank God, if we do no more we are rightly paid for our trouble. One of the Prophets, speaking in reference to these times, says, 'a man shall be more precious than fine gold. Farewell.'" ("Gospel Herald," Page 274.)

ZENOS H. GURLEY writes to the "Gospel Herald" (Strangite Organ) from St. Lawrence under date of March 15th, 1850:

"I am now in New York State in company with Brother Linnel, assisting Brother Silsbey in organizing the brethren and helping them get ready for BEAVER. We expect seventy or one hundred. Will leave here in May for that place. I left Brother Wright on Monday last. \* \* \*" ("Gospel Herald," Page 22.)

### GURLEY RECEIVES AN APPOINTMENT AT STRANGITE CONFERENCE.

September 16th, 1851. Beaver Island.

"Moved and seconded that ZENOS H. GURLEY be appointed to preside over the branches in Western and Southern Wisconsin, west of Voree, by judicial appointment. Carried. \* \* \*" (Record of Conference, pen written.)

### GURLEY EXCOMMUNICATED FOR HERESY FROM STRANGITES.

"James Blakeslie dropped for HERESY and Jahie Savage for the same, and their Priesthood taken from them. ZENOS H. GURLEY, ALSO PRIESTHOOD TAKEN FROM HIM. \* \* \*" (Voree Record—Conference at Enoch's Grove, Beaver Island, July 9, 1852.)

### DOUBTS FOLLOWED AFTER EXCOMMUNICATION.

By 1851, after about five years of active service, he became convinced that James J. Strang was not a Servant of God. Manifestations followed which satisfied him that he should help organize another Church. Accordingly, he and Jason W. Briggs united their efforts and organized what is known as the "NEW ORGANIZATION," which subsequently emerged into the "Re-Organized Church," in 1860—16 years after the Martyrdom. Zenos H. Gurley, after following the Twelve Apostles as the presiding Quorum of the Church, and holding the position as Senior President of the Twenty-first Quorum of Seventy up to the time of the exodus of the Church from Nauvoo, in 1846, left the Church and joined James J. Strang, remaining with this organization until he and Briggs CREATED THE "NEW ORGANIZATION." In 1860 he assisted William Marks in ordaining the President of the "Reorganization." The question naturally arises, DID HE HAVE ANY AUTHORITY? We prefer to answer this question by simply quoting the statement found in the "Saints Herald," Vol. 4, Page 158.

"Whenever individuals claiming authority under THE CHURCH AS ORGANIZED BY THE FIRST JOSEPH became members of ANY FACTION, THEY IMMEDIATELY BECAME DIVESTED OF ALL AUTHORITY." ("Saints Herald," Vol. 4, No. 10, Page 158.)

### GURLEY'S DOUBTS FOLLOW HIS FAMILY.

Zenos H. Gurley ("an apostle") had been able to convert many to this organization, yet he was not satisfied in his own mind. In connection with Jason W. Briggs (founder of

the "Reorganization") he forsook the Church they claimed had been built upon "revelations" from divers persons ("Saints Herald," Vol. 33, Pages 248-249.) The reasons why these men withdrew from the "Reorganization" were as follows: That they could not believe in:

1st—"The literal gathering of the Church into Jackson and the adjoining counties in the State of Missouri (or any one or more places) known as a local Zion."

2d—"Temple building and ceremonial endowments therein."

3rd—"Baptism for the dead."

4th—"Tithing as a law applicable to the Church."

5th—"The law of consecration by which individuals are made legal heirs to the Kingdom of Zion."

6th—"A sole mouthpiece of God to the Church."

7th—"The plenary inspiration of and consequent absolute authority of what are called the sacred books."

8th—"The doctrine of 'cursing our enemies,' and of 'avenging God upon them to the third and fourth generations.'"

9th—"To the foregoing may be added the revelation of January 19, 1841, Section 107 D. & C. (124, our edition), which enjoins upon the Church the building of a hotel, called the 'Lord's boarding-house,' for Joseph Smith and posterity to dwell in from generation to generation, as also the promise contained therein, viz.: 'And as I said unto Abraham concerning the kindreds of the earth, even so I say to my servant Joseph, in thee and in thy seed shall the kindreds of the earth be blessed.'"

"This, coupled with the provisions in Section 43, that 'none else should or could receive revelation for the Church and the provision of Section 19, that the Church shall receive Joseph's words and commands the same as if from God's own mouth,—establish in our judgment a lineal descent of authority equivalent to an imperial dynasty, which is foreign to the spirit and genius of the Gospel of Christ.'"

### JASON W. BRIGGS, ANOTHER FOUNDER OF THE "NEW ORGANIZATION."

Jason W. Briggs, who was really the founder of the "Reorganization" or, who, perhaps, did more than any other man to

bring about that sect, was born June 25th, 1821, at Pompey, Onondaga County, N. Y.. It is said he joined the church at Potosi, Wis., about 1842, but we have no history of this man except as we get through the records of the "Reorganization." He remained with the church under the leadership of President Young and the Twelve until the year 1846. It is interesting to note in this regard that the exodus commenced February 4th, 1846, so we are quite safe in saying that this man was one of the "Fair weather friends."

### JASON W. BRIGGS JOINS THE STRANGITES.

After the exodus Jason W. Briggs joined James J. Strang and in his organization, labored in the ministry quite extensively (Reorganite History 3:737, filling short missions to various parts of New York and in Wisconsin.. In September of 1849, with B. G. Wright, he organized the Waukesha branch of Mr. Strang's church (Hist. of Reorganized Church 3:737-8).

### ORDAINED A HIGH PRIEST BY JAMES J. STRANG.

"Resolved unanimously that JASON W. BRIGGS be ordained a High Priest. ORDINATION under the hands of President James J. Strang and WILLIAM MARKS, President of the stake at Nauvoo." ("Voree Record of Conferences," April 8th, 1846.)

### FOLLOWING FROM THE "NORTHERN ISLANDER," JULY 31st, 1851.

"The following letter was written in answer to one from Mr. Briggs of Wisconsin. His letter is too scurrilous to appear in print, therefore we publish only the reply of Mr. Bacon."

"Beaver Island, July 18th, 1851.

"Mr. Briggs:

"Sir: Sometime since I received a letter from you in which you claim to take the liberty to write to me, on the ground that our acquaintance had been such as to forbid personal enmities; and, therefore, you would carry out the precept: 'Do unto others as you would have others do unto you;' and that I was less orthodox in the pretences of Strang, etc., than some

others. \* \* \* I will now notice the argument, powerful as it may be, which you assert you have found upon examination, touching the letter of appointment. But what examination can this be, in which you have found out that you spoke that which was not true? WHEN YOU DECLARED IN PUBLIC CONGREGATIONS, AT YOUR OWN FIRESIDE, AND AT THE FIRESIDE OF YOUR NEIGHBORS, that Joseph Smith wrote with his own hand the 'Letter of Appointment' (for you saw him in vision) AND YOUR SURPRISE AND FAITH IN THE 'KNOCKING SPIRITS' OF NEW YORK, FROM THE FACT THAT THEY (the spirits) AS-SERTED THE SAME?"

#### BRIGGS STILL A STRANGITE IN 1848.

Jason W. Briggs represents the Beloit and Prairie branches of the Strangite Church at the Conference held in Voree, Wis., October 8th, 1848. ("Voree Record of Conferences," pen written.)

#### BRIGGS JOINS WITH WILLIAM SMITH.

In 1850 Briggs left Mr. Strang's organization and joined with William Smith, who had himself been a follower of Mr. Strang until excommunicated from that organization for the crime of adultery. In William Smith's Church Mr. Jason W. Briggs accepted the position of "APOSTLE," but at the time of the disintegration of Wm. Smith's Church in 1851, he withdrew, and in 1852 joined with Zenos H. Gurley. These two men organized this "NEW ORGANIZATION," today known as the "Reorganization."

#### BRIGGS FORSAKES THE CHURCH HE ORGANIZED.

Although Jason W. Briggs had received a Revelation as he alleges on the 18th of November, 1851, on the prairie some three miles from town of Beloit, Wis., declaring that Joseph Smith of the Reorganization should preside over the High Priesthood of the Church, etc., on March 28th, 1886, he severed his connection with the church he claimed was of divine origin and in conversation with Elder M. F. Cowley in the presence of President F. M. Lyman and Elder John W. Taylor

in relation to his revelation he said: "I WOULDN'T LIKE TO CALL IT A REVELATION NOW, BUT WE LEARN BY EXPERIENCE."

Reader, the above facts will be of service to you if you are interested in the Great Latter-day work instituted through Joseph Smith, the Prophet. However things may be elsewhere, on this earth truth is met everywhere by error. The false has its adherents as well as the true. Especially is this so in religion. Each individual must sift the grain from the chaff. To those who become earnest in this labor, God has promised help. But without effort, without faith, there is no return and men are allowed to settle into that condition which they are satisfied with. The positive search for the unadulterated plan of salvation is not usually made and many are deceived. For this reason most men do not know the pure truth about religion. In the question before us we have the principle of AUTHORITY to consider. PUT WHAT FOLLOWS TO THE ABOVE TEST.

In the economy of God's work is found a Holy Priesthood through which he deals with mankind.

Without this Priesthood the Church of God cannot exist for there would be no one authorized to do the work.

The Ancients, those who wrote the Bible, and others, held this Priesthood. Christ conferred it upon the APOSTLES, Seventies, etc.

The world fell into spiritual darkness and hundreds of religions sprang up after this Priesthood was taken away.

When the time came for the Restoration of the Gospel it was necessary that this Priesthood be restored, Peter, James and John (the ancient Apostles) being sent to confer the authority they held upon the Prophet Joseph Smith.

Joseph Smith, the Prophet, conferred it upon others.

At the time of the death of the Prophet the church was thoroughly organized with twelve apostles, etc., who held the same authority the Twelve held in the days of Christ, and to whom the Lord said in the year 1837:

"For unto you (the TWELVE) and those (The First Presidency) who are appointed with you to be your counselors and your leaders, is the Power of this PRIESTHOOD given for

the last days and for the time in the which is the dispensation of the fullness of times." D. & C., Section 112:30.

And again:

"The Twelve traveling Counselors are called to be The Twelve Apostles or Special Witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum EQUAL IN AUTHORITY AND POWER to the three Presidents previously mentioned." D. & C., Section 107:23-4.

Now, then, notwithstanding the church had such a commission and such power, we are told by some that the church fell away immediately after the death of the Prophet, and that the three men (Marks, Gurley and Briggs) whose record we have given above, and who were never even members of any general presiding quorum, were able to apostatize, join one man made church after another, be ordained to positions in those churches, and then possess AUTHORITY enough to ordain a man a Prophet, Seer and Revelator and earthly head of the Church of God.

In conclusion, we wish to say that there is but One at a time who holds the keys and the right to receive revelation for the church, and that man is the President of the Church. When the First Presidency is disorganized through the death of the President, then, according to revelation, the TWELVE APOSTLES become the presiding quorum of the church, and then if the Lord has any revelations to give to His people they will come through the proper channel—the President of the Twelve.

When we see this man, or that man, or perhaps that woman or child giving revelations as was the case with the "Reorganization," when JASON W. BRIGGS, ZENOS H. GURLEY, HENRY H. DEAM, or the daughter of Zenos H. Gurley, received "revelations" bearing on the organization of their cult or the regulation of the Church, we will know assuredly that these things are not of God.

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