

# JOHN TAYLOR

and the REVELATION of 1886



An account of  
THE VISITATION OF JESUS CHRIST  
AND THE RESSURECTED PROPHET JOSEPH SMITH

at a Meeting on September 27th 1886

# \$800 REWARD!



JOHN TAYLOR.



GEORGE Q. CANNON.

To be Paid for the Arrest of John Taylor  
and George Q. Cannon.

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The above Reward will be paid for the delivery to me, or  
for information that will lead to the arrest of

**JOHN TAYLOR,**

President of the Mormon Church, and

**George Q. Cannon,**

His Counselor; or

\$500 will be paid for Cannon alone, and  
\$300 for Taylor.

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All Conferences or Letters kept strictly secret.

**S. H. GILSON,**

22 and 23 Wasatch Building, Salt Lake City.

A Wanted Poster displayed in 1886 for the capture of John Taylor.

The Life of President John Taylor, third President of the Church of Jesus Christ of Latter-Day Saints, was most particularly marked by his refusal to compromise with wickedness and the world. In his own words, he refused - absolutely - "to barter away an eternal principle in order to gain the friendship of the government." He realized, as only one who is directed by the Holy Ghost can realize, that . . . "friendship with the world is enmity with God." He was not going to sever his connection and communion with his maker for the unstable and unhallowed love of the world.

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## THE VISITATION OF JESUS CHRIST AND JOSEPH SMITH TO JOHN TAYLOR

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When John Taylor was in hiding because of the principle of Celestial (plural) Marriage, there were very few of the Saints he could rely on (as there was a price on his head for his capture). Brother John Woolley was a great friend of John Taylor and had been with the saints since Nauvoo and had been personally acquainted with the Prophet Joseph Smith and his family, and all the leaders of the church since that time. His house was one of the few homes in which John Taylor was confident his whereabouts would not be betrayed. One of the occasions he was staying there was the scene of a miraculous visitation, followed by events of great significance, which would become the source of controversy up to the present day. But the revelations received, and the events of that day, continue to have great significance and meaning for all who know about them. I invite you to prayerfully consider that these events of long ago may now change the course of your life, as they changed the course of the history of the priesthood.

Of the many accounts of these events, the sworn statement of John Woolley's son, Lorin stands out as the most complete record of the events that transpired. First we will take a look at the context of the times, both temporally and spiritually, in which these events took place, and then present the testimonies of these great pioneer saints as they related them.

### **Background and History**

In 1886 John Taylor was in hiding, travelling from place to place among the homes of a few trusted Saints in order to escape capture. There was a price on his head, and the church was in

chaos. It was difficult for him to administer to the church under these circumstances, but he was better able to do so in hiding than he would be able to if he was imprisoned by the enemies of the Church. President Taylor knew that the attack being made on the church in the 1880s was directed against our marriage relations only because that was the enemy's best means of attack against God and his kingdom on the earth. If the Celestial Marriage Covenant had not been revealed to the saints, then Satan would have found some other ordinance, or covenant, or system of practice, which he would have made appear heinous to the world and obnoxious to their sense of values. However God had revealed this sacred law and Lucifer and his cohorts had seized upon it as the point of greatest weakness in the armor of the Latter-Day Saints, and it was their intention to use every feint and wile to so vilify and degrade this holy principle in the eyes of the world that the saints would feel justified in yielding its practice in order to obtain peace.

George Q. Cannon stated:

"There is nothing short of complete apostasy, a complete denial of every principle we have received, a throwing away of the holy priesthood, that can save us from persecution. When this takes place, when all the chief features of the gospel are obliterated, when we can float along with the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound."<sup>1</sup>

Satan was not particularly interested in obliterating the practice of plural marriage as such, nor was it the chief design of his henchmen. Their purpose was to get the saints to apostatize - to deny one of the eternal principles of the gospel that had been revealed to them in this last dispensation of time, in which God has said, through his prophets, that the gospel should never be taken

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<sup>1</sup> Journal of Discourses 22:373-374

from the earth again, nor given to another people.<sup>2</sup> If the saints could be made to agree to forfeit this holy law, then they would forfeit their integrity and become like the rest of the world, having made an "agreement with Hell and a covenant with Death."<sup>3</sup> The prince of darkness knew that his fight was to overthrow God's priesthood, but the saints became unaware and unmindful of this apparent truth as the pressure increased. During the administration of President Taylor there were ever increasing numbers among the harassed members of the Church who were growing ever more willing to make a deal with the devil.

In relation to the principle of celestial (plural) marriage God has said:

"In the Celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood, meaning the new and everlasting covenant of marriage; and if he does not, he cannot obtain it. He may enter into the other but that is the end of his kingdom; he cannot have an increase."<sup>4</sup>

God revealed to the Prophet Joseph Smith, in relation to God's servants having many wives, that he must:

"Prepare your heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide

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<sup>2</sup> Daniel 2:44, D&C 138:44

<sup>3</sup> Isaiah 28:14-15

<sup>4</sup> D&C 131:1-4

the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."<sup>5</sup>

God's word was given to the prophet Joseph Smith in great plainness. All the early leaders of the church again and again emphasized the necessity of this sacred covenant. If we are to enter into God's glory, and if the Church and Kingdom of God are to advance as God wishes for it to advance, it is necessary for us to honor the New and Everlasting Covenant.

When God told his servants that if they desired to enter into his presence and enjoy the fullness of his glory they must abide this law in all its fullness, He knew what he was revealing and the afflictions and persecutions that would come if his people were obedient. Nevertheless He is justified in expecting his people to be faithful. He has promised us that if we will be faithful to his commandments that He will fight our battles. God revealed to the church that:

"All they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

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<sup>5</sup> D&C 132:3-4

When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.<sup>6</sup>

The scriptures are replete with evidence that in the last days the gospel was to be restored in its fullness never to be taken from the earth again! Now, if the Devil could succeed in getting the saints to lay aside even one single principle that God had restored it would make God a liar and the Devil would be triumphant. This was the purpose of the Devil and his servants in the flesh: to get the church to forfeit an eternal principle, any principle, and thus apostatize. For if any principle is abandoned or rejected the gospel is by definition no longer "full" as something would then be missing. God is NOT a liar, and the fullness of the Gospel remains on the earth in spite of the rejection of certain principles by the church as a matter of modern church policy. This booklet is intended to demonstrate how the Lord prepared a way for his Gospel, in its fullness, to be preserved.

Now if God had a revelation or commandment that could be surrendered under the political pressures and persecutions of the world, it appears that the time to have done so would have been in Joseph Smith's day, at the inception of the church. If any of God's commandments could ever be disregarded, or if the Saints were in serious error about what the commandments required, then the time to have corrected this would have come as soon as the prophet Joseph Smith enquired of the Lord on the subject, and have been reaffirmed by the prophets who came after him. This way we might have avoided all the persecution that belief in those principles entailed. If the surrender of this principle, to gain peace

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<sup>6</sup> D&C 101:35-40



with the world, could be made without reaping damning eternal consequences, then why didn't the Lord make known his will to that end when the commandment was given? That the Lord had no such intention of ever disannulling his commandments is evidenced throughout the scriptures. Whenever the surrender of His holy commandments is contemplated by His people, God commands them to repent or be cut off and suffer his wrath. Further, that the Lord had no such intention to abandon the principle of Celestial Marriage was made clear by the Lord himself and all his servants.

President Heber C. Kimball stated:

"Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine [referring to Celestial Plural Marriage], AND THE WHOLE OF THEM WILL BE DAMNED!"<sup>7</sup>

In President John Taylor's day the time had come when the warfare against God's priesthood had reached its climax. The law of celestial marriage was being opposed from within the church as well as from without. All of the forces of the government, popular opinion and all the churches, mobs, traitors, apostates and hell itself, were combined into one supreme coordinated effort to overthrow God's kingdom, to get God's servants to apostatize and deny the fullness of the Gospel. They knew that if they were successful in getting them to turn from even one principle, then they could get them to turn from others until the priesthood itself would be forfeited and God's purposes in the dispensation of the Fullness of Times would be overthrown. Under such circumstances the Devil's Kingdom would be able to hold the world in chains. Of such times as ours it was prophesied of old:

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<sup>7</sup> Journal of Discourses 5:203 (Emphasis mine)

" Satan... had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced." <sup>8</sup>

In such times men may have a form of Godliness but they deny the power thereof. <sup>9</sup> Many of the members and even the leaders of the Church became fearful that they would lose everything, and be exiles again, such as had happened to the church before. Already the properties of the church had been taken by the Edmunds-Tucker Act, and the church un-incorporated. John Taylor, his counselors, and the quorum of the twelve were all in prison or hiding, along with hundreds more of the members of the church. Many of them had forfeited their homes, their farms, their livelihoods. Many of their families were alone, even starving, harassed by "marshals" of the unconstitutional laws that had been passed to eradicate us a people. In such circumstances many members lost faith that God would fulfill his promises and fight our battles if we remained faithful to his commandments. <sup>10</sup> Many began therefore to see merit in the suggestions of our enemies that they should give up this one principle, and thereby obtain peace, freedom from persecution, and statehood. It was hoped that statehood would give them the autonomy to regain the rights the Saints had lost through the unconstitutional persecutions of the Edmunds-Tucker Act.

What would happen then if we were to turn aside from this one commandment? During this time of persecution Wilford Woodruff stated:

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<sup>8</sup> Moses 7:26

<sup>9</sup> 2 Tim 3:5, JS-H 1:19

<sup>10</sup> D&C 105:14

The nation cares no more about our practicing the order of plural marriage than any other principle of the Gospel. It would make no difference with us today were we to compromise this principle by saying, we will renounce it, we would then have to renounce our belief in revelation from God, and our belief in the necessity of Prophets and Apostles, and the principle of the gathering, and then to do away with the idea and practice of building Temples in which to administer ordinances for the exaltation of the living and the redemption of the dead; and at last we would have to renounce our Church organization, and mix up and mingle with the world, and become part of them. Can we afford to do this? I tell you: no, we cannot; but we can afford to keep the commandments of God. And I will here say, that we have been sustained by the hand of *Jehovah* in a marvelous and miraculous manner ever since we came to these valleys and proclaimed to the world our belief in the revelation of celestial or plural marriage; and I will say further, and in the name of Jesus Christ our Savior and Elder Brother, we shall be sustained from this time until he comes in the clouds of heaven, inasmuch as we shrink not from the performance of our duties. We have somebody to deal with besides man. The God of heaven holds our destiny; he holds the destiny of our nation and of all the nations, and he controls them. Therefore, I say to the Latter-day Saints, let us be faithful; let us keep the commandments; let us not renounce a single principle or command which God has given to us. ... Let us obey the celestial law of God, that we may have our wives and children with us in the morning of the first resurrection; that we may come forth clothed with glory, immortality and eternal lives, with our wives and children bound to us in the family organization in the celestial world, to dwell with us throughout the endless ages of eternity, together with all the sons and daughters of Adam who shall have kept the commandments of God."<sup>11</sup>

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<sup>11</sup> Journal of Discourses 22:148

A few years later President Taylor published the following editorial:

"The chief object of the crusade [against us] is to get the church to apostatize. That arrived at, nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and Hell would rejoice.

"What would be necessary to bring about the result nearest the hearts of the opponents of Mormonism, more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the New and Everlasting Covenant of Marriage in its fullness. [aka. plural marriage.] Were the church to do that as an entirety, God would reject the saints as a body. The authority of the priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of its administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to his unalterable decrees, go forward. For the time of the second coming is near, even at the doors. Therefore the saints have no alternative but to stand by the truth and sustain what the heavens have established, and purpose to perpetuate. This they will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.

"As already stated, were the step so much desired on the outside, to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, Having surrendered its integrity because of earthly opposition. Its adherents would no longer be distinctive but would be like the rest of the world, [The world's] hate would turn to affection, because the love it has for its own. The Saints might

have the meager satisfaction of having all men speak well of them,<sup>12</sup> but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation."<sup>13</sup>

In spite of the valiant efforts of the leaders of the church there were in those days, as there are in our own, men who were willing to lay aside their principles rather than suffer persecution. They were willing to sacrifice an eternal law to their eternal detriment, rather than risk the loss of their personal property. Of such the Lord has said: "Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"<sup>14</sup> Truly a poor bargain, but it is the tendency of many men to love their money, their homes, their businesses, more than they Love God. Such faithless men dare not put their trust in God.

The enemies of God had on several occasions submitted to the authorities of the church suggestions about how to avoid the persecutions that they were heaping upon the faithful saints. The leaders of the church were promised that there would be no more imprisonments and the church could avoid the destruction that the government had declared in the Edmunds-Tucker Act was to be carried out on the church, if only they would promise to cease advocating the doctrine of Celestial Marriage. Many times the leaders of the Church were promised that if they would forfeit this one principle there would be a cessation of hostilities, and the world would honor and praise them for their 'wise' choice.

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<sup>12</sup> Presidents of the church since Heber J Grant have happily declared this to be the case.

<sup>13</sup> John Taylor Deseret News, April 23, 1885

<sup>14</sup> JST Matt. 16:29

During the 1880s there were certain prominent men in the church who became convinced that there was merit in these suggestions. In consequence they met with these representatives of the devil in the guise of federal agents and drew up several draft agreements which they hoped would not appear too obnoxious to the Prophet of God. Some of these men: Hyrum B. Clawson, James Jack, Franklin S. Richards and John T. Caine advocated for making such an agreement. It was thought that the leaders could make an official statement that would pacify the federal government, while the faithful saints would continue to live the fullness of the gospel anyway. Utah could finally obtain statehood and then the saints could write their own laws in such a way as to protect the saints from further abuses and secure the legality of plural marriage. In this way many leaders of the church such as Charles W. Penrose thought we could "beat the devil at his own game."

There were also scores of prominent business men such as: Ira Hinckley, Abram Hatch, W.W. Ritters and others who insisted something be done so that they not lose all they had to the "Utah Commission" which was charged with seizing all Mormon assets. They were afraid to sacrifice all they had for the gospel, as the faithful saints had been required to do in Kirtland, Missouri, and Nauvoo.

The Lord has repeatedly promised us that he will fight our battles if we will keep his commandments. But their faith was weak, and they feared the world and what it was about to do.

In these perilous times the Lord was not silent to his prophets and apostles. In the year 1880 the Lord had spoken in a revelation received and accepted by the church, though not in current editions of the D&C:

"6 The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints. Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for their profit and guidance. . . .

"14 Let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall find it again and have eternal life.

15 The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgments upon this nation or the nations of the earth.

16 I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God.

17 As I the Lord have spoken so will I fulfill. I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts. As I the Lord have suffered, so will I put all enemies under my feet. For I the Lord utter my word and it shall be obeyed.

18 And the day of wrath and indignation shall come upon the wicked.

19 And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. . . .

" 24 As I have decreed, so shall my judgments begin at the House of God.

25 There are those in my Church who have a name among you who are adulterers and adulteresses, and those who blaspheme

my name and those who love and make a lie, and those who revel and drink with the drunken.

26 If they do not speedily repent of this wickedness and abomination, they shall be severed from the ordinances of my house, saith the Lord."<sup>15</sup>

Such was the peril of the Saints at this time: persecutions from without, and apostasy from within. The leaders of the church in hiding and the members of the church in need of repentance. Can the Gospel in its fullness find room in the hearts of "adulterers and adulteresses, and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken?" Are such people entitled to the spirit of God? Are these not the very type of people who were clamoring for a manifesto in order to make friends with the wicked of the world?

It was under such circumstances, while President John Taylor was in exile and in hiding at the home of John W. Woolley in Centerville Utah, on the night of the 26th of September, 1886, that certain church leaders came to ask for his approval for a manifesto that would officially put an end to further teaching or practice of plural marriage in The Church of Jesus Christ of Latter-Day Saints.

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<sup>15</sup> This revelation has been published several times: "The Star of Truth" Vol.1 pp. 235-6, "Improvement Era" Vol. 1:874, "Unpublished Revelations" p. 123-9, and in booklet form for inserting into your scriptures as "Addendum to the Doctrine and Covenants" Section 5, available from the missionaries listed on the back cover of this booklet.



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THE SWORN STATEMENTS OF  
LORIN C. WOOLLEY AND DANIEL R. BATEMAN

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**Lorin C. Woolley related the following:**

While the brethren were at the Carlisle residence [in Murray] in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Caine, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated. George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack, to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's [i.e. John W. Woolley]. George Q. Cannon would go, and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards and others met with President John Taylor at

my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days trip, during most of which time I had been in the saddle, and being greatly fatigued, I retired to rest.

Between one and two o'clock p.m., Brother [Samuel] Bateman came and woke me up and asked me to be at my father's home, where a manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed manifesto at length, but we were unable to become united in the discussion.<sup>16</sup> Finally George Q. Cannon suggested President Taylor take the matter up with the Lord and decide the same the next day. President Taylor replied, "Do you think that I would decide on such a matter as that without taking it to the Lord and get His decision and final word on the matter?" Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as a guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

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<sup>16</sup> It is important to note that this manifesto was not the same one as that signed by Wilford Woodruff a few years later. It was however similar in the fact that it proposed to change the policy of the church toward the doctrines and practices of Celestial marriage

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in that room. They were so audible that although I did not see the parties, I could place their positions in the room from the sound of their voices. the three continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President Taylor's voice. I called Charles Birrell, and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation all night with Brother Joseph [Smith]." I said, "Boss, who was the man that was there until midnight?" He asked, "What do you know about it Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

### **The Perpetuation of the Priesthood**

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the

benediction. I think my father, John W. Woolley offered the opening prayer. There were present at the meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Bishop Samuel Sedden, George Earl, my mother, Julie E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being eight hours in all.

President Taylor called the meeting to order. He had the manifesto, that had been prepared under the direction of George Q. Cannon, read over again. He then put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty, and property to this end, and that they personally would sustain and uphold the principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eight inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document; - never! I would suffer my right hand to be severed from my body first. Sanction it, - never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage. Then he talked to us for some time, and said, "Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring

these troubles upon you." Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned - Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself. He then set apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born into the New and Everlasting Covenant by the principle of Plural Marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation. I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return in due time as needed and from this fact we would know the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually,

and those things that come to me are as clear as on the day which they were given.

President Taylor said that in the time of the seventh President of this Church, the Church would go into bondage both temporally and spiritually and in the day of bondage the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among other things stated by President Taylor on this occasion was this, "I would be surprised if ten percent of those who claim to hold the Melchizedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at that time of the seventh President, and there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them." John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained upon the Earth; and while doing so, the Prophet Joseph stood by directing the proceedings. Two of us had not met the Prophet Joseph in his mortal lifetime and we - Charles H. Wilkins and myself - were introduced to him and shook hands with him.

[Signed] Lorin C. Woolley

Sep 22nd 1929

**Daniel R. Bateman, having been present during the same events testified as follows:**

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during these exciting times.

The proceedings of the meeting, as related by Brother Woolley are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all of the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

[Signed] Daniel R. Bateman

The following is the revelation John Taylor received, as referred to in Lorin Woolley's statement:

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## A REVELATION ON CELESTIAL MARRIAGE

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*Given Through President John Taylor, at Centerville, Utah, on September 27th, 1886 -John Taylor Papers, Church Historians Office*

My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people.

Thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority. And how can I revoke an everlasting covenant? For I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandment? And yet I have borne with them these many years because of the perilous times. And further it is more pleasing unto me that men should use their free agency in these matters.

Nevertheless I the Lord do not change and my word and my covenants and my law do not. And as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. Have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham?



I have not revoked this law nor will I for it is everlasting and those who will enter into my glory must obey the conditions thereof, even so, Amen.

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<sup>17</sup> This original handwritten revelation can be found in the John Taylor Papers in the Church archives, Salt Lake City Utah. One of the copies in L. John Nuttal's handwriting is held by the Apostolic United Brethren In Bluffdale Utah. This revelation has been published in "Unpublished Revelations Vol. 1" Compiled by Fred C. Collier, and it can also be found in many other sources including as a scripture insert along with other revelations in "Addendum to the D&C" available from the missionaries listed on the back of this booklet.

The following are just some of the evidences for the accuracy of Brother Woolley's account, although ultimately it is through the witness of the Spirit that we will gain a knowledge of the truth of the events and revelation related.

In relation to the eternal nature of the law of the new and everlasting covenant of marriage, and the principle of plural marriage John Taylor stated:

"God has given us a revelation in regard to celestial marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day. This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it.

I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God doesn't want any kind of sycophancy like that. He expects that we will be true to Him, and to the principles He has developed, and to feel as Job did—"Though he slay me, yet will I trust in him."<sup>18</sup> Though other folks would slay us, yet we will trust in the living God and be true to our covenants and to our God. These are my feelings in relation to that matter. We have also been told that "it is not mete that men who will not abide my law shall preside over my Priesthood,"<sup>19</sup> and yet some people would like very much to do it. Well, they cannot do it; because if we are here, as I said before, to do the will of our Father who sent us, and He has told us what to do, we will do it, in the name of Israel's God . . . . If God has introduced something for our glory and

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<sup>18</sup> Job 13:15

<sup>19</sup> This quote is from a revelation to John Taylor that was once included in European editions of the Doctrine and Covenants. This Revelation was given to John Taylor in his office in Salt Lake City, Utah, on the 13th of October 1882. It can be found in "The Addendum to the Doctrine and Covenants," sec. 6; and the "Unpublished Revelations" Vol. 1, p.138.

exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God. We will stand by the principles of eternal truth; living we will proclaim them, dying we will be true to them, and after death will live again in their enjoyment in the eternal worlds. . . . What shall we do? Live our religion, be true to our covenants, and keep the commandments of God.<sup>20</sup>

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## "IN THE MOUTH OF TWO OR THREE WITNESSES"

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As we mentioned earlier, In the Spring of 1839, Joseph Smith, Sr. gave the young John W. Woolley a Patriarchal Blessing which prophesied, "Thou wilt obtain blessings, glory and honor, and through it thou wilt receive keys, worlds of knowledge and power, and thou wilt be called the Lord's anointed." As we have just read in his son's account, that eight year old boy grew to see those promises fulfilled.

The first recorded instance of Lorin C. Woolley bearing testimony to the events of the 1886 meeting is recorded in B. Harvey Allred's Missionary Journal. In which he states that Lorin testified to having seen Joseph Smith since his death. (28nd March 1897) In 1912 Lorin submitted a short account of some of the events of the visitation and meeting to the Church Archives, and on 22nd September 1929 left us the fuller account we have today.

Daniel R. Bateman testified in a sworn statement on 4th May 1934; "I was privileged to be at the meeting of September 27th, 1886, spoken of by Brother Woolley. I myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting as related by Brother Woolley are correct in every detail."

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<sup>20</sup> Journal of Discourses 25:309-311

There are indications that Samuel Bateman also related the events of that time as early as 1888 in a conversation to John M. Whitaker.<sup>21</sup>

George Q. Cannon, of the First Presidency, told Joseph W. Musser, Assistant Church Historian, that, "President John Taylor had, during his lifetime, under the direction of the Lord, perfected arrangements for the perpetuation of plural marriage, even after the Church should reject its practice."

'Nellie' Taylor, said that her husband, John Woolley referred to the circumstances on several occasions and told how her father, John Taylor, was in hiding in the home of John W. Woolley at Centerville the night it [the 1886 revelation] was received. That Lorin Woolley was on guard in the next room and witnessed a strange light under President Taylor's door.<sup>22</sup>

As far as contemporary evidence is concerned; John Taylor's Journal has since been 'lost' by the Church Archives, and Wilford Woodruff's and L. John Nuttall's Journal entries for that month are 'missing,' although every other month is available.<sup>23</sup> However Daniel R. Bateman had in his possession a copy of the 1886 revelation L. John Nuttall made at the time of the meeting,<sup>24</sup> and since that time the original revelation has come forward for investigation.

Dr. Reed C. Durham, President of the Mormon History Association and coordinator of Seminaries and Institutes of the church, stated that: "There was a revelation that John Taylor

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<sup>21</sup> Diary of John M. Whitaker (16th September 1888), Manuscripts, University of Utah.

<sup>22</sup> Truth magazine 7:277, Joseph W. Musser (Editor), 1936 - 1954.

<sup>23</sup> Journal of Douglas M. Todd, Sr. (1st September 1934), Pioneer Press.

<sup>24</sup> Truth magazine 6:136

received and we have it in his handwriting. We've analyzed the handwriting. It is John Taylor's handwriting and the revelation is reproduced by the Fundamentalists...The revelation is dated September 27; that fits the account of the meeting of 1886."<sup>25</sup>

A statement from John W. Taylor, the son of President John Taylor, who was an Apostle in 1911, Also confirms the fact that this revelation is true:

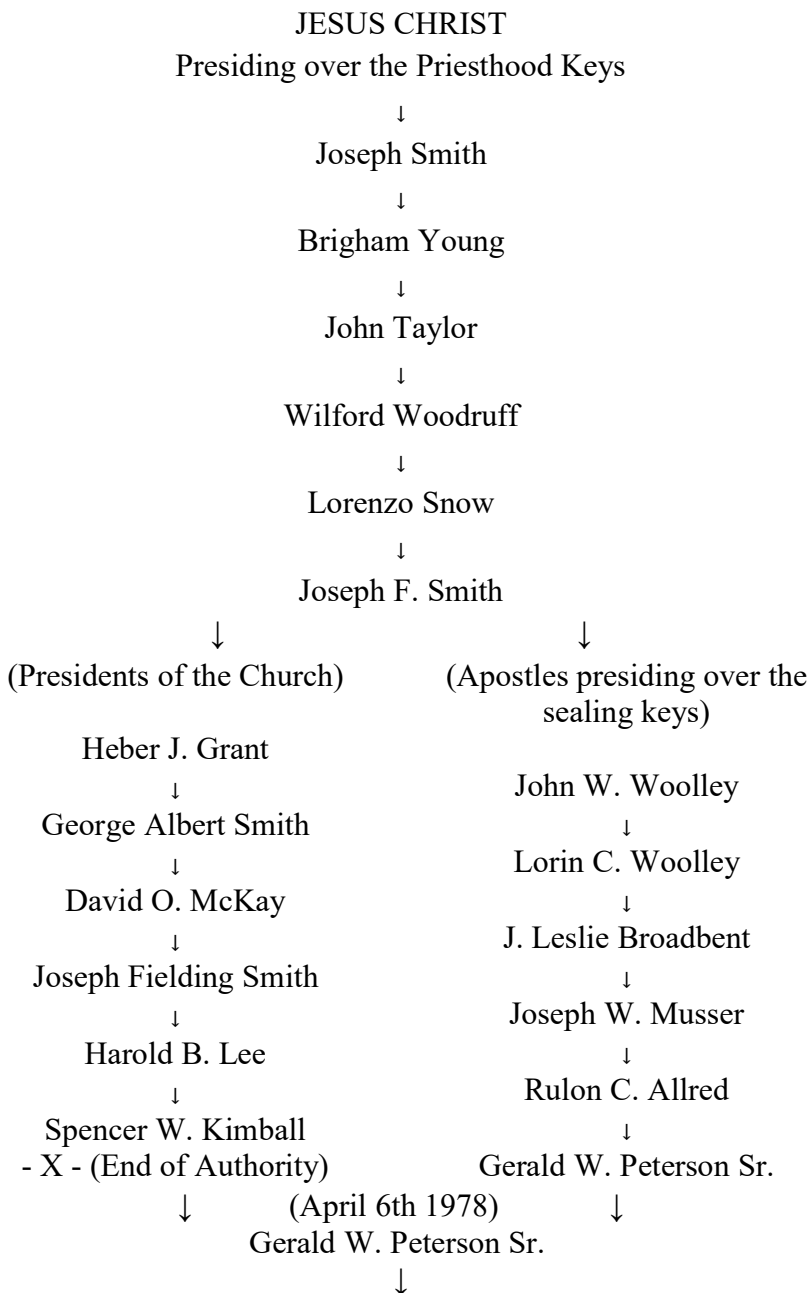
“My Father received a revelation which however was never presented to the Church, and I refer to this not because it was a revelation to my Father; I don't think a revelation because it came through him was any greater than one received through any other President of the Church...This revelation is either true or it is false. Assuming that it is true, it seems to me that it would be better to offer leniency on the side of the Lord, if you are to offer any leniency, than on the side of politics...Brother Lyman, what do you think of the revelation to my Father?”<sup>26</sup>

We could also be asked the same question. So, What do you think?

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<sup>25</sup> Original statement was in a High Priest Meeting of the Salt Lake Foothill Stake, on 24th February 1974.

<sup>26</sup> Minutes of Council of Twelve Meeting concerning fellowship of John W. Taylor, son of John Taylor, and Apostle of the Lord Jesus Christ, held in the Salt Lake Temple, February 22, 1911, at 10 am, at which were present: President Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, and Joseph Fielding Smith, Jr.



Gerald W. Peterson Jr.

~~~~~(veil)~~~~~



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