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THE 

# Marriage Relation.


BY ELDER J. W. WIGHT.

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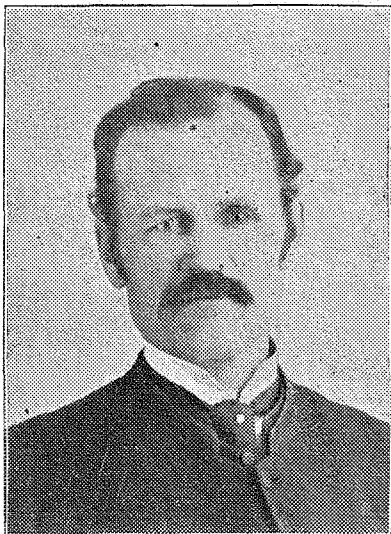
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ELDER J. W. WIGHT.

## THE MARRIAGE RELATION.

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BY ELDER J. W. WIGHT.

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Your attention is invited to Section 1 of the Book of Doctrine and Covenants, verses 6 and 37, Utah edition of 1890. There may be, and doubtless are, numbers in the audience tonight who fail to comprehend what is meant in the terms "Doctrine and Covenants." It is a book containing purported revelations given through Joseph Smith the Seer, and is used as a text-book of faith; and after the text has been read, a word of explanation will be offered with regard to said text book. My object in using the edition published by the church in Utah is to clearly demonstrate, or at least make the effort to do so, that their own publications condemn the practices

indulged by them. In verse 6 (they have versified instead of writing in paragraphs):

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

And in verse 37:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

In the 3d chapter and 7th verse of the Book of Amos, a prophet whose word is accepted by Biblical students and Bible believers everywhere, this declaration is made:

Surely the Lord God doeth nothing but he revealeth his secrets unto his servants, the prophets.

I may be met with the argument by those not accepting the peculiar theology presented by us, that "we believe that such was the case when the prophet wrote, but the times and conditions have changed; and as a result, we do not believe that that

should be accepted as a fact relative to us in this day and generation." May I ask you, my friends, why, then, do you claim to believe the Bible? Do you believe it, as oftentimes expressed, with all your hearts? If so, please tell me who gave unto you the right and privilege to discriminate in this particular way and make declaration, doubtless, satisfactory to yourself, as to what is and what is not for us, as contained in such record? But, ah, there is a statement made in the third chapter and sixth verse of Malachi, "I am the Lord, I change not. Therefore ye sons of Jacob are not consumed." James 1:17, speaking concerning God, says, that in him "is no variableness, neither shadow of turning."

I look down upon this platform tonight and I behold a shadow cast here, as a result of an object between the light and that particular portion of the platform. The object, you discover

before you in the form of the speaker, the shadow, you cannot see. But by way of illustration, and not with the desire in any sense to create levity in your mind, let me ask you by way of supposition, if it were true that the speaker were a young man and unmarried, and the young ladies of marriageable age and condition might, one of them, at least, fall in love with him, how many of you really feel tonight that that young lady would wait until the sun were shining brightly, or a less reflector, to cast a shadow, that she would be running after the shadow? No. You know all too well as a demonstrated fact day after day, that it would be the object that she'd want, and would not be satisfied with the shadow. Very well. God does not change, in fact, "in him there is no variableness, neither shadow of turning," consequently since "he doeth nothing but he revealeth his secrets unto his servants the prophets,"

has he changed? Then, if he be doing anything today, he is making manifest such fact by a revelation of his will. In fact it is impossible to get along without revelation. It cannot be done. We would die, whether it be physically, mentally, morally, or spiritually, were we denied the right of revelation. This was made manifest in an incident that came under the notice of your speaker before leaving Australia, over on the island of New Zealand. A man and woman, although they had been married to each other, under the conditions afterward existing, I would not call them husband and wife, had a quarrel, and as a result of that quarrel, for years they never spoke to each other; during the interval of this wonderful silence—and by the way, the woman at least, ought to have been exhibited up here at Chicago during the World's Fair—there were born three children, and when discovered and the

policeman took the matter in hand, there was not a single one of these children that could utter a word, no, not even a syllable. And why? Simply because, and the story is complete in itself, they had been denied the right of revelation so far as language was concerned, and thus was clearly demonstrated the necessity of revelation in every phase and department of life.

Then we believe that God has revealed unto his church in these latter days in fact, by the voice of revelation and the inspiration attending the Holy Spirit. There is the true sustenance and life of the church, and without that inspiration, it is as though you were to take the sap from the tree, and the tree die, so will the church deprived of revelation, surely die. I want to examine some of the revelations, and I will be sufficiently fair with you tonight, to call them "purported" revelations—that we believe have been given of God to the church



in the latter days; and the first one to which I shall invite your attention is found in section 42, beginning with verse 11, as found in the Utah edition of the Book of Doctrine and Covenants of 1890:

“Again, I say unto you, that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church. And again the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible, and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.”

Now I call your attention to two special facts, and my reason

for it is this: in view of the fact that there are two organizations in the world today known as the Church of Jesus Christ of Latter Day Saints, the one in Utah under the present leadership of Wilford Woodruff, the other (I was about to have said in the United States, and I do not know but it would have been all right to have said so. You know that that would have led us to infer that the first was not in the United States), with headquarters located at Lamoni, Iowa, under the leadership of the son of Joseph the Seer, or the son of the man that was cruelly murdered in 1844. Yes, murdered, and why? Simply because by legal process he could not be found worthy of death, and consequently, religious fanatics headed the movement that finally resulted in his death, all because he claimed to be a prophet of God; and these two organizations both claim to be the rightful and legal succes-

sors; legal both by the laws of the land and theological law of the church, as organized in 1830. And I call the attention of this audience tonight to a special fact along this line, and especially you who are of a legal turn of mind; some three several times we have gone before the law for adjudication; twice with regard to this peculiar fact, and every time have we found proper redress, and the two times have we been declared by men of eminence, men that sat upon the bench, men of jurisprudence, that we, the Reorganized Church of Jesus Christ of Latter Day Saints, are the legal successors to those who occupied from 1830-1844. And we are told in one of the revelations given to the church as contained in this book that we are to importune at the feet of the judges, and as a result of such importuning, we have sought and found proper legal redress.

And again, just here, in verse

eleven, the declaration is made that there shall be the ordination by some one who has authority, and that they shall observe the church covenants and articles to do them, and this shall be their teachings as led by the Spirit. Now, I remember while in Utah last summer when I had a tent pitched in a place called Murray, some seven miles out of the city of Salt Lake, that I was preaching upon the subject of Succession, and as a result, treated with regard to the question of ordination of Mr. Young as president of the church; giving liberty for questions, a young lady arose in the audience and asked me if I would be kind enough to tell her who ordained Mr. Smith, and when the fact was accomplished. I did so, being very careful to tell the place where it occurred, gave the names of the men who did the ordaining; and why? Because I believed it was my duty, as well as my privilege, to do so. The fact of the matter simply is,

if he had never been ordained, I would not be found here—and he is hearing now what I am telling to you—advocating him as the legal and rightful successor, if he had failed to come in “and be ordained as I have told you before.”

I courteously asked her if she would give me as much information concerning Mr. Young, and she said she was not prepared to do so on that occasion, but at a future meeting would be glad to do so. The future occasion came, and at the conclusion of the sermon I asked her if she was prepared, and she said she was. She arose and read from a theological work written by Mr. B. H. Roberts, and told of the ordination of Mr. Young as an apostle in the church under the leadership of Joseph Smith, the Seer. After having read, I kindly said to her that that was not the information I had sought; and that while listening to her, I had listened in vain to determine

that for which I had asked. "Well," she says, "you must be stupid." "Well," I said, "perhaps I am, but I am altogether too much of a gentleman to return the compliment, and I want to say to you that I asked for the ordination of Mr. Young as president of the church, and not president of the quorum of apostles." "Well," she says, "since he was ordained as president of the quorum of apostles, and the president of the quorum of apostles has the right to be president of the church, then that made him president of the church." And I said, "Will you kindly tell me how it is that he waited so long in occupying, or in the effort to occupy the position that rightly belonged to him, if such were the fact? Why didn't he take the position so soon as he was ordained, if by virtue of being ordained and chosen as president of the quorum of apostles that legally made him president of the

church? Why was it that he didn't occupy the position right away? And especially why was it that he waited from 1844 on the 27th day of June when the martyr was killed, down to the 27th day of December, 1847, or some three years and six months, before he became the president of the church?" The fact of the matter is, that Mr. Young never was ordained as president of the church, and I am bold tonight—for every rooster can crow loudly in his own barnyard—if there be any representatives of the Utah church here tonight—I am bold enough to publicly challenge them to show me of the fact of such an occurrence ever having happened. They cannot do it, and they know they cannot do it, and the consequence is as a result of such knowledge, they will tell you that they do not believe in controversy, and I really don't blame them.

But there is another very important fact in this section.

“That they shall observe the covenants and church articles to do them and these shall be their teachings.” Now God foresaw that there was to come a falling away, a departure from the faith; and as a result he forewarned the people and gave them to understand that those who should legally succeed would be the ones who would not only teach, but do, in harmony with the church articles that had already been given and would yet be given; and in harmony with this thought I call your attention to the same section, forty-two, verse 18. Listen, please.

“Thou shalt love thy wife [friends, it doesn't read wives], with all thy heart and shall cleave unto her and none else.”

Now remember that God, in forewarning, gave us to understand that those who should be his people, were to do these covenants, live in harmony therewith. And if I love my wife with a wifely affection, with all



my heart, I want to know what little corner of that particular organ is left exposed for the love of some other woman? I am to love my wife with all my heart, and cleave (that is, hold) unto her, and none else. I heard a gentleman say this afternoon, that he heard Mr. Young say on one occasion, distinctly say, that at that time he had nineteen wives and forty-five children. Well, I must say I at least could have pity for him, unless nineteen women were extraordinary with regard to wifely duties; but he had in all, according to their own testimony as I have it in a little souvenir work in my hand-satchel back here, twenty-six wives and forty-six children; but Mr. Kimball went more than one better than that, for in harmony with the testimony of his own grandson in a biography written relating to him, that grandson says that he had forty-five wives, and sixty-five children. Now I will tell you honestly before God

tonight, that I have a great deal more pity in my soul, as memory goes back over the thought of it, for those forty-five women than I have for Mr. Kimball; and I call your attention, my friends, to the important fact here, that God had already foreshown a condition that was to exist, and he has warned and forewarned us and made the declaration, and explicit, as I expect to show you further if I shall have the time tonight, that we were to thus know as to which of the churches claiming to be the true church, was to be the legal and the rightful successor. In harmony with that thought I shall call your attention to section 49, verses 15 to 17 inclusive:

“And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might

answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The fact of the matter simply was that the measure of man was in a two-fold sense; one was the right to have one wife, and the other the right to be father to children under conditions of this kind, and the children born unto him under the conditions of monogamy were his authority so far as progeny is concerned, and one wife living at one time was the authority so far as the marital relationship goes; and to say otherwise, is simply an imputation unto God that he did not know what he was doing when he put Adam into a deep sleep, and took from him one rib. It would be at least reasonable to say, that if polygamy is, or ever has been, or ever will be, ordained of God, that at least God could have been reasonable and have taken another rib, one

on the opposite side, you know, so that Adam would still have had the same number of ribs on either side; but the very fact of taking one rib, and thus physically making of him, to some extent, an abnormal, fixes as the seal of emphasis, the stamp of monogamy upon the human family, as devised and ordained in the mind of God. And all the argument, and all the eloquence that might be brought to bear, with all the combined adherence to the hateful system of polygamy, can never overthrow the fact as demonstrated by that which God did when he put Adam into the deep sleep.

But it is said by the adherents of this peculiar system, that Joseph Smith, the martyr, was the author of polygamy. I see somebody laughing; perhaps they think in their minds, "that is true, elder, true." Now let me lay down a proposition. If it can be proved—and I think I

will be fair in this proposition—that Joseph Smith, the martyr, introduced and practiced polygamy—I say if it can be proven that he did—it does not make polygamy right. A man of God, who, on one occasion, was told to take the shoes off his feet for the ground whereon he was standing was holy, afterwards smote the rock, and when the waters gushed forth, said, “Drink, ye rebels,” and as a result of a statement of that kind, and departure from the will of God, he was not permitted to go over into the promland. Now, you can just as well undertake tonight, to lay down the proposition that it was right for Moses to grow angry and make a declaration of this kind, because he was a man of God, as you can to lay down the proposition that it was right for Joseph Smith to practice polygamy because he was a man of God. But I want to tell you that Joseph Smith never intro-

duced nor practiced the accursed system, and I have some documentary evidence to prove it. I could occupy three hours, simply with documentary evidence along that line, did I have the desire to do so tonight, and your patience would hold out. But we are not talking especially on that subject, only as it pertains to the subject of legal succession, so far as the church, as an organization, is concerned; but if it can be demonstrated that either of the churches making the claim of successorship has acted in harmony with the original church, to them should be awarded the rights belonging to successors of the original church.

In the marriage section—as contained in all the editions of the Doctrine and Covenants, from the first down to the present time, as published by the church under Joseph, the Seer, and under his son and legal and rightful successor, and also found in

the Doctrine and Covenants, in all the editions published in Utah down to 1876, when they took the marriage section out, and incorporated in its stead, the so-called "celestial marriage" or polygamous revelation, paragraph four, a declaration like this is made:

Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy,"—

"Ah," says somebody, "they must have been practicing it, or they would not have been accused." Well then, Jesus Christ must have been a wine bibber, a devil and a prince of devils, or else he would not have been accused. Oh, what logic! "We declare that we believe that one man must have one wife, and one woman but one husband." "Ah," says the Utah people, "right there we have you, just right there. It says a man should have one wife, but it doesn't say he shall have no more than one;

and it says a woman shall have *but* one husband." "Except in case of death, when *either* are permitted to marry again." Then by all the rules of logic, except in case of death *neither* would be permitted to marry again, and consequently the Utah people can have all they get out of the idea that a man *shall* have *one* wife, and may have more. The fact of the matter is that there is not a more explicit declaration against the gross crime than that made there.

I go back now to that portion of the section known as the marriage covenant, and I hope that the young folks will keep their hearts easy while I repeat that particular covenant which declares like this—I have often, in thinking about that marriage covenant, thought how fortunate it was that the word "both" was contained in it; because, while in reality, so far as the law of language is concerned, it is a superfluous word, yet after I got



out into Utah and began more fully to study the issues existing between them and us, I saw what seemed to me the inspiration of God in the statement made in the use of this superfluous word.—Calling them by name, that is the parties to be married, the minister says: “You both mutually agree.” See? “To be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other and *from all others* during your lives?” You don’t wonder, my friends, do you, that Mr. Young and fellows were willing to expunge that particular section from the book of Doctrine and Covenants, for the declaration is positively made—an agreement, a solemn vow before heaven, before the world—that, as they stand there with hands clasped, they mutually agree to become each other’s companion, husband and wife, and to observe all the conditions

belonging to such a requirement, except in case of death, when either are at liberty to marry again." I told them out there, "The only way that you can escape the consequences of the revelations upon this question is this: for instance, in the declaration where it says, "A man shall have but one wife and concubines he shall have none; and they twain shall be one flesh," that the two now married become one, and as a result of becoming one, they two get a third person, the woman to stand by the side of the man, and as a consequence they two-one and number three get married, and they become one; and then they, three-one, and number four get married and they become one; and they, four-one, and number five get married and become one, and so on. I suggested that had I been living in the territory at the time that Mr. Young was alive, and offered an explanation of this kind, that I believed he would

have made me a bishop. Elder Kelley a few Sundays ago made the declaration, that he (Mr. Young) would have made me an apostle, and I do not know but what he'd have been safe in saying that I would have been one of his chief counselors.

But the evidence—no, I will not call it evidence, because it is not—the statements made by them in which they undertake to prove that Mr. Smith was a polygamist, are so contradictory, that I cannot accept them; as I told Angus M. Cannon on one occasion, when he and I were in argument on this question, when riding together on a train, I will show you some contradictions. They claim that Mr. Smith married Louisa Beaman on the 5th day of April, 1841; but the real fact of the matter, as we have discovered by history is, that this girl was not baptized into the church until the 11th day of May, 1843, and if their statement be true, Mr.

Smith had actually married her in polygamy, two years and six days before she was a member of the church. But we have a still broader contradiction than that. There was a lady by the name of Huntington who married a man by the name of Jacobs; and in his historical record, having at one time been historian of the Utah church, Andrew Jensen tells us, that this woman, after she had borne two children to Mr. Jacobs, afterwards separated from him, got a divorce, and married Mr. Smith on the 27th day of October, 1841. Now there is nothing so peculiar about that statement, but when we come to the real facts, then we have the peculiarity. Elder Frank Weld, of Lamoni, Iowa, went over into Hancock county, Illinois, and searched the record, and found out that Miss Huntington and Mr. Jacobs were married on the 7th day of March, 1841—and by the way, he could not find any record of divorce at all—and con-

sequently she had to bear to Mr. Jacobs two children—and Mr. Jensen doesn't say a word about their being twins—separate, get a divorce, and marry Mr. Smith, all in the space of seven months and twenty days. There is a woman for you! She ought to have been on exhibition up there at the World's Fair at Chicago. And yet, my friends, these are some of the statements made, I was about to say evidences, but you would hardly like to call them evidences now. These are the kind of statements with which that people have sought to fasten that pernicious doctrine upon the head of an innocent man. But I will tell you; I stand before you tonight as an advocate of freedom and right, and so long as that hand can be lifted in defense of truth and right and reason, so long as that tongue can wag in favor of these facts, so long will I be found defending a man from such calumny as that.

I call your attention now to the Book of Mormon; and you will remember that yesterday we had a resolution concerning a School History published and sold broadcast through the state of Missouri, in which the statement is made, that the Book of Mormon teaches polygamy. Now you see if it does. I call your attention to the 2d chapter of Jacob, and in the large print edition beginning with verse 24: "And were it not that I must speak to you concerning a grosser crime"— He, Jacob, had been writing to them about a crime, one of the greatest of crimes in reality, the pride of the heart. Now a person is not always proud because they wear good clothes; the fact of the matter is that some people dressed with glittering diamonds are not really as proud as some people that have a hat on that doesn't have any feathers; for the real fact in the case is this: that these people sometimes are really proud of their peculiar style of

dress. I really believe that sometimes our good people, the men as well as the women—don't you think I am going to strike at the women altogether—the men just as well as the women, are really proud of their peculiarly plain garb, while oftentimes it appears that those who may have diamonds or gold adorning their persons, do not really think about that, but have the fear of God in their hearts and are thinking more along that line than they are of their peculiar style of dress. "And were it not that I must now speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people began to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written con-

cerning David, and Solomon—his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.”

I was talking with a Utah advocate last summer, and I quoted him this particular passage, and he said, “Why that is not the way it reads in my book. It says in my book, ‘Which thing was well pleasing to the Lord.’” “Now, sir,” said I, “if you will find that within the lids of the book known as the Book of Mormon, unless your particular church has changed that book, I will give you twenty-five dollars for any charitable institution you may name. Yes;” said I, “I will go further than that, I will give it to you for your own use;” and as he was a man that really needed something of this kind, it does seem that he ought to have come back to me; but the very fact of his never having come for the twenty-five dollars, made me



conclude he was entirely mistaken. It read in his book just like it does in every other.

“Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.” I wish I had time to read you more from that book and make explanations with regard to a portion further on, that the Utah people take advantage of; but I discover one important fact, and as I have been trying to look most of the time straight at that clock, I have discovered that its wheels do

turn, its hands are going around and have nearly consumed the hour and as a consequence I cannot read to you further from that book. But to you who do not belong to this church, I call your especial attention to the fact that it is stated in one of the School Histories that that book teaches polygamy. Do you believe it now? Can you believe it? Does that sound like it taught polygamy? Does this book of Doctrine and Covenants sound like it taught polygamy? My friends, you know better. But I will call your attention to a statement made as late as the 1st of February 1844. Now think of that! Just a few months before the death of Joseph Smith, and they tell us out there that he went into polygamy as early as the 5th day of April 1841; and here, on the 1st day of February 1844, as published in the *Times and Seasons*, the official church organ, the paper of which John Taylor was the editor, I read

from page 423 of volume 5, a little work for which I paid four dollars in Salt Lake City, because the Utah people out there do not like to have these books in existence, and the consequence is that they are very scarce, and hence you have to pay for them if you get them—Volume 5 of *Times and Seasons*. I hold in my hand the original paper as published in Nauvoo on the 1st day of February 1844, now bound together in a volume, and I read:

“NOTICE.

“As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints by the name of Hiram Brown has been preaching polygamy and other false and corrupt doctrines in the County of Lapeer, in the state of Michigan; this is to notify him and the church in general, that he has been cut off from the church for his iniquity, and he is further notified to appear at the Special

Conference on the 6th day of April to make answer to these charges."

The fact of the matter is, that the man by authority of the president of the church, for it is signed, "Joseph Smith, Hyrum Smith, Presidents of the Church"—was suspended from church fellowship until such time as he should appear and have a legal trial, and the matter be properly determined. Now here, my friends, is the man whom it is claimed in Utah introduced and practiced the gross crime of polygamy; for it is a false doctrine, and is called a crime in the section on Marriage in the Doctrine and Covenants—I say, here is a statement from a man upon whom it has been sought to fasten that gross crime.

When I was in Australia—in view of the fact that it was an English colony I presume—I frequently had the pleasure—more especially when Christmas came around—of eating plum

pudding; and I discovered one important fact that has become an adage gray with age, that the proof of the pudding is in the eating of it; and I want to say to you that that is the best way of seeing whether it is good or not always. And I discovered one important fact, that when you get the cloth around this plum pudding and tie it up and let it boil, that you cannot taste the pudding, until at least the string has been untied. Very well, we will untie the string of the pudding called polygamy, and we will expose it to view, and let you taste it if you desire to. But I believe you will be willing to take the speaker's statement concerning the matter. I have here a little souvenir work, and if any of you are especially anxious to have a look at the picture of Mr. Young, I can show it to you at the conclusion of the service, and I can also show you the picture of some of his wives. By the way, Elder Wallace N.

Robinson and myself last summer had a conversation with one of his wives, a nice old lady—and taking this little souvenir work I turn to it and read—now mark it, please, and listen—“The first child born in polygamy was on the 19th day of June 1845,” or lacking nine days of one year after the death of Joseph Smith the martyr; and that child, it is said in this work, belonged to Brigham Young. Thus, my friends, the proof of the pudding is truly in the eating; for had Mr. Smith been a practical polygamist in every sense of the term, there is no reason to doubt but that somewhere along the line there would have been some progeny, for the very women he is said to have married, afterwards married Mr. Young, Mr. Kimball and others, and quite a per cent of these women bore children to these men; and as Mr. Smith and his wife, Emma, produced issue, it is at least fair to infer that some of these

women would have borne children to him. Don't you know, that had such a result ever have happened, Mr. Young and his coadjutors would have trotted these youngsters out, and said to us, "You deny it if you dare."

We have called on them, we have plead with them, we have asked them as men of reason, and men of intelligence, to bring forth your strong reasons, and they have failed to do it; and as a consequence of these facts that I have been presenting to you tonight, what have we? The church in Utah in 1894 issued a card to the elders, the authorities of the church, denying them the right of debate, a privilege which should never be denied anybody; the right of exchange of thought should be granted to every people, and to every condition of society; for without such exchange, without such interchange, we cannot arrive at a proper conclusion with regard to the conditions that may exist.

Now I have shown you one phase of the issue between them and us, and by which we demonstrate unto you, and to the world in general, that they have gone astray from the original teaching. But on the other hand, we have stood by this original teaching, and as a consequence thereof, have the right to make claim, and point to the fact thus demonstrated, that we are the legal, and rightful successors in the church or body politic, as organized in 1830. I wish I had time to take up one revelation after another, and show you by these revelations how clearly and pointedly they make manifest the fact, that the man sitting over yonder (pointing to Joseph Smith), is the rightful and legal successor to his father in the presidency of the church; and how that he, in the revelations that are purported to have come from God, has been in direct harmony with his father, in bringing into existence these



kinds of revelation, that he showed, as did his father, that not only he, but his counselors were to be called by revelation, and be ordained by someone having authority; and in view of the fact that Mr. Young on the 7th day of December, 1847, was chosen by some of his fellows in the apostolic quorum to be president of the church, and on the 27th day of the same month, was chosen by the people gathered together at Winter Quarters, near Omaha, Nebraska—some one thousand, we are told—to be president of the church, and was never ordained; never made claim to have been called by revelation, in view of that fact, we deny his right to the presidency; and I will read to you a little statement made by him, as found in the *Journal of Discourses*, Volume 1, page 341. Mr. Young, in a sermon as published in that volume on the page cited, says: “No man need judge me. You know nothing about it, whether

I am sent or not, furthermore, it is none of your business, only to listen with open ears to what is taught you."—J. of D., Vol. 1, p. 341.

Yes, just like a clam! open your mouth and take it down, whether it suits you or not. I will tell you, my friends, I know of an individual in the congregation tonight, and you do not have to strain your eyes to see him, who does not believe in such teachings as that, and did the man who presides over the church that he has undertaken to represent, attempt to make a statement of that kind, that individual would tell that man, that it *was* some of his business; and so long as he was willing to make such a statement, so long would he fail to lift his voice to represent him as his father's successor. But I do thank God tonight, having come in contact with this question the past year, that I have seen in the acts of the man, and in the revelations

given from God through him, that in every sense of the term, he has been in direct harmony with his father, and as a consequence of this fact, has demonstrated that he is the rightful and legal successor to his father in the presidency of the church.

And may God so help and assist us each day, that we may rightly comprehend the truth, and comprehending our duty, do it, that we may finally have fellowship with Jesus Christ, and in the great day of arbitrament have it said unto us, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." This is my prayer, in Jesus' name. Amen.