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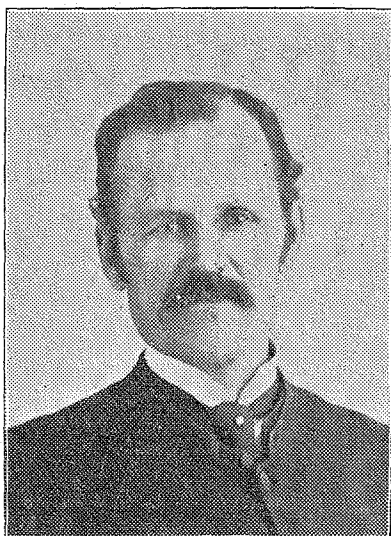
THE
LEGAL SUCCESSOR

IN THE PRESIDENCY OF THE CHURCH,

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ELDER J. W. WIGHT.

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A Review of "Priesthood and Presidency" by Elder
C. W. Penrose, and "Succession in the Church,"
Etc., by Elder B. H. Roberts,
of the Utah Church.

BY ELDER J. W. WIGHT,

Of the Reorganized Church of Jesus Christ
of Latter Day Saints.

INDEPENDENCE, MO.
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WHO WAS HE?

Lying before me are two works—"Priesthood and Presidency," by C. W. Penrose; "Succession in the Presidency of the Church," etc., by B. H. Roberts.

It will be the aim of this little work to meet their claim, and it is with an earnest desire for humility in the effort, and the accomplishment of truth, that the task is essayed.

Mr. Penrose lays down this assumption:

"By what process an organization so perfect in all its departments, and offices, and councils, and quorums with branches in various parts of the United States, and also in Europe and on the Isles of the Sea, could become disorganized because its chief presiding officer was slain, has not been made to appear."

The deducement beginning with "because," is an effort to implicate the "Josephite" church on the part of Elder Penrose. When a writer or speaker needs to *misrepresent* the position of his opponent, it but serves to show the weakness of his own cause. When Elder Penrose can show any official declaration of the "Josephite" church, wherein such claim is made, it will be time enough to prefer the charge. The church did not become

disorganized "because" the president was killed, but as a result of departing from the faith on the part of many of the leading men in the church—Brigham Young especially included, and in the proper time and place this article will show wherein.

But in his statement that "it," the church, "has been preserved intact, with its name, *doctrines, ordinances,*" etc., [emphasis mine] he, unfortunately for himself, *asserts* a controverted and vital point with no attempt to *prove*. Is it possible, Elder Penrose, that you felt that the mere sophistry of assertion would be accepted by your readers as the quietus of proof? Here was your golden opportunity to have compared the "doctrines" and "ordinances" of the church between 1830 and 1844 with the same as taught and practiced by the church under the leadership of Brigham Young, John Taylor, and Wilford Woodruff, and which, for brevity, will be designated "Brighamite" church. Was it because you knew that taking the standard books, Bible, Book of Mormon, and Doctrine and Covenants, as well as the public and well authenticated utterances of Joseph the seer, you would fail to find the "doctrines" of polygamy, blood atonement, Adam-God, Utah as Zion and a place of gathering, and the "ordinance" of sealing many women to one man, husband and wife *after both parties are dead*, living wife to a *dead* husband, and *vice versa*, as well as sealing children to parents or those *not* their parents, at the whim or fancy of the ones being so "sealed," that you chose the short cut of assertion rather than any attempt to

prove? "If a number of worthy men and women have been deceived by the sophistry and perversion resorted to by advocates of 'Josephism,' " why do you, in your effort to redeem them, resort to a misapplication of "Josephite" claims, and a mere assertion?

Granting your proposition on Daniel 2: 44 to be a correct one, it in no way conflicts with the claims of the Reorganization. Notwithstanding the efforts of Brigham Young, *et. al.*, by the introduction of "damnable heresies," to destroy the church, it was not "destroyed" wholly, nor "left to other people," but on the contrary, those instrumental in restoring were the same "people" who held both legal and vested rights in the "body" or church in the days of Joseph the seer, and who, by virtue of ordination then obtained, and neither being *re*-baptized nor *re*-ordained, as in the case of those who followed Young, had the inherent and God-given right to rebuild, so far as the building had been mutilated. True, as in the case of J. W. Briggs, some went to Strang, but remained only long enough to determine the falsity of his claim, and repudiate him as leader as a consequence thereof. That is, they did not accept and adhere to his false teachings, and therefore never lost their priesthood authority.

In his evidence in the Temple Lot suit, Mr. Briggs says that he "remained in fellowship nominally with James J. Strang," but that he left him "because there were some of the doctrines of Strang that did not suit me, and some other things that I considered objectionable." He, with others,

as sheep without a shepherd, were seeking; and failing to find in Strang the true shepherd, left him, having been with him but "nominally" and did not accept him to the extent implied by Elder Penrose, *et. al.*

Elder Penrose next cleverly distorts the plain meaning of the word, when, after telling of the command to build the Nauvoo temple, he says, "That was a commandment which the Lord says is always given to his people." The revelation of 1841 says, "My holy house which my people are always commanded to build unto my holy name," rather than "a standing commandment" as the Utah people say in a foot note in their 1890 edition of Doctrine and Covenants. The plain meaning is that the Lord always *commands*, when a house is to be built, and that without such command, we have no right to build; that this is the true rendering is seen in the preceding verse, wherein the Lord says, "For, for this cause I commanded Moses;" in the further thought that though the Lord had commanded the building of the Kirtland temple, as well as at Independence, Missouri, yet he again speaks: "And verily I say unto you, Let this house be built unto my name." Historically, not a temple was built by the church, under the seer, or even contemplated, without a command from God. And yet, to cover up the doings of their misguided rule in the building of these Utah temples, the Brighamites resort to a distortion of a plain statement.

"It is claimed by the so-called 'Reorganized' church that the Saints, with the twelve apostles

at their head and *all* the quorums of the holy priesthood, and *all the institutions* established by the Almighty 'for the last days and for the last times,' were rejected of God and cast out and deprived of the means of salvation for themselves and their dead ancestors back through all previous generations, because they did not 'complete' the *temple* in Nauvoo." [Emphasis mine.]

Where is it so "claimed," Elder Penrose? Before making so broad an assertion about the ones whom your church looks upon as "apostates," it will be well for you to tell us where to find it. Why, sir, the very fact of our claim that there was left the authority to rebuild where your demolition had wrought havoc, brands your *assertion* as baseless. This thought of rejection will be more fully noted further along. It may be well enough for Elder Penrose to learn, however, that the "re-organizers," as he calls us, got the word "complete" from a source which he would not dare deny—from the apostles alive at the death of the seer. In an epistle signed by nine of them, the names of Brigham Young, John Taylor, and Wilford Woodruff being attached thereto, the twelve said:

"The building of the temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if the building is not completed speedily, *we shall be rejected as a church with our dead; for the Lord our God hath spoken it*"—*Millennial Star*, Vol. 18, p. 807. [The italics are not mine this time.]

The play upon the word "complete," and the effort of Elder Penrose to make it appear that "build"

does not necessarily mean to complete, is thus destroyed by *his own witnesses*. "A house divided against itself cannot stand." But as if desperate to bolster up a tottering cause, he once more hides behind the bulwark of assertion in the statement:

"That it was so far completed before the exodus from that city, that it was dedicated to the Lord, and baptisms for the dead were performed in the sacred font, and washings, anointings, endowments and other ordinances were solemnized therein, both for the living and for the dead."

It is well to note that the impression is left in the above statement—"washings, anointings, and other ordinances, were solemnized therein"—that they had these in a *complete* sense. In fact, no other inference can obtain, for Elder Penrose is trying to prove that the Lord *accepted* them, and surely he would not argue that God would accept partial ordinances, for that would be to claim that he would accept the preaching of a partial gospel. Such a thought is contrary to the whole spirit of so-called "Mormonism." Elder Penrose is alone responsible for the ambiguity of his points, but it is certain that the language used, and his argument upon the above premise conveys to the reader that the Lord accepted the offerings of the church in the temple, and, therefore it, the church, was not rejected, though said temple was not, "technically," "completed" but was in *fact*. Such is the specious reasoning employed, and "sane people" asked to accept. But that we may "prove all things" and not hastily tumble into the ditch of deception, it will be well to call at least another

witness on this point, so that if the court please, we will call for Brigham Young. Being of lawful age and a *married* man, Mr. Young testifies as follows:

“The Saints, through hunger, and thirst, and weariness, and watchings, so far completed the temple, despite the devices of the mob, that many received a *small portion* of their endowment, but we know of no one who received it in its fullness.”—*Journal of Discourses*, Vol. 2, p. 32. [Emphasis mine.]

Of course somebody is wrong, but as it is a family affair we will drop the curtain and trust that before Elder Penrose again attempts to expatiate on the sins of others, he will have studied his lesson better.

For the time being, at least, and personally, Elder Penrose will be left out as it is felt enough notice has been taken of him to show the reader the weakness of his argument.

I will use the Utah, 1890 edition of the Doctrine and Covenants, and present as a basic premise, the language found in section 1, verses 6 and 37. (Same section, paragraphs 2 and 7 in last *Lamoni* edition):

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

The latter clause we especially note, that both “prophecies and promises * * * shall all be fulfilled.” This revelation was given as a “preface”

to the 1835 edition of the book, and was therefore given *after* the revelations contained in that edition. It therefore plays the role of a sequence, and will act well the part of a consequence in the deductions to be made from the revelations given prior to it.

“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.”—Doctrine and Covenants 42: 12, 13; Lamoni edition 42:5.

Scarcely had the ink had time to dry on the above, before the writer was ready to record the 22d verse of the same section. “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.” And as if this were not sufficient, the Lord did not let the year go by ’till he emphasized the above commandment by giving another on the same subject. The Shakers were to be preached to, hence the necessity of teaching marriage and its observance in the God-ordained way.

“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.”—Doctrine and Covenants 49:15–17; Lamoni edition 49: 3.

Madam Rumor had acted the busybody, and stories were afloat to the effect that the church was being falsely accused as to the marital relationship, hence there was written out, and embodied in the book, a section on marriage, paragraph 2 containing this clause:

“You both mutually agree 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.”

Paragraph 4 says:

“Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again.”

I have been thus particular in calling up these “true and faithful * * * prophecies and promises,” which the Lord says “shall all be fulfilled,” as one of the means to determine the legal successor, for he would be one of those who “shall observe the *covenants and church articles to do them.*” The having of *one* wife and they *twain* to be one flesh is to answer the “*end,*” or design of the earth’s creation and to fill it with the *measure* of man. There was “measured” to him one wife—only one rib taken and the number of children born under monogamic conditions; *for these were the conditions that God instituted,* and to institute a measure other than that given in creation, is to imply one of two things: either that God has *changed,* so far as marriage is concerned, or that he made a mistake

in giving but one wife, and that man, wiser than his maker, having discovered that mistake, has now set about to rectify it, and thus help God out of the difficulty.

But, as if to forever prohibit such fact, the church as a body, by the adoption of the Doctrine and Covenants in 1835, subscribed to, and made binding upon itself, this specific clause, "You both mutually agree to be each other's companion, husband and *wife*, observing the legal rights belonging to this condition?" Now what were the "legal rights?" "Keeping yourselves WHOLLY FOR *each other*, and FROM ALL OTHERS, *during your lives.*" Can I be blamed for emphasizing this as I have done? What is the "consequence" here? Can there be but the one deduction from so plain a statement? A solemn contract made and mutually entered into by a man and woman that they, in a marital and sexual sense, would keep themselves entirely for each other and from all others while alive. And these were, by vote of the church in conference assembled, declared to be "legal rights." By what process of reasoning can one say that after entering into so solemn a contract as this, a man can then go out and marry another woman while his *wife* yet lives and remains true to him, and still say he is within the province of *legal rights*? The breaking of this contract places him in the role of a two-fold transgressor; for he has violated this sacred contract, and observing "legal rights" by its making, he enters into *il*-legal conditions by its breaking, and across his violation will be written as with the finger of God, "*Sin is the transgression*

of the law." But further along, and as if to cover every avenue of escape, the declaration is made that the church has been "reproached." Why? Because it had been accused of "the *crime* of fornication, and polygamy." A solemn declaration of belief was made because of such "reproach," that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." I know that the "Brighamites" say that it don't say "*but* one wife," and therefore while the privilege of *one* is granted, he may have more. But the fallacy of the position is the more readily seen when you think that so clear a positive as, "except in case of death, when *either* is at liberty to marry again," can deduce but the one negative—"Until death *neither* is at liberty to marry again."

That "Young Joseph" has continued to faithfully "observe the covenants and church articles to do them," as above outlined, even the "Brighamites" will not deny; for they have used it as being against him for failing, in a marriage sense, as they claim, in doing what his father did. But did that father become a polygamist? If so, there should have been children born of some of the twenty-six women that Andrew Jensen claims he married besides Emma. Remembering that the claim is made that for three years, three months and twenty-two days he had been in polygamous practice, and that some of the very women they claim as his wives, did bear children to other men, is it not strange that no issue obtained? Passing! However, let it be proved that he did engage in the

practice, its righteousness is not thereby established. In the task now set of disproving such practice on his part, the reader will be required to listen only to "Brighamite" witnesses as they testified in the Temple Lot suit. The letters "A. E." will mean "Abstract of Evidence," and the figures set after will refer to page.

Speaking of polygamy, A. E. 302, President Woodruff said: "I undoubtedly *knew* of it being taught to certain individuals at Nauvoo in 1841 and 1842." A. E. 304: "Up to the first day of October, 1842, there was no such system taught or practiced openly or secretly to my *knowledge*." [Emphasis mine.]

A. E. 321, Lorenzo Snow says: "This polygamous revelation would not prevent any man in the church from having more than one wife if he wanted to."

Q.—Under the operation of this law of plural marriage or this revelation, every man that wanted to do so, could have more than one wife?

A.—No sir, for I think there are lots of men who ought not to have *one* wife.

A. E. 328, L. O. Littlefield, in testifying of the polygamous revelation, says: "I was in Nauvoo when I first saw it. Prior to the death of Joseph Smith." Page 330 he says: "I do not say that I saw it as a fact." On same page he says: "I either read it myself or heard it read." Still same page: "I say that according to my best recollection I have no recollection of reading it or hearing it read."

In her examination-in-chief, A. E. 343, Mercy R.

Thompson testifies of polygamy: "It was taught publicly by Joseph Smith." On page 345 she says he did not teach it publicly. On page 349 she says: "I have heard Brigham Young preach the doctrine of polygamy a great many times from the stand, both here and in Nauvoo before 1849." Page 357: "Yes, sir, it was in 1852 that I first heard plural marriage preached."

Speaking of the polygamous revelation, which she claims to have seen in manuscript, she declares, A. E. 347: "No sir, I cannot mention anything that was in it. I would not try to do that. I do not recollect the first word nor the last word." With a lapse of memory it were hard to equal, she testifies on page 350: "I know the revelation on polygamy in the 1876 edition of the Book of Doctrine and Covenants is the same as the one I saw in Nauvoo, simply because they are alike—because I saw and read the one in Nauvoo and had it in my hands. I can remember from 1843 as an independent act of my memory, that they are alike, and the way I know it is because I recollect what was on the paper in Nauvoo in 1843."

A. E. 364, Emily D. P. Young says: "I was not married to Joseph Smith under the revelation on sealing, but I was married to him under the revelation on plural marriage. I was married March, 1843; on the 11th day of March, I think it was. I know I was married to him under the revelation of plural marriage. I was married to him on the 11th day of May, 1843."

Q.—Now I would like to have you to explain how you were married to Joseph Smith under the

plural marriage revelation when the church you belong to claims that revelation was not given until July, 1843; just tell how you could be married under a revelation in March that was not given until July.

A.—Well, I do not know anything about that.

And now comes Joseph Bates Noble and attests that as to polygamy: “Never did preach it, or practice it much either, just occasionally, kind of cut around the corners.”—Page 368. Whether it was because “there is something that I have been taking that makes me boozy,” or what, we need turn only to page 370 and find this: “I could not begin to count how many I have had, I have never been divorced from any of them.”

This is the man who claims to have sealed Joseph Smith and Louisa Beaman, but is not sure whether it was in 1840, 41 or 42. He finally settles “down to the date that Louisa Beaman was married in 1841 or 1842.” He seems to have forgotten that just previously and on the same page, 368, he had testified: “I never heard Joseph Smith teach the church the doctrine of polygamy, or that a man could have more wives than one, either publicly or privately.” In his *Historical Record*, p. 221 (see *Crooked Paths*, p. 2), Andrew Jensen says that Noble makes affidavit “that he did on April 5, 1841, seal to Joseph Smith the prophet, Miss Louisa Beaman, according to the revelation on plural marriage.” But just how he could have performed the ceremony under that revelation and it not given before July 12, 1843, we are of course left to conjecture. True, the Utah people claim that Joseph had received it long

before that date, Joseph F. Smith going back to 1831, but unfortunately for the establishment of such "claim," they have published in their own Doctrine and Covenants and as headlines to this "revelation:"

"Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph the Seer, in Nauvoo, Hancock county, Illinois, July 12, 1843."

Mary Ann West, who claims to have married Wm. Smith, says, A. E. page 381: "I will not say how long we lived together, whether it was one day or two weeks. I will just say I lived with him, and that is all I will say about it." On page 382 she seems to become repentant and says: "I never did live in the same house with William B. Smith." In order to harmonize the above statements and prove the veracity of the old lady, it will be but an act of simple justice to here present her explanation in extenuation of the statement that she did live with him. Page 382: "I said I was living with him because I expect I was living with any one that was living when I was living; I mean that I lived at [in] the same age he did, but I was not living in the same house with him."

However, we find the old lady so well fixed for "eternity" that a few slight(?) discrepancies like the above will not bar her entrance! Page 381: "I have been sealed to Stratton for eternity, but it was since his death; and I was sealed to William Smith for eternity. I want you to understand I was not sealed to Stratton during his lifetime, but since his death I have been. C. W. West was the

proxy." Page 383: "I remember something about the ceremony that Brigham Young used when he married me to Mr. West, but he sealed us for time and *eternity*." I emphasize the last word, for immediately after we find that West "was to marry me for time, and after time he was to give me up to Stratton." Farther on in her testimony, this much-married woman says: "I had a marriage certificate of my marriage with Sheffield." We do not learn of any "eternity" in this marriage, and the query arising is, what will this poor man do for a "kingdom" to preside over? A man, however, with the large dominion over which Brigham is sure to preside, will find something for him to do(!) Over Wm. Smith she borrows no trouble, however, as she says, "I do not think Smith will ever come where I am to claim me; I do not think they will let him in where I will be." This may prove true and yet Smith be *saved*, but just how Messrs. West and Stratton will succeed still remains a query. On page 381 she says that Brigham Young sealed her to Smith, and on page 385 Cyrus Whelock says that Wm. Smith "taught any man had a right to as many wives as he could sustain. *That was what he was cut off for.*" [Italics mine.] He testifies that this "was in 1844 and 1845, after the death of Joseph Smith," and that Brigham figured in cutting him off.

On page 384 Whelock testifies that as late as the fifteenth day of November, 1844, "There was no such a doctrine at that time as the plural wife doctrine accepted by the church; at least it had not that I know anything about."

It will hardly do to leave the above testimony without being embellished. It will be remembered that Noble claims to have sealed Louisa Beaman to Joseph Smith, April 5, 1841. Turning to *Millennial Star*, volume 21, page 75 (Crooked Paths, page 5), we read from Joseph's history:

"11th May, 6 a. m. Baptized Louisa Beaman, Sarah Alley and others. Eight a. m. Went to see the new carriage made by Thomas Moore which was ready for travelling. Emma went to Quincy in the new carriage, drove up as far as the prairie. Emma returned on the 18th."

Married to Louisa Beaman polygamously, two years and six days before she was baptized! For this was the 11th of May, 1843, and the very day that Emily D. P. Young testifies that Joseph married her and her sister, and Emma was present and gave her "free and full consent thereto," and yet Emma went off to Quincy!

In "Pictures and Biographies of Brigham Young and his wives," page 33, we learn that Zina D. Huntington "was married to Henry Jacobs in Nauvoo, and had two sons, but this not proving a happy union, she subsequently separated from her husband, Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet Joseph for time and eternity, October 27, 1841."

The records of Hancock county, Illinois, show that she and Jacobs obtained their license, March 7, 1841. Here then we have seven months and twenty days for her to have lived with Jacobs, borne him two boys, separated from him and married the seer. With such a record she certainly

should have been on exhibition at the world's fair, as the most remarkable woman of the century!

Such, kind reader, are the witnesses and nature of the evidence the Utah church presents in support of the idea that Joseph the seer taught and practiced polygamy. With an effort born of desperation they thus try to father the "crime" upon the seer for the two-fold purpose of proving the practice right, and that in such practice, Brigham showed himself the legal successor. On this point then, and in the language of B. H. Roberts, as addressed to the "Josephites," there is written on the walls of "Brighamism"—"MENE, MENE, TEKEL * * * God hath numbered thy kingdom—weighed in the balances—found wanting!"

Turning to the revelations more particularly as a means of testing the true "successor," we read in section 43: 3-7 (Lamoni Edition 43: 1-3):

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

Here it is clearly pointed out that while alive and faithful, Joseph the seer was the *only one* to receive revelations. That he did "abide in me" all are agreed, so that on that point no controversy exists.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this

I give unto you that you may not be deceived, that you may know they are not of me."

From the above we learn: 1. That his successor, or the one to receive revelations for the church, was to be *appointed* "through him"—Joseph the seer. 2. That though such gift—to receive revelation for the church—be taken from him, he would have "power" to "appoint another in his stead." Such appointment *must come through him*, and this was to be a "law" unto the church so that they be not "deceived" by any who should come before them. And well does B. H. Roberts say: "The information thus given officially to the church was calculated to preserve the Saints from following unauthorized law-givers."

The statement "that you may not be deceived," presages *that deceivers would enter in, not sparing the flock.*

There are two ways by which the gift to give revelations to the church may "be taken" away from a man—by death, or by transgression. And it is strange that Elder Roberts could so focus his theological lens as to see but, "if he transgressed he should retain sufficient of the power of revelation to designate whom the Lord would have to succeed him." While the elder is then true in statement, so far as it goes, he is clearly at fault in thus limiting the statement—"if it be taken from him"—to but *one of two* ways in which it may be rendered, and do no violence to the interpretation. But that we "may not be deceived" by the claims of either church we need but learn: "For verily I say unto you, that he that is ordained of me, shall

come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

The one to act as the seer's successor was to be "ordained," or chosen of God, and come in at the gate (baptism) and be "ORDAINED as I have told you before"—by the direction of a high council or general conference. (Doc. and Cov. 20: 67; Lamoni edition 17: 17.) My reason for emphasizing the word *ordained*, is, that if there be any history of Mr. Young having been ordained as president of the church, or of the high priesthood, either on the occasion of the Twelve choosing him at Winter Quarters, or the conference at Kanesville, there is no record of it, the silence of the Utah church being evidence of this thought.

Here, again, "Young Joseph" is in harmony with the "*law unto you*," for he was ordained by the direction of a "general conference." True, Elder Roberts makes light of calling it a "general conference," but it will as well compare, as such, with the numbers remaining true to the original teachings at that time, as will the one thousand present in Kanesville with the church Joseph had left. The call to so convene was general; the conference thus convened, as much so. It is scarcely worth the elder's while to thus beat the air. Let him be manly enough to show that Brigham *was* ordained, or forever hold his peace.

He is too smart not to see that this clause refers directly to the seer's successor, and when the Lord tells us that he "shall" be "ordained," and tells it

for the specific purpose that we may not be "deceived;" let him show when, where, and by whom his leader was so ordained.

But there is a still further and more specific clause yet remaining. The *true* successor is "to *teach* those revelations which you have received, and shall receive through him whom I have appointed" (Joseph the seer).

Did Mr. Young teach "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and *none else?*"

Did he teach to observe "legal rights" by keeping himself "wholly for" the woman he married under that covenant, and "from all others" while both lived?

Did he return to the "former commandments," even the Book of Mormon, and teach "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord?" Yes, Bro. Roberts, the *Lord said it*. Or, did he teach in direct disagreement therewith—"wherein I, the Lord, justified my servants, Abraham, Isaac and Jacob, as also Moses, David and Solomon?" Now, if Elder Roberts can reconcile these directly conflicting passages, and show that what was "abominable" in the Lord's sight, he could really say he "justified," he will be able to do more than mortal man has ever yet accomplished. Not alone the very "technical 'Josephites,' " but all others should desire an explanation as to how Mr. Young could "teach" this as *being a revelation from God* when it so flatly contradicts previous revelations.

But, commenting on section 43, page 84, of his book, Elder Roberts says:

“The only provision made in this revelation for him to appoint a successor, is in the event of his own transgression.”

He refers to the seer, and with a lapse of memory, astounding, to say the least, he says *on the following page*:

“So that notwithstanding the fact that Joseph desired Hyrum to succeed to the presidency, and HAD APPOINTED HIM TO THAT PLACE—” [Emphasis mine].

Does he really wish the reader to understand that Joseph was a transgressor? No! for he says:

“I affirm that Joseph Smith was faithful to God and the church up to the day of his death.”

Elder Roberts, why did “I affirm” that the “only provision” was in case of “transgression” and then that he had actually appointed Hyrum? Ah! Elder Roberts, after your egotistical affirmation, the muse of truth took possession of your pen, and you were made to say that of Hyrum, whether true or not, that flatly contradicted your affirmation of the “ONLY PROVISION.” When you extricate yourself from the dilemma of this positive contradiction, it may be that you will be more willing to acknowledge that there were two provisions by which the “gift” might “be taken”—transgression or death.

But granting the truthfulness of Elder Roberts’ assertion, that Joseph had so “appointed,” it only serves to show that notwithstanding the revelation had come through Joseph, he did not understand that the “only provision” to so appoint was

in the "event of his own transgression," unless Elder Roberts would have us to infer that Joseph actually felt he had become a transgressor.

I next turn to section 81: 1, 2, (Lamoni edition 80: 1), where, in the calling of F. G. Williams, it is learned that he is to be "a counselor to my servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood."

In this we learn that a counselor is to be called by revelation, and this fact the reader is asked not to forget, and also that the "keys" are to be held by the presidency—not the Twelve. In fact "belongeth always" to the presidency.

In section 90 (Lamoni edition 87), we learn that Joseph is not to lose the "keys" (knowledge to accomplish) either in this world or that to come—a promise of salvation—"Nevertheless, through you shall the oracles be given to another, yea, even to the church," the evident and plain meaning of which is, he is the man through whom the "oracles," or revelations, are to be given to the church. Yet Elder Roberts so distorts the plain meaning as to say, "yet the keys of authority committed to his hands may be given to another, 'even to the church,' not to his posterity, mark you." We first have it that transgression would be the *ONLY event* in which he would appoint a successor, then have him appointing Hyrum, and now have "the church!" Thus Elder Roberts in his mad scramble to eradicate himself from the grand dilemma thus entered, rushes into "confusion worse confounded!" Well has it been said, that to give

a man sufficient rope he will hang himself.

“And all they who receive the oracles [revelations] of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.”

That the Utah people “accounted as a light thing” the revelations given through Joseph, is seen in their turning to polygamy and kindred evils, and that the “oracles,” as here referred to, meant revelations as given to the church, seems borne out in the statement to O. Cowdery, section 28 (Lamoni edition 27), that “no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses.”

But, as if to settle the question beyond all disputation or even doubt, the Lord, in speaking of Joseph Smith, Sidney Rigdon, and William Law as a quorum, says, section 124: 126 (Lamoni edition, section 107: 39), “That these may constitute a quorum and first presidency, to receive the oracles for the whole church.”

Why Mr. Roberts then makes the statement that “the keys of authority and power may be given to another, ‘even to the church,’ not his posterity, mark you,” when no claim is made that in this particular passage the Lord had either reference to “posterity” or “keys,” is for him to explain. Very much resembles the building up of a “man of straw” and then using the pen to tear down the image of your own creation.

In section 102: 9, 10 (Lamoni edition 99: 6), we read:

“The president of the church, who is also president of the council, is *appointed by revelation*, and acknowledged in his administration, by the *voice of the church*; and it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, *appointed after the SAME MANNER that he himself was appointed.*”

I am thus particular in emphasizing, to call to the notice of the reader, that both the *president of the church and his councilors* are to be called by REVELATION AND THE VOICE OF THE PEOPLE. Our Utah writers are very fond of quoting the latter clause, for they realize that Brigham was accepted by the Kanesville conference, but on the question of revelation they are as silent as the grave, so far as I have yet been able to discover. And why so silent? Because if Mr. Young ever was called by “revelation,” and he should have been, history has failed to, so far, have a record of it. On the other hand we find this from his own pen, in a letter written to Orson Spencer, January 23, 1847:

“At this conference we suggested to the brethren the propriety of organizing the church with a First Presidency and a Patriarch, *as hinted at in our general epistle*, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly, Brigham Young was nominated to be the First

President of the church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried without a dissentient voice."—*Millennial Star*, Vol. 10, p. 114. (See "The Books and Utah Mormonism in Contrast," p. 42.)

Elder Roberts will surely find a task to prove either the ordination or call by revelation to the office of president of the church here, and that from Mr. Young's own words. But he may find some consolation in the answer of the *Deseret News* to a letter written by Elders John H. Stout and U. G. Miller, from Steuben county, Indiana, requesting the information on this point. Judging from the evasiveness of the article, and as compared with his well authenticated writings, I should judge the answer to be from the pen of Elder Penrose.

Here is the letter and reply:

"Will you please answer the following through the *News*: Who ordained President Brigham Young to the office of president of the church, and also the date of the organization? The Reorganized ministers are making the statement that he never was ordained, and that the people never made the claim that he was. No doubt it will be of use to others of the elders as well as ourselves."

"For the information of those who send the inquiry, we will state that the event referred to is carefully recorded in church history, and has been published frequently. President Brigham Young was installed as the president of the church, in the quorum of the First Presidency, by the council of the apostles, on December 5, 1847. Not a ceremony necessary to that solemn duty was omitted, everything was done in perfect order, and by the united voice of the Twelve. President Young had been president of the church in his position as

president of the presiding quorum, the twelve apostles, for more than three years previous to the date given, or ever since the martyrdom of the prophet Joseph. When, on the date mentioned, President Young had been duly installed as the chief in the First Presidency, he selected Heber C. Kimball and Willard Richards as first and second counselors respectively, and they were also duly set apart, being sustained by the unanimous vote of the Twelve. In their case, as with President Young, no ceremony was omitted.”—*Daily Deseret News*, October 5, 1896.

Millennial Star, Vol. 10, p. 43, says:

“Our beloved apostles, P. P. Pratt and J. Taylor, are in the Great Basin, while other apostles are at Council Bluffs, except Elder Hyde, who is twenty-five miles below at Hyde Park.”

The above quotations are taken from “The Books and Utah Mormonism in Contrast,” pp. 40, 41.

What a pitiable attempt on the part of the *News*, to tell what they could not tell! And to say that they had the “unanimous vote” of the Twelve, when only six were present, William Smith, John E. Page, Lyman Wight, John Taylor, P. P. Pratt, and Orson Hyde all being absent, was to say what they knew to be false.

On the other hand, how was and is it with “Young Joseph” and his coadjutors?

“The dark and cloudy day” was upon the church as the result of usurpation, and the false teachings of ambitious men. Israel, as sheep without a shepherd, wandered upon the mountains and all the high hills. Bewildered, scattered, in sore distress and trial, they turned to the God of their fathers—the one true and living God—and as the

distilling dew to the parched grass, or the falling rain to the thirsty ground, so came the voice of God, in cadence sweet and low, saying:

“Communicate with my servant, Joseph Smith, son of Joseph the prophet. Arise, call upon God, and be strong, for a deliverer art thou to the Latter Day Saints, and the Holy Spirit is thy prompter.”

“For through fasting and prayer hath the answer from God come,” is the premise of the writer of the quoted thought. “Return unto me, and I will return unto you, saith the Lord your God.” How like the God of Abraham, Isaac and Jacob; ever ready to feel after his children, and when in the sackcloth of “fasting and prayer” they had brought themselves into a sufficiently humble condition, he had condescended to speak with them “face to face.”

Mr. Young, as above noted, and by leaving the path marked out by Almighty God—the *presidency of the apostolic quorum*—had tried to “climb into Moses’ seat,” the presidency of the church, and when asked for “bread” had given but a “stone:”

“Who ordained me to be first president of this church on earth? I answer, it is the choice of this people and that is sufficient.”—*Millennial Star*, Vol. 16, p. 442.

Ah! no, Mr. Young, that was not “sufficient,” for the voice of inspiration had said:

“The president of the church * * * is appointed by revelation *and* * * * by the voice of the church.”—Doc. and Cov. 102: 9 (Lamoni edition 99: 6).

And how was it with the “seed of the martyr?” To Jason W. Briggs, hitherto noted, and the as-

persions on his character answered, there had come this revelation:

“And in my own due time will I call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorum assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit.”—“Joseph the prophet,” Tullidge, p. 578.

That which should here be noted is that the “Josephites” have since “re-inhabited” Zion, and that too, under the leadership of the “seed.”

Like the leaven working out its results by chemical analysis, so was the Spirit operating on the hearts and minds of those who had “remained” and were striving to be “faithful.” The divine afflatus was again coming in Pentecostal power, and its inspiration was unfolding the designs of the Almighty. Z. H. Gurley, thus receiving, heard:

“Rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.”

It was under such inspiration that a resolution was found to “take the Bible, Book of Mormon and Book of Covenants for our guide.” How in harmony with Section 42: 5, “and these shall be their teachings as they shall be directed by the Spirit.” Such resolution shows that Elder Gurley was being “directed by the Spirit,” and when he was told that “God will raise up a prophet,” we must necessarily look for its fulfillment.

But we pause sufficiently long in our narrative to reflect, that by the operations of Holy Spirit power in apostolic times, one Agabus stood at Antioch, and told the saints of a three year's dearth; that on another occasion he prophesied of Paul's treatment in Jerusalem, etc., etc. Resuming the narrative, we learn how that a Brother Newkirk was operated on to speak in tongues, and how that this Pentecostal or Spiritual analeptic, so diffused, that in the house of Elder Gurley there came the declaration:

"The successor of Joseph Smith, is Joseph Smith the son of Joseph Smith the prophet. It is his right by lineage, saith the Lord your God."

Not long subsequent to this, and while the church was yet in the incipient stage of a recompletion of organic structure, the membership still wrestling with God in earnest and solemn prayer, there came a command to more fully organize, "For ere long, saith the Lord, I will require the prophet at your hand." From this on there came, by revelation and constitutional shaping, a development into an organic structure that duly qualified the church for that which God had designed it should receive—a prophetic head.

To enter a description of all the circumstances leading up to the final accomplishment, would be a detail too laborious for the work in hand. As a stage in the development a committee waited upon Mr. Smith with an earnest request for him to step in and occupy. His reply was that he "could not move upon the evidence given to others only," but that he "was prepared to do what God required"

when he "would make it known" to him. Was it the muse of his prophetic ken already at work, that was the cause of his answer thus early to accord with the statement that to be president he *must be called by revelation?*

Previous to the above visit, he had, in answer to prayer and cogitation, received two manifestations—the one mapping out the choice of his future life's work, the other in answer to a question—"Why not go to Utah?" that answer being: "Because the light in which you stand is greater than theirs." This reply, together with the answer himself made to the "choice" of his life's work, was the pivotal point in the drama of his existence, and the real acme of requirement in the matter of his acceptance.

A "funnel shaped," and "luminous" cloud had descended and out of its midst there had come a voice. How in harmony with the narrative of the Nazarene's ascension! and how different this to the call of Mr. Young—"it is the choice of this people, and that is sufficient." Yes, Joseph answers the requirement of the Law—called by revelation and the voice of the people; Mr. Young comes short by being called by the voice of the people alone, *not even having been ordained* as the president of the church. No wonder the Lord said, "and this shall be a *law* unto you * * * that you may not be deceived." No chance for deception on the part of the "seed of the martyr," he having complied with the "legal rights belonging thereto." Brigham failing in this and by his surreptitious entrance into the presidency branded

his action with the stamp of imposture and apostasy.

“Young Joseph” was *ordained* by Marks, Gurley, and Blair, April 1860, Amboy, Illinois. First as a high priest, then as president of the high priesthood. If such had been done with Mr. Young, the Brighamites would long since have given us the information to have stopped the controversy. Once more we write across the lintels of “Brighamism”—“WEIGHED IN THE BALANCE; FOUND WANTING.”

I turn now to section 101:17–21 (Lamoni edition 98:4), and read:

“Zion shall not be moved out of her place, notwithstanding her children are scattered.”

The fact to be noted is, that as to *location* Zion was *not to be moved*:

“They that remain, [stay] and are true and faithful, shall return [to Jackson county; for that was the place from whence they had at that time (1833) been driven] and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion; and all these things that the prophets might be fulfilled.”

In fulfillment of this prediction the “Josephites,” under the leadership of “the seed of the martyr,” have been and are building up the “waste places” in that very land. How about the Brighamites? “Driven away.”

“And, behold, there is none other place appointed than that which I have appointed [Jackson county, Missouri, and the state, not America, as the Utah people say.—See section 57 and 84 (83 Lamoni edition.)] for the work of the gathering of my Saints, until the day cometh when there is

found no more room for them; and then I have other places which I will appoint unto them, and they shall be called Stakes, for the curtains, or strength of Zion."

In the face of such a statement it would at least be interesting to know *why* the Utah people called Utah "Zion" and a place of "gathering." Some have told me that it was a "stake" but such were not to be appointed outside Zion, as a location, until that place should contain *no more room*. That time has not as yet been. I may be told that Nauvoo was a "stake" but it was rather the "corner stone," so that "Brighamism" is once more "WEIGHED; FOUND WANTING."

See 86: 8-10 (Lamoni edition 84:3.):

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; Therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

Elder Roberts, like a drowning man catching at a straw, seeks to make it appear that this does not refer to Joseph Smith *alone*, neither to the inheritance of the particular office held by the father, but to the *kind* of priesthood, whether it be Melchisedec or Aaronic. His first contention I readily grant, and yet have it that Joseph is *referred* to; his second contention I grant, only so far as it relates to the *oldest* son, but here we have an *exception*. He is a *special* heir, if faithful, and inherits not only the *priesthood* of his father, *but*

all its prerogatives. He it is who receives the "right hand" or "crown" blessing, so that, did the "head" or oldest son of the seer *remain faithful*, he would so inherit. It is to be understood that this refers to the chief presiding genius; does not necessarily follow as to others. This will be seen by referring to Section 107: 40; Lamoni edition 104: 18:

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made."

Elder Roberts clearly reads into this verse what is not there at all, when, page 68, he says:

"The statement of the revelation is that the patriarchal order of priesthood was confirmed to be handed down from father to son."

Where does such "statement" occur, Elder Roberts? Simply nowhere. Pure fabrication!

When the statement is made "the order of *this* priesthood," no reference, whatever, is had to patriarchs any more than to high priests or any other *officers*, but simply, as it says, to *this* priesthood. Elder Roberts knows full well that there are but *two* priesthoods—Melchisedec and Aaronic. Which, then, of these two, is here under consideration and referred to as "this priesthood?" Had Elder Roberts turned back to verse 18, Utah edition (9 Lamoni edition), he would have found:

"The power and authority of the higher or Melchisedec priesthood, is to hold the keys of all the spiritual blessings of the church."

And then following right down to the verse above quoted, the Lord names the various officers

down to evangelists in “*this* [Melchisedec] priesthood.”

One of the “orders” of this priesthood was the *presidency*. The “chosen seed” and that to whom the promises were made, was Joseph Smith.

“Thanks be to Jesus; the *honors* and *powers* of the priesthood are not obtained by money or craft. They are *handed down by* LINEAGE from FATHER TO SON, according to the order of the Son of God.—*Times and Seasons*, Vol. 5, p. 714. [Emphasis is mine.]

John Taylor editorially said this communication was “genuine.”

In further evidence let us go to Section 124:57–61, (Lamoni edition 107:18.):

“For this anointing have I put upon his head, [to remain in Nauvoo] that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord.”

I have purposely bracketed above because I believe that was the “anointing.” And I believe the Lord gave that thought to show that if the people obeyed him they could and would do, in harmony with his will—*stay in Nauvoo unmolested*. But of that later. But to say that “his [Joseph’s] blessing” was all comprehended in this “anointing,” as do the Utah writers, is to say that which is so wholly opposed to the word of God, and inconsistent with reason, that we refrain. The better and more comprehensive definition, and

that which is in harmony with God's word, is that the "anointing" was the verbal decree of the Almighty as to a residence in that locality for the better furtherance of his truth, but that "his blessing" was that of "prophet, seer, and revelator" to the church. See Sec. 21, (19 Lamoni edition.)

This "blessing" was to "be put upon the head [oldest son] of his posterity." That God had reference to spiritual, and not temporal blessings, is clearly seen in the promising to Joseph and his *seed*, the same blessing he had promised to Abraham and his seed. No Utah writer would dare be sufficiently presumptuous as to say that this promise to Abraham was of a *temporal* nature. Why then try to make it such when referring to Joseph and his seed, when the Lord says:

"As I said unto Abraham * * * *even so* [in the same manner] I say unto my servant Joseph."

Joseph and his "seed," in a gospel sense, were to bless the kindred of the earth by pointing them to that "seed" "which is Christ."

Our Utah friends draw consolation from "therefore," [for this reason] but the real facts in the case are, that it is against them. The plain meaning or conclusion thus reached is:

"For the better opportunity to thus bless the nations spiritually, let my servant Joseph and his seed after him have place in that house continuously."

The church could thus "let" by remaining faithful, and that was the only way in the which it could fulfill the command.

In section 110:12, Utah edition, Joseph says:

“After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.”

This puts an everlasting quietus on the “temporal” theory of the Utah writers, for the blessing was to come through “the gospel of Abraham,” and the “us” and “our” is narrowed down to “Joseph and Oliver.” But “our very ‘technical’ friends, the ‘Brighamites’”—apropos of Elder Penrose—may argue that no blessings occurred through Oliver’s “seed.” Well, granted, it would be no fault of the promise but a failure on the part of the seed. Methinks I hear my Utah objector say, “That is the trouble with young Joseph.” Not so fast, please. Wait till you hear his father’s statement.

Before me is lying *Times and Seasons*, volume 5, and from page 395 I copy Joseph’s statement:

“While water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence.”

Thus under the influence of that prescience that so marked his career, the man declares that his “posterity” will “plead.” Not a subjunctive in the entire sentence. Could our Utah friends but find a morsel from the prophet’s lips or pen, so tinctured with prophetic positiveness concerning Mr. Young as the successor, how they would relish it, and with what persistency they would try to keep it before the “Josephite” gaze. But

instead thereof, even Mr. Young himself, in a sermon of April 7, 1853, *Millennial Star*, volume 15, page 493, (Crooked Paths, p. 11), and as if conscience smitten and making an effort to amend the wrong done to "Joseph's seed," he says, his text being the weight of heirship:

"I will, however, make an addition to the Scriptures before I proceed further with my remarks, and say, *the right of heirship* in the priesthood. This right did belong, still belongs, and forever will belong to the first born in every family of Adam's race. * * * After passing over ages and generations of the children of men for about six thousand years, we will come to the present generation and say, the right of heirship is the same now that it was in the beginning. *It is as it was, and as it ever will be, worlds without end.* This I want every Latter Day Saint to understand a little better than they have heretofore."

The emphasis is to show Elder Roberts, *et. al.*, that the very man they laud, steps over on to the side of the "Josephites" upon this question. Mr. Young's statement upon this point, is one of the most eloquent of comments against the Utah position, and using it as a fitting *finis* on the question of heirship, we are once more permitted to write across the Utah superstructure and have attached thereto, as one of the principal witnesses, the name of Brigham Young. "WEIGHED IN THE BALANCE; FOUND WANTING!!!"

But there are a few more counts yet.—Doctrine and Covenants 124:45, (Lamoni edition 107):

"And if my people will hearken unto my voice and unto the voice of my servants whom I have appointed to lead my people, behold, verily, I say

unto you, they shall not be moved out of their place.”

With this positive statement, what will the Utah people do? The twelve could *not* have been the “servants” to “lead,” for by following them they were “moved out of their place.” Neither did they “hearken” unto God’s “voice” for by doing so, they “shall not be moved out of their place.” It is clearly implied that compulsion to move would be the result of a failure to “hearken.” How was it? Let George A. Smith reply:

“We were quite willing to go, for the best of all reasons, *we could not stay.*”—*Journal of Discourses*, Vol. 2, p. 330. (Books and Utah Mormonism in Contrast, p. 44.) [Emphasis mine.]

In section 64:35, (Lamoni edition 64:7), it is said: “And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.”

That the Brighamites were “sent away” there is no manner of question; that the Josephites “remained” is just as true.

There is yet another indictment against the people in Utah, on a count closely allied to the above. Section 103:5–8, (Lamoni edition 100:2):

“But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued

under my feet, and the earth is given unto the Saints to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of this world shall prevail against them."

The arraignment thus made, had its literal fulfillment when the people of Utah had to give up their "celestial law" in 1890. It was an awful arraignment; a terrible departure; a sad ending! Utah! Utah! under the canopy of thy deep blue ether, has been the enactment of a mighty farce, because "blindness in part has happened unto [latter day] Israel," and under the blighting and withering curse of a latter day apostasy, have thy sons and daughters been made to feel the indignation of God's wrath. "O! why will ye die?" Turn ye, turn ye, to the stronghold of Israel, the mighty God of Jacob. Put far from you your idols—"Adam God," "Blood Atonement," "Polygamy," and kindred evils. Well did the Lord say he would "feel after" you.

There is yet another indictment against you, its consequences more awful than any yet named.

In section 124, (Lamoni edition 107), a commandment comes "to build a house unto me;" and the Lord said, "during this time [the time given in which to build the house] your baptisms [for your dead] shall be acceptable unto me."

Lying before me is volume 6 *Times and Seasons*, and on page 1017, I learn as to the "time" above designated as follows:

"There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold

another general conference, until they can meet in said house. FOR THUS SAITH THE LORD."

The date of this prediction is not given, but it was evidently at the conclusion of that period. "I grant you a sufficient time," for during this "time" their "baptisms for the dead" were to "be acceptable unto me," in the river, and now the question, Was the house built? No, for even as late as October 5, 1845, (See same volume and page), the temple, though dedicated, had only "temporary floors," and in the dedicatory prayer, Brigham presented "the temple, thus far completed."

Ah! my Utah friends, a sad indictment this, that the temple was not finished in the given "time!" for:

"But behold, at the end of this appointment, your baptisms [in the river] shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God."

Having failed to build the house at the "end of the appointment" (a definite time specified, or it could not have an "end"), the church was "rejected," with its dead, or the rite of baptizing for the dead was refused of God at the hands of the entire church. By carefully noting the punctuation I think the reader will note that this was the real sense in the which the entire church was "rejected;" and, therefore, until such time as the Lord shall re-command the baptizing for the dead, the *church* will remain under that rejection. To me it does not imply that every church, (branch) quorum, etc., etc., entered into a rejected con-

dition only in the one sense—baptism for the dead. But by continuing to so baptize without command from God, the church in Utah has plunged itself still deeper into the meshes of rejection, and has suffered the retribution of a justly offended God.

Mr. Young had so little regard for the sanctity of the marriage relation, that he said:

“The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce, and that is my individual bank.—*Journal of Discourses*, Vol. 8, p. 202, (“Necessity for a Reorganization,” p. 38.)

And now over the awful ruin that the latter day apostasy has wrought in Utah, spiritually, we draw the curtain of charity, and breathe for the misguided ones the prayer of hope, that, seeing their actual condition, they may turn to the “seed of the martyr” and find, in the spiritual realm over which that “seed” presides, in a militant sense, that “pasture” wherein they may find rest to their souls.

“If we walk in the light, as he is in the light” all will be well. May such be the final accomplishment, is my prayer.

