

the Church came to the eldest son of the royal line—if such were the law—then Patriarch Joseph Smith, father of the Prophet, not one of his younger sons, should have been President of the Church, and after him his eldest living son Hyrum, thence to his descendants, so that Joseph the Prophet would have missed the Presidency of the Church altogether. Hence I say this argument of the Josephites proves too much. Its full application would ruin their claims in behalf of him for whom they plead.

My attention has been called to the following, from the history of the Prophet Joseph, which must for ever settle the question of there being any right of succession to the Melchisedec Priesthood by virtue of lineage. Sunday, August 27th, 1843, the Prophet said: (see Mill. Star vol. 22, p. 55. 1st column.) "The Melchisedec Priesthood holds the right from the Eternal God, and not by descent from father and mother, and that Priesthood is eternal as God himself, having neither beginning of days nor ending of life." (DESERET NEWS, Feb. 11th, 1857.)

Moreover, the claims of the Josephites are contradicted by the order of the Priesthood as given in the revelations. Nowhere in all the revelations that point to the glorious day in which we live can you find predicted any gap of sixteen years in the progress of the work of God. The Church was not disorganized at the death of the Prophet Joseph Smith.

It is contradicted, I say, by the order of the Priesthood as found in the revelations of God. It is contradicted not only by that, but it is contradicted by the great success that has attended those who followed the leadership of the Twelve Apostles and the Presidencies they have organized under the direction of the Lord. Where since the Prophet's death has there been any lagging in this work? It has been one unbroken march of progress. Since the death of the Prophet the Gospel has been introduced into Germany and Switzerland; into Italy, Norway, Sweden, France; it has been sent to the islands of the Pacific Ocean, to the house of Joseph inhabiting them. It has gathered tens of thousands from these nations, and brought them to the house of the Lord in the tops of the mountains, just as the ancient Prophets decreed it would do—taking one of a city and two of a family, and bringing them to Zion, where they have been given pastors after the Lord's own heart who have fed them with knowledge and understanding.

Nor has the success of the Church led to the tops of the mountains by the Apostles been confined in its successes to preaching the Gospel. It has been more successful in the work that reaches behind the veil. Three splendid temples have been erected in these mountain valleys, and another in the shadow of which we are standing tonight is nearing completion, and in it a still greater work shall be accomplished than in the others. Go to these temples, look at the records, and be astonished at the work done for the dead. It exceeds the work done for the living.

Now, tell me if any of the factions that have wandered away from the Church have anything to point to like

this in justification of their claims of being the true Church? Nor does the victory of the Church led from Nauvoo by the Apostles end here. It has redeemed the wilderness and filled the valleys of the mountains for an extent of several hundred miles with prosperous villages, towns and cities. It has made a commonwealth, and given the desert to civilization. This is the work it has accomplished, and there seems to be no end to its progress.

There was a time when the boundary lines of Utah circumscribed the "Mormon" problem. But it is not so today. We have spread abroad into the surrounding States and Territories, where we have established prosperous branches of the Church and powerful Stakes of Zion, and the cry from all the settlements of the Saints is, "Give us room that we may dwell."

This success of the Church in preaching the Gospel, in building Temples and administering in them for the dead; in building up settlements, redeeming deserts and founding commonwealths, gives the lie to those who say the Church has gone astray under the leadership of the Twelve Apostles who led it from Nauvoo, and those who have succeeded them in the presidency.

Here I shall leave the subject, conclusive, however, that I have fallen far short of presenting it in its full force. I ask God to bless this effort to your good, to the strengthening of your faith. I ask the youth of Israel to give respectful and full allegiance to the Priesthood, and inasmuch as you do so, I tell you in the name of God you shall not be wanting in those graces and manly qualities which ennoble the minds of men.

At the close of Elder Roberts' remarks,

President Wilford Woodruff spoke as follows:

"I realize it is somewhat late, but I want to beg the indulgence of this assembly a few moments. I felt that as I was a member of these Mutual Improvement Associations I wanted to attend this meeting and hear this lecture. I did not wish to interfere with the time of Brother Roberts. He has given us an excellent discourse, and has told us the truth. There are a few things pertaining to this subject on I wish to bear my testimony to the young men of Israel.

First, I wish to say a few words regarding Priesthood. There is no mistake about the Priesthood of God Almighty. The God of heaven Himself has created and redeemed this world by the power of that Priesthood; and no being that ever dwelt on this earth ever has or ever will be able to do or perform any work pertaining to salvation unless it is by that eternal and everlasting Priesthood. And where that Priesthood of Almighty God is manifest, the power of that Priesthood is with the people, no matter of what age or generation they have lived in. And I wish to say that there has been no generation, no dispensation, any greater than the one in which Joseph Smith was raised up. He laid the foundation of this great work under God, and He established the Church upon the face of the whole earth, in

fulfilment of revelation and prophecy, from Father Adam down to our day; and the Lord has made, and will make no mistake in regard to calling a people or giving them the Priesthood.

As I have said, Joseph Smith organized the Church. He lived but a short time with us—a little longer than the Savior did after He entered the ministry. The Savior lived about three and a half years from the time he commenced His ministrations among the people until He was crucified. Joseph Smith lived some fourteen years, if I mistake not, after he organized this Church. He also was slain? But before he died he organized the Church with Apostles, Patriarchs, Pastors, Teachers, and the whole government of the Church of God; and that Priesthood he organized or laid the foundations of remained with the people after his death, as Brother Roberts has said tonight. The Twelve Apostles stood next to the First Presidency of the Church; and I am a living witness myself to this work. I am a living witness to the testimony that he gave to the Twelve Apostles when all of us received our endowments from under his hands. I remember the last speech that he ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fullness of this great work of God; and in his remarks to us he said: "I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth. And these principles and this Priesthood and power belong to this great and 1st dispensation which the God of Heaven has set His hand to establish in the earth. "Now," said he addressing the Twelve, "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." And continuing, he said, "I have lived so long—up to the present time—I have been in the midst of this people and in the great work and labor of redemption. I have desired to live to see this Temple built. But I shall never live to see it completed; but you will—you will." Now, we didn't suppose but what he would live. We didn't understand what he meant. Neither did the Twelve in the days of the Savior understand what He meant when He said "I am going away from you; if I go not the Comforter will not come unto you." And so we did not understand Joseph when he said he would not live to see that Temple completed, but we would. Probably it was not given for us to understand at that time.

After addressing us in this manner he said: "I tell you, the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned." That was pretty strong language, but it was full of meaning, it was full of significance. Joseph was trained in the Priesthood before he came to this planet. He understood the Priesthood perfectly well before he