

them the sealing ordinances and taught them the character of those ordinances, and revealed unto them the doctrine of celestial marriage, and impressed upon them the importance of their obedience to the same, and made it obligatory upon them that they should obey it and carry it out in their lives, and teach it to others. He taught these brethren that unless they did this the Kingdom would stop, it could not make further progress. And filled with the power of God, he blessed them and placed those keys and this authority upon them, and told them that he had thus ordained them to bear off the Kingdom. There was no key that he held, there was no authority that he exercised that he did not bestow upon the Twelve Apostles at that time. Of course, in doing this he did not divest himself of the keys; but he bestowed upon them these keys and this authority and power, so that they held them in their fullness as he did, differing only in this respect, that they exercised them subordinate to him as the head of the dispensation. He ordained them all this authority, without withholding a single power or key or ordinance that he himself had received.

Thus you see these men whom God chose to hold the Apostleship received all this authority from Him. Hence he told the people before he was taken, "I roll this kingdom off to the shoulders of the Twelve." Probably there are some in this room who heard him talk in this manner. I was but a boy at the time, but I remember it very distinctly. He evidently wanted his brother Hyrum also to be preserved, and for some time before his martyrdom talked about him as the Prophet. But Hyrum, as you know, was not desirous to live away from Joseph; if he was to be exposed to death, he was resolved to be with him. Our revered President, who was present with you to-day, was with the Prophet and his brother, the Patriarch, at time of their martyrdom, and was himself shot down, and his life almost despaired of. But God in His providence reserved him for something else, and his enemies did not have power to take his life.

After the martyrdom of the Prophet the Twelve soon returned to Nauvoo, and learned of the aspirations of Sidney Rigdon. He had claimed that the Church needed a guardian, and that he was that guardian. He had appointed the way for the guardian to be selected, and of course, was present at the meeting, which was held in the open air. The wind was blowing toward the stand so strongly at the time that an improvised stand was made out of a wagon, which was drawn up at the back part of the congregation, and which he, Wm. Clarke, and some others occupied. He attempted to speak, but was much embarrassed. He had been the orator of the Church; but, on this occasion, his oratory failed him, and his talk fell very flat. At the meantime President Young and some of his brethren came and entered the stand. The wind by this time had ceased to blow. After Sidney Rigdon had spoken, President Young arose and addressed the congregation, which faced around to see and hear him, turning their backs towards the wagon occupied by Sidney. Now it is probable that there are some here to-day who were present on that occasion, and they, I doubt not, could, if necessary, bear witness that the power of God was manifested at that time, to the joy and satisfaction of the Saints. It was necessary that there should be some manifestation of the power of God, because the people were divided. There was considerable doubt as to who should lead the Church. People had supposed that Joseph would live to redeem Zion. They felt very much as the disciples did after the crucifixion: "We trusted," said they to the Savior, whom they knew not, while speaking of their Lord, "that it had been He which should have redeemed Israel." They were saddened in their hearts. So the Saints were when the Prophet Joseph was taken from them. Some even went so far as to think that perhaps God would resurrect him, they had such an idea about his continued earthly connection with this work. But no sooner did President Young arise than the power of God rested down upon him and the face of the people. It did not appear to be Brigham Young; it appeared to be Joseph Smith that

formed so that it looked like that of Joseph, and everybody present, who had the Spirit of God, saw that he was the man whom God had chosen to hold the keys now that the Prophet Joseph had gone behind the veil, and that He had given him power to exercise them. And from that time forward, notwithstanding the claims of Sidney Rigdon; notwithstanding the claims of Strange, notwithstanding the claims of William Smith, John E. Page and others who drew off from the Church in the days of Nauvoo; and notwithstanding the claims of other men who have since drawn off from the Church and made great pretensions, God has borne testimony to the acts and teachings of His servant Brigham, and those of His servants, the Apostles, who received the keys in connection with him. God sustained him and upheld him, and He blessed all those that listened to his counsel. No man that ever obeyed all his counsels and teachings was ever cursed, but was always blessed of God; while those who disobeyed his counsel did not prosper. We have all seen this. He led the people by the power of God into this wilderness, taking upon himself such responsibility as no other man dare take, which, of course, he was inspired of God to do. In various ways God sustained him to the time of his death. All the authority, all the power, all the keys, and all the blessings that were necessary for the guidance of this people he held. He held them as his fellow servants, the Apostles, held them; only he, being the senior, had the right to preside, and did preside, God sustaining him in so doing. Then when he died there was no need for any peculiar or overpowering manifestation, such as was witnessed when the Prophet Joseph died, because the authority of the Priesthood was recognized, and among the Twelve there was no dissent. We all knew the man whose right it was to preside, there being no doubt upon this matter. We knew he had the authority. We knew that there was only one man at a time upon the earth that could hold the keys of the Kingdom of God, and that man was the presiding Apostle.

Other names had at one time preceded President John Taylor in the order of the Twelve. There were various reasons for this. Two of the Apostles had lost their standing, and upon deep and heartfelt repentance had been again ordained to the Apostleship. In both instances this had occurred after the ordination of President Taylor to that calling. Still, for many years their names were allowed to stand in their old places and preceded his in the published list of the Twelve. The revelation designating Presidents Taylor, Woodruff and Willard Richards to be ordained Apostles was given July 8th, 1833, John E. Page was called to the same office in the same revelation. He and President Taylor were ordained at Far West before the Saints were driven from there. Brother Woodruff, being on a mission at the Fox Islands, was afterwards ordained on the corner stone of the Temple, April 28th, 1839. Brother Willard Richards, when he was called, was on a mission in England, and was ordained in that land after the Twelve went there on their mission. In this way Brothers Richards and Woodruff, though the seniors of President Taylor in years, were his juniors in the Apostleship; he had assisted in ordaining them Apostles. For some years attention was not called to the proper arrangement of the names of the Twelve; but some time before President Young's death they were arranged by him in their proper order. Not long before his death a number of the Twelve and leading Elders were in Saupete when, in the presence of the congregation in the meeting-house, he turned to President Taylor, and said, "Here is the man whose right it is to preside over the council in my absence, he being the senior Apostle."

Therefore, as I have said, when President Young died there was no doubt in the minds of those who understood principle as to who was the man—it was the then senior Apostle. He was the man who had the right to preside, he holding the keys by virtue of his seniority, by virtue of his position in the Quorum; and he became the President of the Twelve Apostles; and became President of the Church.

Now let me ask you, is it neces-

Church? Is it not consistent with the wisdom and government of God to acknowledge His servants who have been faithful all their lives, who have proved their integrity before Him, who have never swerved to the right or the left, and whose knees have never trembled, and whose hands have never shaken—is it not within His power and His wisdom to endow them with all the gifts and qualifications necessary for the guidance of His Church? Certainly it is. There has never been a moment, as I have said, since this Church was organized, since the 6th day of April, 1830, when God has been without ministering servants through whom He has revealed His mind and will to the people. President Young might have received and given revelations to the people in the same manner as the Prophet Joseph did. He had the authority, and he did give his revelations to the people; he gave his counsel. President Taylor has done the same. The Twelve in their labors have done the same. They have taught the people the word of God. The Twelve have the right, every Apostle has the right, to teach the people by the spirit of revelation, by the spirit of prophecy and the power of God. This people, as I have said, have been led by that power and spirit; and it was in this way that ancient Israel was led when Moses stood at their head. He had the authority, he held the keys, and he received revelation from God concerning all the people. It has been so in our day. We have had revelations; and we have revelations still. Our brethren, Brothers George Teasdale, Heter J. Grant and Seymour B. Young have been lately called by written revelation, to hold the positions to which they have been assigned. But is it always necessary to write revelation? Sometimes it is necessary; sometimes it is not necessary, just as God willeth. When the word of God is given through His servants, as for instance, this morning through President Taylor making a certain promise; that promise is just as binding as if written. If we live for it, it will be fulfilled, just as much as if it were written. God has bestowed the spirit of revelation upon His servants. In fact, no man, no matter what his office may be, whether it be Deacon, Teacher, Priest or Elder, Seventy or High Priest, or Apostle, has the right to teach the people unless he does it by the light of the Holy Ghost, by the power of God. He should not attempt to teach the people that which he may have framed in his own heart to say to them. On the contrary, he should treasure up, as God has said, continually the words of life, and it shall be given unto him what to say, even that which shall be suited to the circumstances of the people and of each individual. God has made that promise to the Elders of this Church, unto those who go out to preach the Gospel, and to every man who seeks to teach as he should do—by the spirit of revelation. It is then carried to the hearts of the people, and they are, and will be, judged by it, and will be held accountable before God according to the spirit and knowledge they may have received.

I have presented this matter before you, because I am led to think there is not that disposition to look to and recognize the authority that exists in the Church as it should be recognized. There is at the present time a contest going on in our midst and the tendency to tear away from the moorings of the Priesthood, from the authority and influence of the Priesthood, receives every encouragement.

The threats that are being made by our enemies at the present time, are for the purpose of destroying the faith, the confidence, and the spirit that are begotten in the hearts of this people towards the Priesthood of the Son of God. If they could get you to repudiate your Bishops, the President of the Stake; if they could get you to repudiate the Apostles and the First Presidency, they would be satisfied; because they would know then that they had struck a deadly blow at the Kingdom of God, so far as you are concerned at least. That is their aim all the time. While, on the other hand, it is the aim of the Elders of Israel to bind the people together, and to build up the authority and influence of the holy Priesthood, because we know that, in doing so, we are acting according to the mind and will of God, and not because we want to exercise

any faithful servant of God; that you never have had reason to complain because of anything of this kind coming from the First Presidency, or from the Apostles, or any good man; but on the contrary, the servants of God, of whom our enemies complain, have worn themselves out in your midst, teaching you the doctrines of salvation. They have travelled under all circumstances, visiting the people and teaching them the principles of eternal life, and have worn themselves out at this labor. They have not spared their bodies, nor refrained from neglecting all their earthly affairs when necessary for the good of this people. It has been characteristic of the Apostles and leading men of this Church; and if we had not that spirit, it would be soon seen by the people, and our influence would be correspondingly weakened. It is the aim of the Priesthood at the present time to bind the people together, on the same principle that you adopt, you that are shepherds, when the wolves are around. You get your sheep together in as compact a manner as you can, that no wolves can get access to your sheep. You feel it to be your duty to take care of the flock that may be your own, or that may be intrusted to your care, that not even a lamb may be torn to pieces, or be carried off by either dog or wolf. It is the same with the servants of God. The burden of this people rests upon them. It is upon President Taylor night and day, I know. Every thought and desire of his heart is for the salvation of this people, and to establish and build up the Zion of our God. His feelings are to be a faithful watchman upon the walls of Zion, a faithful shepherd of the flock of Christ; so that when he goes hence, as Brigham has gone, he can report to Joseph and those of his co-laborers that have joined him, that he did his duty faithfully while in the flesh, in caring for and feeding the flock of Christ. I know this is the feeling; and I know it is the feeling of his co-laborers, his fellow-servants. And it is because of their intense love for this people, and for the salvation of the children of men that they are impelled to do as they do. They would have you listen to the voice of wisdom, to the voice of revelation, to the voice of the Holy Spirit that is poured out upon us, which bears testimony in your hearts that it is through his power that we have been sustained, and which convinces you that we are his servants. You know when you hear the servants of God, by the power of God that accompanies their words, and by the testimony of Jesus that He gives unto you, that they are His servants. This is your witness, and you are our witnesses as to the truth of our claims and the divinity of the authority which we exercise in your midst. We want to save you. We want to teach you the plan of salvation. We want to point out to you the way in which you should go. We do not ask anything of you of an earthly character. We desire not to aggrandize ourselves. All we ask, and we ask it in the name of the Lord Jesus Christ, is that you will be entreated of God, that you will listen to His voice, and walk in the strait and narrow path that leads to lives eternal. And we promise you that if you will do so, we will lead you into the celestial Kingdom of God, not of ourselves, but through the power that God has given unto us and that He will give unto us.

I pray God to bless you, my brethren and sisters, and fill you with His Holy Spirit, in the name of Jesus. Amen.

WASATCH STAKE CONFERENCE.

The 22d Quarterly Conference of the Wasatch Stake of Zion opened at 10 a.m. Feb. 3, 1883, at the meeting house in Heber City, Wasatch, Co., Utah Territory.

In the absence of President A. Hatch, his First Counselor Thomas H. Giles, assisted by his Second Counselor, H. S. Alexander, presided over the conference. The house was well filled. The Bishops and their counselors, and the Patriarch of the Stake, the High Council, High Priests, Presidents of Quorums, etc., occupied the stand.

After the opening and a few words of encouragement from President Giles, the ward Bishops reported their wards. Also Presidents of Quorums made reports. The re-

The absence of any one of the Twelve Apostles created a disappointment among those assembled, but a good spirit prevailed, and however much we would have been pleased to have the brethren of the Twelve among us, to talk to and instruct us in the ways of eternal life, we had a good Conference; all seemed to be edified and paid for coming together.

On Sunday afternoon the Sacrament was administered, after which the local authorities were put before the conference and unanimously sustained.

The Stake statistics for the last half year showed quite favorably. We have in the Stake 594 families, 3,023 number of souls, 1 Patriarch, 42 Seventies, 91 High Priests, 279 Elders, 9 Priests, 22 Teachers, 52 Deacons. There have been 20 marriages, 54 births and 23 deaths during the half year. The choir, as they always do, perform their part toward making everything pass off harmoniously, and certainly deserve a word of praise for their efforts.

CHAS. SHELTON,
Clerk of Conference.

Correspondence.

SALT LAKE CITY,
Feb. 9th, 1883.

Editor Deseret News:

In a late issue of the NEWS, under the heading "latest by lightning," I observed a telegram headed, "A Crooked Methodist Miss," with some reference to Dr. Newman, who has become conspicuous as the champion Methodist, who came to Utah, and in the Great Tabernacle, anticipated in three days' time to entirely obliterate "Mormonism," so called, by fair play, (Bible doctrine) but was met by Apostle Orson Pratt, the champion of right, and was compelled to a similar conclusion as that of a very good Canada Methodist lady. By arrangement she met two Elders of the Church of Jesus Christ of Latter-day Saints who were then preaching the gospel in that vicinity, without purse or scrip. On the parlor centre table, Bibles were arranged. Theories and doctrines of men of long practice and deep-rooted prejudice compared with Biblical truths (like Dr. Newman's theories could not stand the test) which resulted after protracted arguments, and researches, in a flood of tears on the part of the devout Methodist sister, at this juncture of the argument her minister came in, and observing her uncomfortable condition, wished to know if those Mormon preachers had been abusing her. The reply was: "No, sir; but those cursed Mormons have the essence of the Bible to prove their devilish doctrines by." If Dr. Newman did not leave Salt Lake City with those words, from his deportment and arguments he evidently retired with similar sentiments.

Quite recently I saw another interview with Dr. Newman, copied in the Rome, Ga., Courier, occupying over a column, closely questioning the Doctor as to the spiritual existence of man after death. He said that he had for some time entertained the idea of an intelligent existence of man after death and that if permitted he could return, appearing and conveying messages to living friends. He also quoted First Peter, 3rd, 18th to 20th verses, using Peter's argument to show his belief that not only the wicked spirits of Noah's time existed in prison, but that the spirit of Christ, while his body lay entombed, went and preached to those spirit prisoners, etc. If the Dr. was not fully converted by Apostle O. Pratt, he is certainly deviating from orthodox Methodist doctrine and taking up with the Gospel doctrines revealed by the Prophet Joseph Smith over a half century ago. It will not be surprising to learn of Dr. Newman and others soon vindicating the pre-existence of spirits, a well defined doctrine revealed by the Prophet Joseph of the 19th century, quoting Ecclesiastes, 12th chapter, and many other authors. "Then shall the dust return to the earth as it was, and the spirit return to God who gave it." A great question is, how the spirit could return if it had not before existed there.

EDWARD STEVENSON.

Secretary Teller has written a letter to a Pennsylvanian, informing him that "soldiers are not entitled to land unless they go on a tract and