

terms—the authority, the gifts and qualifications which God bestowed upon His servant Brigham; and there were many who, after the Prophet's death, were not disposed to accord to President Young the same rights, the same authority, the same gifts, that they were willing to accord to the Prophet Joseph. The Rigdonites—the followers of Sidney Rigdon—originated the idea that the prophetic gift did not rest upon President Young, that he did not possess it. The Strangites—the followers of J. J. Strang—labored to the same end. Strang set up a claim that he had been designated by Joseph to preside over the Church, and in fact, showed a letter with the postmark of Nauvoo upon the envelope, in which he claimed that he was thus authorized to preside. Others set up the same claim, and circulated the same idea. William Smith wished it understood that the prophetic office belonged to the Smith family, that it should be some member of that family that should preside over the Church. He entertained the same idea, and circulated it to some extent, that has been entertained and circulated by the son of Joseph—young Joseph, as he is called. And all these influences combined together have had the effect, to a greater or less extent, to create in many minds the impression of which I speak—that there was some withholding of power; that there were some gifts and manifestations of power that ought to be, but were not in the Church; that the prophetic gifts did not follow to the same extent that God designed they should; that although President Young and his Counselors and the Twelve were Apostles, the apostleship did not embody in itself the same gifts, the same powers that

were exercised by the Prophet Joseph.

I remember, when on one of my early missions, meeting with an old member of the Church in California, a man of some prominence at one time, and of considerable experience in the Church, who contended that President Young was not entitled to be called Prophet, Seer and Revelator, or to be put to the General Conference as such. His idea seemed to be that when the Prophet Joseph died, the office of Prophet, Seer and Revelator died with him, and, therefore, this claim by the leaders of the Church was a piece of assumption on their parts.

Now, how far these ideas have prevailed and are held I cannot say, because, as I have remarked, my opportunities of mingling with the people, as I did in former years, have not been such as to enable me to speak from personal knowledge, and perhaps if I were to do so they would not talk so freely with me about such things as they once did. But I wish to say that those who look for some increased manifestation of power to come in some form outside of that which we recognize as the governing authority of the Church, are in danger of being deluded and of being led astray. Such persons, if there be any, and I am inclined to believe there are, are in just the condition that the adversary would like people to be in, that he may have influence with them.

Since my return from Washington, in the middle of August last, I have heard more of new prophets and revelators, and their revelations, than I have heard for several years. I do not know how many prophets I have heard of who have arisen; I do not know how many revelations I have heard of that have been given; but there have been quite a