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## Priesthood

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**Abstract:** God is at the Helm—Distinction Between Keys of the Priesthood and Priesthood—Conferring the Priesthood—An Authoritative Declaration—The Church Not Man-made—What is the Priesthood?—The Priesthood—Definition, Purpose and Power—Mission of the Priesthood—What are the Keys of the Priesthood?—Sanctity of the Ordinances of the Priesthood—On Church Government—A Blessing and an Explanation of the Priesthood—The Privilege of the Priesthood to Bless—The Priesthood Greater than Any of its Offices—Necessity of Organization—Acceptance of the Priesthood a Serious matter—How Authority Should be Administered—Authority Gives Enduring Power—Ministry Should Know its Duties and the Use of Authority—How Officers in the Church are Chosen—A Word to Bishops—Jurisdiction of Quorums of Priesthood—Jurisdiction in Stakes and Wards—Duties of Those Engaged in the Ministry—The Purpose and the Duty of the Church: Qualities of Leaders—Leaders Must be Courageous—Duties of Officers of the Church—Truth Will Unite Us—Words to Church Officers—Officers to Set the Example—Duty of the Holy Priesthood—How to Vote on Church Propositions—Order of Voting for Officers of the Church—Officers Dependent on Voice of People—Nearly All Male Members Hold the Priesthood; Responsibility—Many hold the Melchizedek Priesthood—Priesthood Quorums' Responsibilities—What is Priesthood?—Where and How Counsel Should be Sought—Parents Should be Consulted—Proper use of Titles of the Priesthood—All Officers of the Priesthood Necessary and Should be Respected—Checks Upon Church Members—The Priesthood Should Know Section 107 of the Doctrine and Covenants—Who is Fit to Preside?—Obligations of the Priesthood—How Honor for Those Who Bear the Priesthood is Begotten—Priesthood Membership Rolls—All Should Exercise Their Authority—The Leaders in Israel—A Testimony of Joseph Smith and His Successors—Goodness of the Leaders of the Church—Divine Missions of Presidents of the Church—The Presidents of the Church Have Been Inspired—When to Organize the First Presidency—First Presidency Not Necessarily Apostles—The Priesthood and Its Offices—Authority of the President of the Church—Relation of Members of First Presidency—Duties of Apostles—Testimony of the Apostles—The Presiding Bishopric—When to Submit Questions to the General Authorities—No Need to Point Out Defects of Church Leaders—Help the General Authorities—Temporal Support of General Authorities—A Blessing Upon Stake Presidencies and Other Officers—Counsel to Stake Presidents and Bishops—Duties of Stake Presidents—Duty of High Councils—Duties of Patriarchs—Duties of High Priests—Duties of High Priests' Quorums—Duty of High Priests—Purpose and Duties of Seventies—Duty of Seventies—Duties of Seventies—Seventies' Quorums to be Replenished from Elders' Quorums—Elders to Proclaim Gospel—Duties of Elders—Authority of the Bishops and Other Presiding Officers—Duties of Bishops—Bishops and Lesser Priesthood Should be Active—Duties of the Lesser Priesthood—Lesser Priesthood—The Work of the Bishopric—Dignity of Teachers' Calling—Value of Teachers' Work—The Restoration of the Melchizedek Priesthood—Tribute to Heber C. Kimball—Tribute to Erastus Snow—Purpose of Visits of Church Leaders

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## CHAPTER IX

### Priesthood

GOD IS AT THE HELM. We are living in a momentous age. The Lord is hastening his work. He is at the helm; there is no mortal man at the helm of this work. It is true, the Lord uses such instruments as will be obedient to his commandments and laws to assist in accomplishing his purposes in the earth. He has chosen those who, at least, have shown a willingness and a disposition to obey him and keep his laws, and who seek to work righteousness and carry out the purposes of the Lord.—*Oct. C. R.*, 1906, pp. 3, 4.

DISTINCTION BETWEEN KEYS OF THE PRIESTHOOD AND PRIESTHOOD. The priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the priesthood, has this authority dedicated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the *keys* of the priesthood. In their fulness, these keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more priesthood than a seventy who labors under his direction; and the president of an elders' quorum, for example, has no more priesthood than any member of that quorum. But he holds the power directing the official

labors performed in the mission or the quorum, or in other words, the *keys* of that division of that work. So it is throughout all the ramifications of the priesthood—a distinction must be carefully made between the general authority, and the directing of the labors performed by that authority.—*Improvement Era*, Vol. 4, p. 230, Jan., 1901.

CONFERRING THE PRIESTHOOD. The revelation in section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21 clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the priesthood without possessing the priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.

Take, for instance, the office of a deacon: the person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. He cannot receive a portion or fragment of the Aaronic priesthood, because that would be acting on the idea that either or both of the (Melchizedek and Aaronic) priesthoods were subject to subdivision, which is contrary to the revelation.

In ordaining those who have not yet received the Aaronic priesthood, to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are:

“Upon you my fellow servants [servant], in the name of Messiah, I confer the Priesthood of Aaron.”

Of course, it would not necessarily follow that these exact words should be used, but the language should be consistent with the act of conferring the Aaronic Priesthood.—*Improvement Era*, Vol. 4, p. 394, March, 1901.

AN AUTHORITATIVE DECLARATION. The Church of

Jesus Christ of Latter-day Saints is no partisan Church. It is not a sect. It is *The Church of Jesus Christ of Latter-day Saints*. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.—This declaration was made at the morning service of the annual conference on the 88th anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1918.—*Improvement Era*, Vol. 21, p. 639.

THE CHURCH NOT MAN-MADE. We believe in God, the Father of our Lord and Savior Jesus Christ, the Maker of heaven and earth, the Father of our spirits. We believe in him without reserve, we accept him in our heart, in our religious faith, in our very being. We know that he loves us, and we accept him as the Father of our spirits and the Father of our Lord and Savior Jesus Christ. We believe in the Lord Jesus and in his divine, saving mission into the world, and in the redemption, the marvelous, glorious redemption, that he wrought for the salvation of men. We believe in him and this constitutes the foundation of our faith. He is the foundation and chief corner stone of our religion. We are his by adoption, by being buried with Christ in baptism, by being born of the water and of the Spirit anew into the world, through the ordinances of the gospel of Christ and we are thereby God's children, heirs of God and joint heirs with Jesus Christ through our adoption and faith.

One of our brethren who spoke today gave out the idea that he knew who was to lead the Church. I also know who will lead this Church, and I tell you that it will be no man who will lead the Church of Jesus Christ of Latter-day Saints; I don't care in what time nor in what generation. No *man* will lead God's people nor his work. God may choose men and make them instruments in his hands for accomplishing his purposes, but the glory and honor and power will be due to the Father, in whom rests the wisdom and the might to lead his people and take care of his Zion. I am not leading the Church of Jesus Christ, nor the Latter-day Saints, and I want this distinctly understood. No man does. Joseph did not do it; Brigham did not do it; neither did John Taylor. Neither did Wilford Woodruff, nor Lorenzo Snow; and Joseph F. Smith, least of them all, is not leading the Church of Jesus Christ of Latter-day Saints, and will not lead it. They were instruments in God's hands in accomplishing what they did. God did it through them.

The honor and glory is due to the Lord and not to them. We are only instruments whom God may choose and use to do his work. All that we can do we should do to strengthen them in the midst of weakness, in the great calling to which they are called. But remember that God leads the work. It is his. It is not man's work. If it had been the work of Joseph Smith, or of Brigham Young, or of John Taylor, Wilford Woodruff, or Lorenzo Snow, it would not have endured the tests to which it has been subjected; it would have been brought to naught long ago. But if it had been merely the work of men, it never would have been subjected to such tests, for the whole world has been arrayed against it. If it had been the work of Brigham Young or Joseph Smith, with such determined opposition as it has met with, it would have come to naught. But it was not theirs; it was God's work. Thank God for that. It is the power of God unto salvation, and I want my boys and girls to take my testimony upon this point. And yet, while we give the honor and glory unto the Lord God Almighty for the accomplishment of his purposes, let us not altogether despise the instrument that he chooses to accomplish the work by. We do not worship him; we worship God, and we call upon his holy name, as we have been directed in the gospel, in the name of his Son. We call for mercy in the name of Jesus; we ask for blessings in the name of Jesus. We are baptized in the name of the Father and of the Son and of the Holy Ghost. We are initiated into the Church and Kingdom of God in the name of the Father and of the Son and of the Holy Ghost, and we worship the Father. We seek to obey the Son and follow in his footsteps. He will lead—no man will ever lead—his Church. If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, woe be to the Church, for it will then become like the churches of the world, man-made, and man-led, and



have no power of God or of life eternal and salvation connected with it, only the wisdom, the judgment and intelligence of man. I pity the world, because this is their condition.

WHAT IS THE PRIESTHOOD? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God, who have come to the earth in our day and restored the Priesthood to the children of men, by which they may baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, and by which they can remit sin, with the sanction and blessing of Almighty God. It is the same power and priesthood that was committed to the disciples of Christ while he was upon the earth, that whatsoever they should bind on earth should be bound in heaven, and that whatsoever they should loose on earth should be loosed in heaven, and whosoever they blessed should be blessed, and if they cursed, in the spirit of righteousness and meekness before God, God would confirm that curse, but men are not called upon to curse mankind; that is not our mission; it is our mission to preach righteousness to them. It is our business to love and to bless men, and to redeem them from the fall and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise his judgment in those matters. "Vengeance is mine," saith the Lord, "and I will repay." We are perfectly willing to leave vengeance in the hands of God and let him judge between us and our enemies, and let him reward them according to his own wisdom and mercy.—*Oct. C. R.*, 1904, p. 5.

THE PRIESTHOOD—DEFINITION, PURPOSE AND POWER. What I mean by the Holy Priesthood is that authority which God has delegated to man, by which he may speak the will of God as if the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of man, spoken in the exercise of that power, become the word of the Lord, and the law of God unto the people, scripture, and divine commands. It is therefore not good that the Latter-day Saints and the children of the Latter-day Saints should treat lightly this sacred principle of authority which has been revealed from the heavens in the dispensation in which we live. It is the authority by which the Lord Almighty governs his people, and by which, in time to come, he will govern the nations of the world. It is sacred, and it must be held sacred by the people. It should be honored and respected by them, in whomsoever it is held, and in whomsoever responsibility is placed in the Church. The young men and women and the people generally should hold this principle and recognize it as something that is sacred, and that cannot be trifled with nor spoken lightly of with impunity. Disregard of this authority leads to darkness and to apostasy, and severance from all the rights and privileges of the house of God; for it is by virtue of this authority that the ordinances of the gospel are performed throughout the world and in every sacred place, and without it they cannot be performed. Those also who hold this authority should honor it in themselves. They should live so as to be worthy of the authority vested in them and worthy of the gifts that have been bestowed upon them.—*Oct. C. R.*, 1901, p. 2.

MISSION OF THE PRIESTHOOD. We can make no advancement only upon the principles of eternal truth. In proportion as we become established upon the foundation of these principles which have been revealed from the heav-



ens in the latter-days, and determine to accomplish the purposes of the Lord, will we progress, and the Lord will all the more exalt and magnify us before the world and make us to assume our real position and standing in the midst of the earth. We have been looked upon as interlopers, as fanatics, as believers in a false religion; we have been regarded with contempt, and treated despicably; we have been driven from our homes, maligned and spoken evil of everywhere, until the people of the world have come to believe that we are the offscourings of the earth and scarcely fit to live. There are thousands and thousands of innocent people in the world whose minds have become so darkened by the slanderous reports that have gone forth concerning us, that they would feel they are doing God's service to deprive a member of this Church of life, or of liberty, or the pursuit of happiness, if they could do it.

The Lord designs to change this condition of things, and to make us known to the world in our true light—as true worshipers of God, as those who have become the children of God by repentance; and by the law of adoption have become heirs of God and joint heirs with Jesus Christ; and that our mission in this world is to do good, to put down iniquity under our feet, to exalt righteousness, purity, and holiness in the hearts of the people, and to establish in the minds of our children, above all other things, a love for God and his word, that shall be in them as a fountain of light, strength, faith and power, leading them on from childhood to old age, and making them firm believers in the word of the Lord, in the restored gospel and priesthood, and in the establishment of Zion, no more to be thrown down nor given to another people. If there is anything that I desire above another in this world, it is that my children shall become established in this knowledge and faith, so that they can never be turned aside from it.—*Oct. C. R.*, 1901, p. 70.

WHAT ARE THE KEYS OF THE PRIESTHOOD? The priesthood that we hold is of the greatest importance, because it is the authority and power of God. It is authority from heaven that has been restored to men upon the earth in the latter days, through the ministration of angels from God, who came with authority to bestow this power and this priesthood upon men.

I say that the priesthood which is the agency of our heavenly Father holds the keys of the ministering of angels. What is a key? It is the right or privilege which belongs to and comes with the priesthood, to have communication with God. Is not that a key? Most decidedly. We may not enjoy the blessing, or key, very much, but the key is in the priesthood. It is the right to enjoy the blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. You who hold the priesthood have the key or the authority, the right, the power or privilege to preach the gospel of Jesus Christ, which is the gospel of repentance and of baptism by immersion for the remission of sins—a mighty important thing, I tell you. There isn't a minister of any church upon all of God's footstool today, so far as we know, except in the Church of Jesus Christ of Latter-day Saints, who has the keys or the authority to enjoy the ministration of angels. There isn't one of them that possesses that priesthood. But here we ordain boys who are scarcely in their teens, some of them, to that priesthood which holds the keys of the ministering of angels and of the gospel of repentance and baptism by immersion for the remission of sins. There is not a minister anywhere else in the world, I repeat, who possesses these keys, or this priesthood or power, or that right. Why? Because they have not received the gospel, nor have they received that priesthood

by the laying on of hands by those having authority to confer it.—*Improvement Era*, Vol. 14, December, 1910, p. 176.

SANCTITY OF THE ORDINANCES OF THE PRIESTHOOD. There appears to be, among some of our people, an inadequate conception of the sanctity attending certain of the ordinances of the Holy Priesthood. True, the ministrations of those in authority amongst us are not attended with the pomp and worldly ceremony that characterize the procedure in other churches so-called, but the fact that the Church of Jesus Christ of Latter-day Saints is in possession of the priesthood is sufficient to make any and every ordinance administered by due authority within the Church an event of supreme importance. In performing any such ordinance, the one who officiates speaks and acts, not of himself and of his personal authority, but by virtue of his ordination and appointment as a representative of the powers of heaven. We do not set apart bishops and other officers in the Church, with the show and ceremony of a gala day, as do certain sectarians, nor do we make the ordinance of baptism a spectacular display; but the simplicity of the order established in the Church of Christ ought rather to add to than take from the sacred character of the several ordinances.

An illustration of the fact that many do not understand the full sanctity of certain ordinances is found in the desire some evince to have them repeated. Until within a few years, it was a very general custom in the Church to allow a repetition of the baptismal right to adults before they entered the temples. This custom, first established by due authority, and for good cause (see *Articles of Faith*, by Talmage, 144-148) finally came to be regarded by many members of the Church as essential, and indeed, "re-baptism" was generally looked upon, though wrongly, as separate and different from the first ordinance of the gospel—by which alone one may gain entrance to the Church of Christ. But the most hurtful feature of this misunderstanding was the disposi-

tion of some to look upon the repeated baptisms as a sure means of securing forgiveness of sins from time to time, and this might easily have led to the thought that one may sin with comparative impunity if he were baptized at frequent intervals. This condition has been changed in the Church, and at the present time only those who, having been admitted to the fold of Christ by baptism, afterwards stray therefrom, or are disfellowshipped or excommunicated by due process of the Church courts, are considered as fit subjects to receive a repetition of the initiatory ordinance. These remarks, it must be understood, have no reference to the baptisms and other ordinances performed in the temples.—*Juvenile Instructor*, Vol. 38, p. 18, Jan., 1903.

ON CHURCH GOVERNMENT. We are governed by law because we love one another, and are actuated by long-suffering and charity, and good will; and our whole organization is based upon the idea of self-control; the principle of give and take, and of rather being willing to suffer wrong than to do wrong. Our message is peace on earth and good will towards men; love, charity and forgiveness, which should actuate all associated with the Church of Jesus Christ of Latter-day Saints. Ours is a Church where law is dominant, but the law is the law of love. There are rules which should be observed, and will be observed if we have the spirit of the work in our hearts; and if we have not the spirit with us, we have only the form of godliness which is without strength. It is the Spirit which leads us to the performance of our duties. There are many who know this gospel to be true, but have not the least particle of the Spirit, and therefore are found arrayed against it, and take no part with the people, simply because they have not the Spirit.

The priesthood after the order of the Son of God is the ruling, presiding authority in the Church. It is divided into its various parts—the Melchizedek and the Aaronic—and

all the quorums or councils are organized in the Church, each with special duties and special callings; not clashing with each other, but all harmonious and united. In other words, there is no government in the Church of Jesus Christ separate and apart, above, or outside of the holy priesthood or its authority. We have our Relief Societies, Mutual Improvement Associations, Primary Associations and Sunday Schools, and we may organize, if we choose, associations for self-protection and self-help among ourselves, not subject to our enemies, but for our good and the good of our people, but these organizations are not quorums or councils of the priesthood, but are auxiliary to, and under it; organized by virtue of the holy priesthood. They are not outside of, nor above it, nor beyond its reach. They acknowledge the principle of the priesthood. Wherever they are they always exist with the view of accomplishing some good; some soul's salvation, temporal or spiritual.

When we have a Relief Society, it is thus organized. It has its president and other officers, for the complete and perfect accomplishment of the purposes of its organization. When it meets, it proceeds as an independent organization, always mindful of the fact it is such, by virtue of the authority of the holy priesthood which God has instituted. If the president of the stake comes into a meeting of the Relief Society, the sisters, through their president, would at once pay deference to him, would consult and advise with him, and receive directions from the presiding head. That head is the bishop of the ward, the president in the stake, the presidency of the Church, in all the Church. The Young Ladies' and Young Men's Associations, the Primary Associations and the Sunday Schools are the same. All are under the same head, and the same rules apply to each.

When the Young Men's and Young Ladies' Associations meet separately, they each have presiding officers and they take charge and conduct the business. If the bishop

comes in to either the Young Men's or Young Ladies' Association, due deference is paid him. But in joint association of the Young Men's and Young Ladies' officers, there are the two organizations; the two boards are represented. Who shall take the initiative? Who shall exercise the presiding function? Is the sister to take the initiative and exercise the presiding function? Why, no! not so, because that is not in accordance with the order of the priesthood. If the Young Men's officers are there, they hold the priesthood, and it is their place to take the initiative. If I were the president of a Young Ladies' Association, and we met in joint meeting, I should expect the president of the Young Men's Association to take the initial step, that he would call the meeting to order, etc., because he holds the priesthood, and should be the head; then he should not forget that the Young Ladies have an organization, and are entitled to perfect and complete representation in the conjoint meetings, and under the priesthood should be given charge at least half the time. If he is not in his place, then let the young lady preside as she would in her own meeting. The ladies should not be discriminated against, but should have equal chances. There should be no curtailment nor abridgment of these rights, but every opportunity for their exercise should be given. Gallantry would naturally prompt the young men to give even more, maybe, than they take themselves, but they should direct in all these matters, in the spirit of love and kindness.

There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent; it would be irrational and unreasonable; contrary to God's will. There is one head, and he is God, the head of all. Next to him stands the man he puts in nomination to stand at the head on the earth, with his associates; and all the other organizations and heads, from him to the



last, are subordinate to the first, otherwise there would be discord, disunion and disorganization.

I am tenacious that all should learn the right and power of the priesthood, and recognize it; and if they do it, they will not go far astray. It is wrong to sit in judgment upon the presiding officers. Suppose a bishop does wrong, are we to run away to everyone and backbite and slander him, and tell all we know or think we know, in relation to the matter and spread it about? Is that the way for Saints to do? If we do so we shall breed destruction to the faith of the young, and others. If I have done wrong, you should come right to me with your complaint, tell me what you know, and not say one word to any other soul on earth; but let us sit down together as brethren and make the matter right; confess, ask forgiveness, shake hands and be at peace. Any other course than this will create a nest of evil, and stir up strife among the Saints.—*Improvement Era*, Vol. 6, July, 1903, pp. 704-708.

A BLESSING AND AN EXPLANATION OF THE PRIESTHOOD. The Lord bless you. From the depths of my soul, I bless you; I hold the right, the keys and the authority of the Patriarchal Priesthood in the Church. I have a right to pronounce patriarchal blessings, because I hold the keys and authority to do it. It is given to me and my associates to ordain patriarchs and set them apart to give blessings to the people, to comfort them by promises made in wisdom and the inspiration of the Spirit of God, of the favor and mercies of the Lord that they may be stronger in good works, and their hopes may be realized and their faith increased. And I bless you, my brethren and sisters, in the cause of Zion, with all my soul and by the authority of the priesthood that I hold. I hold the priesthood of the apostleship, I hold the high priesthood which is after the order of the Son of God, which is at the foundation of all priesthood and is the greatest of all priesthoods, because the apostle and the high priest

and the seventy derive their authority and their privileges from the priesthood which is after the Son of God. All authority comes out of that high priesthood.—*Oct. C. R.*, 1916, p. 7.

THE PRIVILEGE OF THE PRIESTHOOD TO BLESS. We have been told of an incident which occurred a few weeks ago, when a bishop's counselor (and therefore a high priest) from a remote settlement, while visiting Salt Lake City, refused to administer to his sister's child who was dangerously sick, for the reason that he was outside of his own ward.

This brother must have had a misunderstanding of the authority of his office, or he was over diffident. Whatever the cause, he was not justified in his refusal. His authority to bless in the name of the Lord was not confined to his ward; no elder's opportunity for doing a purely good deed should be confined to a ward or any other limit, and when he went into a house and the head of that household made such a request of him it was clearly not only his privilege or right, but his duty to comply. Indeed, we believe that every man holding the priesthood, in good standing in the Church, who owns a home, is supreme in his own household, and when another brother enters it, and he requests the latter to perform any duty consistent with his calling, the latter should accede to his wishes; and if there should be anything wrong, he who makes the request as the head of the house into which the brother has come, is responsible therefor. If that head of a household asks anything to be done which for the sake of Church discipline, or to fulfil the revelations of the Lord, should be placed on the records of the Church, he should see to it that the necessary details are supplied and recorded.

We further believe that the rights of fatherhood in all faithful, worthy men are paramount, and should be recognized by all other men holding positions or callings in the

priesthood. To make this idea plainer we will say, as an example of our idea, we do not consider it proper in a bishop or other officer to suggest that the son of such a man (the son himself not being the head of a family, but living with his father) be called upon a mission without first consulting the father. The priesthood was originally exercised in the patriarchal order; those who held it exercised their powers firstly by right of their fatherhood. It is so with the great Eloheim. This first and strongest claim on our love, reverence and obedience is based on the fact that he is the Father, the Creator, of all mankind. Without him we are not, and consequently we owe to him existence and all that flows therefrom—all we have and all that we are. Man possessing the holy priesthood is typical of him. But as men on earth cannot act in God's stead as his representatives without the authority, appointment and ordination naturally follow. No man has the right to take this honor to himself, except he be called of God through the channels that he recognizes and has empowered.

Returning to the thought expressed in our opening paragraph, we recognize that there is a side to the question that must not be lost sight of, as to ignore that view would be to encourage a condition in the midst of the Saints pregnant with confusion. We have found occasionally that men blessed with some peculiar gift of the spirit have exercised it in an unwise—shall we say, improper manner. For instance: brethren strongly gifted with the power of healing have visited far and near amongst the Saints (to the neglect sometimes of other duties), until it has almost become a business with them, and their visits to the homes of the Saints have assumed somewhat the character of those of a physician, and the people have come to regard the power so manifested as if coming from man, and he himself has sometimes grown to so feel, and not that he was simply an instrument in the hands of God of bringing blessings to their

house. This view is exceedingly unfortunate, when indulged in, and is apt to result in the displeasure of the Lord. It has sometimes ended in the brother possessing this gift, if he encouraged such a feeling, losing his power to bless and heal. Departures from the recognized order and discipline of the Church should therefore be discountenanced and discouraged.—*Juvenile Instructor*, Vol. 37, pp. 50, 51, Jan. 15, 1902.

THE PRIESTHOOD GREATER THAN ANY OF ITS OFFICES. There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds to the power of the priesthood. But all offices in the Church derive their power, their virtue, their authority, from the priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is. Today the question is, which is the greater—the high priest or the seventy—the seventy or the high priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the seventy, holding the Melchizedek Priesthood, as he does, I say *if it were necessary*, he could ordain a high priest; and if it were necessary for a high priest to ordain a seventy, he could do that. Why? Because both of them hold the Melchizedek Priesthood. Then again, if it were necessary, though I do not expect the necessity will ever arise, and there was no man left on earth holding the Melchizedek Priesthood, except an elder—that elder, by the inspiration of the Spirit of God and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.

But the house of God is a house of order, and while the other officers remain in the Church, we must observe the order of the priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the Church through the instrumentality of the Prophet Joseph Smith and his successors.—*Oct. C. R.*, 1903, p. 87.

NECESSITY OF ORGANIZATION. The house of God is a house of order, and not a house of confusion; and it could not be thus, if there were not those who had authority to preside, to direct, to counsel, to lead in the affairs of the Church. No house would be a house of order if it were not properly organized, as the Church of Jesus Christ of Latter-day Saints is organized. Take away the organization of the Church and its power would cease. Every part of its organization is necessary and essential to its perfect existence. Disregard, ignore, or omit any part, and you start imperfection in the Church; and if we should continue in that way we would find ourselves like those of old, being led by error, superstition, ignorance, and by the cunning and craftiness of men. We would soon leave out here a little and there a little, here a line and there a precept, until we would become like the rest of the world, divided, disorganized, confused and without knowledge; without revelation or inspiration, and without Divine authority or power.—*Apr. C. R.*, 1915, p. 5.

ACCEPTANCE OF THE PRIESTHOOD A SERIOUS MATTER. This makes a very serious matter of receiving this covenant and this priesthood; for those who receive it must, like God himself, abide in it, and must not fail, and must not be moved out of the way; for those who receive this oath and covenant and turn away from it, and cease to do righteously and to honor this covenant, and will to abide in sin, and repent not, there is no forgiveness for them, either in this life or in the world to come. That is the language of this

book, and this is doctrine and truth which was revealed from God to men through the instrumentality of Joseph Smith the prophet. And this word is reliable. It is God's word, and God's word is truth; and it becomes necessary for all those who enter into this covenant to understand this word, that they may indeed abide in it, and may not be turned out of the way.—*Apr. C. R.*, 1898, p. 65. See Doc. and Cov. 84:33-41; Book of Mormon, Mosiah 5.

HOW AUTHORITY SHOULD BE ADMINISTERED. No man should be oppressed. No authority of the priesthood can be administered or exerted in any degree of unrighteousness, without offending God. Therefore, when we deal with men we should not deal with them with prejudice in our minds against them. We should dismiss prejudice, dispel anger from our hearts, and when we try our brethren for membership or fellowship in the Church, we should do it dispassionately, charitably, lovingly, kindly, with a view to save and not to destroy. That is our business; our business is to save the world, to save mankind; to bring them into harmony with the laws of God and with principles of righteousness and of justice and truth, that they may be saved in the Kingdom of our God, and become eventually, through obedience to the ordinances of the gospel, heirs of God and joint heirs with Jesus Christ. That is our mission.—*Apr. C. R.*, 1913, p. 6.

AUTHORITY GIVES ENDURING POWER. The Church has two characteristics—the temporal and the spiritual, and one is not without the other. We maintain that both are essential and that one without the other is incomplete and ineffectual. Hence, the Lord instituted in the government of the Church two priesthoods—the lesser or Aaronic, having special charge of the temporal, and the higher or Melchizedek, looking to the spiritual welfare of the people. In all the history of the Church, there has never been a time when considerable attention was not given to temporal affairs, in



the gathering places of the Saints, under all the leaders up to the present time, as witness the building of Kirtland, the settlement of Missouri, Nauvoo, and the founding of cities and towns in the far west, our present home. The Saints have lived and helped each other to live, have worked out their temporal salvation with zeal and energy, but withal, have neither neglected nor forgotten the spiritual essence of the great work inaugurated by divine order, as witness their temples, and other houses of worship, that have marked their every abiding place.

And so, while we have devoted much time to temporal affairs, it has always been with a view to better our spiritual condition, it being apparent that the temporal, rightly understood, is a great lever by which spiritual progress may be achieved in this earthly sphere of action. Besides, we have come to understand that all we do is indeed spiritual, for before the Father there is no temporal. Hence in our labors of redeeming the waste places, a strong spiritual vein underlies the outward temporal covering.—*Improvement Era*, Vol. 8, pp. 620, 623, 1904-5.

MINISTRY SHOULD KNOW ITS DUTIES AND THE USE OF AUTHORITY. Of course it is very necessary that those who preside in the Church, should learn thoroughly their duties. There is not a man holding any position of authority in the Church who can perform his duty as he should in any other spirit than in the spirit of fatherhood and brotherhood toward those over whom he presides. Those who have authority should not be rulers, nor dictators; they should not be arbitrary; they should gain the hearts, the confidence and the love of those over whom they preside, by kindness and love unfeigned, by gentleness of spirit, by persuasion, by an example that is above reproach and above the reach of unjust criticism. In this way, in the kindness of their hearts, in their love for their people, they lead them in the path of righteousness, and teach them the way of sal-

vation, by saying to them both by precept and example: Follow me, as I follow our head. This is the duty of those who preside.—*Apr. C. R.*, 1915, p. 5.

HOW OFFICERS IN THE CHURCH ARE CHOSEN: A WORD TO BISHOPS. They are faithful men chosen by inspiration. The Lord has given us the way to do these things. He has revealed to us that it is the duty of the presiding authorities to appoint and call; and then those whom they choose for any official position in the Church shall be presented to the body. If the body reject them, they are responsible for that rejection. They have the right to reject, if they will, or to receive them and sustain them by their faith and prayers. That is strictly in accordance with the rule laid down of the Lord. If any officer in the Church has my sympathy, it is the bishop. If any officer in the Church deserves credit for patience, for long-suffering, kindness, charity, and for love unfeigned, it is the bishop who does his duty. And we feel to sustain in our faith and love, the bishops and counselors in Zion. We say to the bishoprics of the various wards: Be united; see eye to eye, even if you have to go down on your knees before the Lord and humble yourselves until your spirits will mingle and your hearts will be united one with the other. When you see the truth, you will see eye to eye, and you will be united.—*Apr. C. R.*, 1907, p. 4.

JURISDICTION OF QUORUMS OF PRIESTHOOD. Now then, we have our high priests' quorums or councils, and we have our seventies' councils and our elders, and then we have the councils of the priests, teachers and deacons in the lesser Priesthood. These councils each and all in their organized capacity, have jurisdiction over the fellowship of the members of these councils—if the member is an elder, or if a man has a standing in the seventies' quorum, or in the high priests' quorum, and he is misbehaving himself, shows a lack of faith, a lack of reverence for the position he holds in his council, or quorum, his fellowship in that quorum to which

he belongs, or his standing should be looked after or inquired into, for he is amenable to his quorum for his good standing and fellowship in it. So that we have the check that the Lord has placed upon members of the Church, and when I say members of the Church, I mean me, I mean the apostles, I mean the high priests and the seventies and elders. I mean everybody who is a member of the Church.—*Apr. C. R.*, 1913, p. 6.

JURISDICTION IN STAKES AND WARDS. Now again, the bishoprics, and the presidents of stakes, have exclusive jurisdiction over the membership or the standing of men and women in their wards and in their stakes. I want to state that pretty plain—that is to say, it is not my duty, it is not the duty of the seven presidents of seventies, nor of the council of the twelve apostles, to go into a stake of Zion and try for membership, or for standing in the Church, any member of a stake or ward. We have no business to do it; it belongs to the local authorities, and they have ample authority to deal with the membership in their wards and in their stakes. The bishops may try an elder for misconduct, for unChristian-like conduct, for apostasy, or for wickedness of any kind that would disqualify him for membership in the Church, and they may pass upon him their judgment that he is unworthy of fellowship in the Church, and they may withdraw from him their fellowship. Then they may refer his case to the presidency and high council, and it will be the duty of the presidency and high council of the stake to deal with him, even to the extent of excommunication from the Church; and there is no remedy for this, only the right of appeal to the Presidency of the Church. If there may be, perchance, any injustice and partiality, lack of information or understanding on the part of the bishopric, which may not be corrected and therefore might be perpetuated by the decision of the high council, and the party aggrieved does not feel that he has had justice dealt out to

him, he then has a right, under the laws of the Church, to appeal to the Presidency of the Church, but not otherwise.—*Apr. C. R.*, 1913, p. 5.

DUTIES OF THOSE ENGAGED IN THE MINISTRY. I need not say to my brethren engaged in the ministry that it is expected of them that one and all will attend to the labors and be true to the responsibilities that rest upon them in the discharge of their duties as officers in the Church. We expect that the presidencies of the stakes of Zion will be exemplars to the people. We expect them of a truth to be fathers unto those over whom they preside; men of wisdom, of sound judgment, impartial and just, men who will indeed qualify themselves, or who are indeed qualified by their natural endowments and by the inspiration from God which it is their privilege to enjoy, to preside in righteousness and to sit in righteous judgment over all matters brought to their attention, or that may legitimately belong to their office and calling. We anticipate the same fidelity, the same faithfulness, the same intelligent administration of their duties from the bishops and their counselors, and indeed upon these rest perhaps the greatest possible responsibility, for the reason that they are expected by their presidencies to attend to the various interests and needs of their people. It is expected of a bishop to know all the people in his ward, not only those who are faithful members of the Church, diligent in the performance of their duties and prominent by their good acts, but to know those who are cold and indifferent, those who are lukewarm, those who are inclined to err and to make mistakes, and not only these, but it is expected that the bishops through their aides in their wards, will become acquainted, not only with their members, male and female, but that they will know also the stranger that is within their gates and be prepared to minister solace, comfort, good counsel, wisdom and every other aid possible to be rendered to those that are in need, whether they are of the household of faith or are

strangers to the truth. So that there is a great deal expected of the bishops and their counselors and the elders and lesser priesthood in their wards whom they call to their aid in administering to the people both spiritually and temporarily, and I want to remark in this connection that it is the duty of these bishops and of the presidencies of the stakes of Zion, together with their high councils, to administer justice and right judgment to every member of their wards and of their stakes. Included in this are the high priests and the seventies and the elders and the apostles and the patriarchs and the presidency of the Church of Jesus Christ of Latter-day Saints. No man who is a member of the Church of Jesus Christ of Latter-day Saints or who has a standing in the Church as a member, is exempt from his responsibilities as a member and his allegiance to the bishop of the ward in which he dwells. I am as much bound to acknowledge my bishop as a member of the ward in which I dwell, as the humblest and latest member of the Church. No man who claims to be a member of the Church in good standing, can ride above or become independent of the authority that the Lord Almighty has established in his Church. This watch-care of the people, of their right living, of their fidelity to their covenants and to the gospel of Jesus Christ, belongs to the presidents of stakes and their counselors and the high councils, or members of the high council, to the bishop and his counselors and the teachers of his ward.—*Apr. C. R.*, 1913, p. 4.

THE PURPOSE AND THE DUTY OF THE CHURCH: QUALITIES OF LEADERS. The Lord bless you. I see before me the leaders of the Church, the presiding spirits in the capacity of presidents of stakes, counselors to presidents of stakes, high councilors, bishops and their counselors, and those who are engaged in our educational institutions and in other responsible positions in the Church. I honor you all. I love you for your integrity to the cause of Zion. It is the king-

dom of God or nothing, so far as I am concerned. I cut no figure personally in this work, and I am nothing except in the humble effort to do my duty as the Lord gives me the ability to do it. But it is the kingdom of God. What I mean by the kingdom of God is the organization of the Church of Jesus Christ of Latter-day Saints, of which Jesus Christ is the king and the head; not as an organization in any wise menacing or jeopardizing the liberties or rights of the people throughout the world, but as an organization calculated to lift up and ameliorate the condition of mankind; to make bad men good, if it is possible for them to repent of their sins, and to make good men better. That is the object and purpose of the Church, that is what it is accomplishing in the world. And it is very strict in regard to these matters. Drunkards, whoremongers, liars, thieves, those who betray the confidence of their fellowmen, those who are unworthy of credence—such, when their character becomes known, are disfellowshipped from the Church, and are not permitted to have a standing in it, if we know it. It is true that there are none of us but have our imperfections and shortcomings. Perfection dwells not with mortal man. We all have our weaknesses. But when a man abandons the truth, virtue, his love for the gospel and for the people of God, and becomes an open, avowed enemy, it becomes the duty of the Church to sever him from the Church, and the Church would be recreant to its duty if it did not sever him from communion, cut him off, and let him go where he pleases. We would do wrong if we hung on to and tried to nurture such evil creatures in our midst, no matter what the relationship may be that exists between us and them. Therefore, I say again, the Church of Jesus Christ stands for virtue, honor, truth, purity of life, and good will to all mankind. It stands for God, the eternal Father, and for Jesus Christ, whom the Father sent into the world, and whom to know is life eternal. This is what the Church



stands for, and it cannot tolerate abomination, crime and wickedness, on the part of those who may claim to have some connection with it. We must sever ourselves from them, and let them go. Not that we want to hurt them. We do not want to hurt anybody. We never have, and we do not intend to, hurt anybody. But we do not intend to be hurt by those who are seeking our destruction, if we can help it. It is our right to protect ourselves.—*Apr. C. R.*, 1906, pp. 7, 8.

LEADERS MUST BE COURAGEOUS. One of the highest qualities of all true leadership is a high standard of courage. When we speak of courage and leadership we are using terms that stand for the quality of life by which men determine conscientiously the proper course to pursue and stand with fidelity to their convictions. There has never been a time in the Church when its leaders were not required to be courageous men; not alone courageous in the sense that they were able to meet physical dangers, but also in the sense that they were steadfast and true to a clear and upright conviction.

Leaders of the Church, then, should be men not easily discouraged, not without hope, and not given to forebodings of all sorts of evils to come. Above all things the leaders of the people should never disseminate a spirit of gloom in the hearts of the people. If men standing in high places sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives. Men in their private lives should feel the necessity of extending encouragement to the people by their own hopeful and cheerful intercourse with them as they do by their utterances in public places. It is a matter of the greatest importance that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them.

In order to successfully overcome anxieties in refer-

ence to questions that require time for their solution, an absolute faith and confidence in God and in the triumph of his work are essential.

The most momentous questions and the greatest dangers to personal happiness are not always met and solved within oneself, and if men cannot courageously meet the difficulties and obstacles of their own individual lives and natures, how are they to meet successfully those public questions in which the welfare and happiness of the public are concerned. Men, then, who are called to leadership should be alarmed at the possession of a disposition filled with forebodings and misgivings and doubts and constant wonderments. Clouds, threatening storms, frequently rise in the horizon of life and pass by as speedily as they came, so the problems and difficulties and dangers that beset us are not always met and solved, nor overcome by our individual effort nor by our efforts collectively.

It is not discreditable to a man to say "I don't know," to questions whose solution lies wholly within some divine purpose whose end it is not given man clearly to foresee. It is, however, unfortunate when men and women allow such questions, questions which time and patience alone can solve, to discourage them and to defeat their own efforts in the accomplishment of their chosen lives and professions. In leaders undue patience and a gloomy mind are almost unpardonable, and it sometimes takes almost as much courage to wait as to act. It is to be hoped then that the leaders of God's people, and the people themselves, will not feel that they must have at once a solution of every question that arises to disturb the even tenor of their way.—*Juvenile Instructor*, Vol. 38, p. 339, 1903.

DUTIES OF OFFICERS OF THE CHURCH. The Lord here especially demands of the men who stand at the head of this Church, and who are responsible for the guidance and direction of the people of God, that they shall see to it that the

law of God is kept. It is our duty to do this.—*Oct. C. R.*, 1899, p. 41.

TRUTH WILL UNITE US: WORDS TO CHURCH OFFICERS. The truth will never divide councils of the priesthood. It will never divide presidents from their counselors, nor counselors from their presidents, nor members of the Church from one another, nor from the Church. The truth will unite us and cement us together. It will make us strong, for it is a foundation that cannot be destroyed. Therefore, when bishops and their counselors do not see eye to eye, or when presidents and their counselors have any difference whatever in their sentiments or in their policy, it is their duty to get together, to go before the Lord together and humble themselves before him until they get revelation from the Lord and see the truth alike, that they may go before their people unitedly. It is the duty of the presidents of stakes and high councilors to meet often, to pray together, to counsel together, to learn each other's spirit, to understand each other, and unite together, that there may be no dissension nor division among them. The same with the bishops and their counselors. The same may be said of the councils of the priesthood from first to last. Let them get together and become united in their understanding of what is right, just and true, and then go as one man to the accomplishment of the purpose they have in view.—*Apr. C. R.*, 1907, pp. 4, 5.

OFFICERS TO SET THE EXAMPLE. The Lord will make a record also, and out of that shall the whole world be judged. And you men of the holy priesthood—you apostles, presidents, bishops, and high priests in Zion—will be called upon to be the judges of the people. Therefore, it is expected that you shall set the standard for them to attain to, and see that they shall live according to the spirit of the gospel, do their duty, and keep the commandments of the Lord. You shall make a record of their acts. You shall

record when they are baptized, when they are confirmed, and when they receive the Holy Ghost by the laying on of hands. You shall record when they come to Zion, their membership in the Church. You shall record whether they attend to their duties as priests, teachers or deacons, as elders, seventies or high priests. You shall write their works, as the Lord says here. You shall record their tithings and give them credit for that which they do; and the Lord will determine the difference between the credit which they make for themselves and the credit which they should make. The Lord will judge between us in that respect; but we shall judge the people, first requiring them to do their duty. In order to do that, those who stand at the head must set the example. They must walk in the right path, and invite the people to follow them. They should not seek to drive the people; they should not seek to become rulers; but they should be brethren and leaders of the people.—*Apr. C. R.*, 1901, p. 72.

**DUTY OF THE HOLY PRIESTHOOD.** It is the duty of this vast body of men holding the holy priesthood, which is after the order of the Son of God, to exert their influence and exercise their power for good among the people of Israel and the people of the world. It is their bounden duty to preach and to work righteousness, both at home and abroad.—*Oct. C. R.*, 1901, p. 83.

**HOW TO VOTE ON CHURCH PROPOSITIONS.** We desire that the brethren and sisters will all feel the responsibility of expressing their feelings in relation to the propositions that may be put before you. We do not want any man or woman who is a member of the Church to violate their conscience. Of course, we are not asking apostates or non-members of the Church to vote on the authorities of the Church. We only ask for members of the Church in good standing to vote on the propositions that shall be put be-

fore you, and we would like all to vote as they feel, whether for or against.—*Oct. C. R.*, 1902, p. 83.

ORDER OF VOTING FOR OFFICERS OF THE CHURCH. The Presidency of the Church will first express their mind, thus indicating, at least in some degree, the mind of the Spirit and the suggestions from the head. Then the proposition will be submitted to the apostles, for them to show their willingness or otherwise to sustain the action of the First Presidency. It will then go to the patriarchs, and they will have the privilege of showing whether they will sustain the action that has been taken; then to the presidents of stakes and counselors and the high councilors; then to the high priests (that office in the Melchizedek priesthood which holds the keys of presidency); next, the traveling elders—the seventies—will be called to express their feelings, and then the bishoprics of the Church and the lesser priesthood, and after them the whole congregation. All the members of the Church present will have the privilege of expressing their view in relation to the matters which shall be proposed, by a rising vote and by the uplifted hand.—*Oct. C. R.*, 1901, p. 73.

OFFICERS DEPENDENT ON VOICE OF PEOPLE. It is well understood that we meet together in general conference twice a year for the purpose of presenting the names of those who have been chosen as presiding officers in the Church, and it is understood that those who occupy these positions are dependent upon the voice of the people for the continuance of the authority, the rights and privileges they exercise. The female members of this Church have the same privileges of voting to sustain their presiding officers as the male members of the Church, and the vote of a sister in good standing counts in every way equal with the vote of a brother.—*Apr. C. R.*, 1904, p. 73.

NEARLY ALL MALE MEMBERS HOLD THE PRIESTHOOD; RESPONSIBILITY. We want the people to understand, and

we would like the world to understand, the great fact that it is not the prominent leaders of the Church of Jesus Christ of Latter-day Saints that wield all the influence among the people of this Church. We want it understood that we have fewer lay members in this Church, in proportion to the number of our membership, than you will find in any other church upon the globe. Nearly every man in the Church of Jesus Christ of Latter-day Saints holds the Melchizedek or the Aaronic Priesthood, and may act in an official capacity by authority of that priesthood whenever called upon to do so. They are priests and kings, if you please, unto God in righteousness. Out of this vast body of priests we call and ordain or set apart our presidents of stakes, our counselors, our high councilors, our bishops and their counselors, our seventies, our high priests, and our elders, upon whom rests the responsibility of proclaiming the gospel of eternal truth to all the world, and upon whom also rests the great and glorious responsibility of maintaining the dignity, the honor and the sacredness of that calling and priesthood. So that nearly every male person in the Church, who has reached the years of accountability, is supposed to be, in his sphere, a pillar in Zion, a defender of the faith, an exemplar, a man of righteousness, truth and soberness, a man of virtue and of honor, a good citizen of the state in which he lives, and a staunch and loyal citizen of the great country that we are proud to call our home.—*Apr. C. R.*, 1903, p. 73.

MANY HOLD THE MELCHIZEDEK PRIESTHOOD. Although we may enjoy a little advantage over the rest of the congregation, for my part I could stay here a week longer to hear the testimonies of my brethren, and to give to the world an opportunity to see and know that the priesthood in the Church of Jesus Christ of Latter-day Saints is not confined to one man, nor to three men, nor to fifteen men, but that there are thousands of men in Zion who hold the Melchizedek Priesthood, which is after the order of the Son of God,



and who possess keys of authority and power to minister for life and salvation among the people of the world. I would like to give the world an opportunity to see what we are, to hear what we know, and to understand what our business is, and what we intend to do, by the help of the Lord.—*Oct. C. R.*, 1903, p. 73.

PRIESTHOOD QUORUMS' RESPONSIBILITIES. We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfil their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.—*Apr. C. R.*, 1906, p. 3.

WHAT IS PRIESTHOOD? Honor that power and authority which we call the Holy Priesthood, which is after the order of the Son of God, and which has been conferred upon man by God himself. Honor that priesthood. What is that priesthood? It is nothing more and nothing less than divine authority committed unto man from God. That is the principle that we should honor. We hold the keys of

that authority and priesthood ourselves; it has been conferred upon the great masses of the Latter-day Saints. It has, indeed, I may say, been bestowed upon many that were not worthy to receive it and who have not magnified it, and who have brought disgrace upon themselves and upon the priesthood which was conferred upon them. The priesthood of the Son of God cannot be exercised in any degree of unrighteousness; neither will its power, its virtue and authority abide with him who is corrupt, who is treacherous in his soul toward God and toward his fellowmen. It will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven.—*Apr. C. R.*, 1904, p. 3.

WHERE AND HOW COUNSEL SHOULD BE SOUGHT. The attention of the young men in the Church is called to the need of conforming to the order of the Church in matters of difficulty that may arise between brethren, and members and officers, and also in other things where counsel is sought.

The youth of Zion should remember that the foundation principle in settling difficulties lies in the persons themselves who are in difficulty making the adjustments and settlements. If those who vary cannot adjust their differences, it is infinitely more difficult, if not impossible, for a third or fourth party to create harmony between them. In any event, such outside parties can only aid the contending persons to come to an understanding.

But, in case it is necessary to call in the priesthood as a third party, there is a proper order in which this should be done. If no conclusion can be arrived at, in a difficulty or difference between two members of the Church, the ward teachers should be called to assist; failing then, appeal may be made to the bishop, then to the high council of the stake, and only after the difficulty has been tried before that body should the matter ever come before the general presiding

quorum of the Church. It is wrong to disregard any of these authorized steps, or authorities.

This matter is generally understood in cases of difficulty, but does not seem to be so well understood in what may be termed smaller, but nevertheless quite as weighty subjects. We often find instances where the counsel and advice and judgment of the priesthood next in order is entirely overlooked, or completely disregarded. Men go to the president of the stake for counsel when in reality, they should consult their teachers or bishop; and often come to the First Presidency, apostles or seventies, when the president of their stake has never been spoken to. This is wrong, and not at all in compliance with the order of the Church. The priesthood of the ward should never be overlooked in any case where the stake authorities are consulted; nor should the stake authorities be disregarded, that the counsel of the general authorities may be obtained. Such a course of disregarding the proper local officers is neither in conformity with the Church instructions and organization, nor conducive to good order. It creates confusion. Every officer in the Church has been placed in his position to magnify the same, to be a guardian and counselor of the people. All should be consulted and respected in their positions, and never overlooked in their places.

In this way only can prevail that harmony and unity which are characteristic of the Church of Christ. The responsibility also of this great work is thus placed upon the laboring priesthood, who share it with the general authorities; and thus likewise, the perfection, strength and power of Church organization shine forth with clearer lustre.—*Improvement Era*, Vol. 5, p 230; Jan., 1902.

PARENTS SHOULD BE CONSULTED. One of the first duties that a young man owes in the world is his duty to his father and mother. The commandment which God gave early in the history of the Israelites: "Honor thy father and

thy mother," was accompanied with a promise that holds good to this day; namely: "That thy days may be long upon the land which the Lord thy God giveth thee."

With obedience naturally comes that respect and consideration for his parents that should characterize a noble youth. They stand as the head of the family, the patriarch, the mother, the rulers; and no child should fail to consult them and obtain counsel from them throughout his whole career under the parental roof.

This feeling should be respected by the Church. Hence officers who desire to use the services of a young man in any capacity for the business of the Church, should not fail to consult the father before the call is made. We have instances where young men have even been called to fulfil important missions; their names having been suggested to the Church by bishops of wards, or by presidents of quorums, without the father having been consulted whatever. The parents have been entirely overlooked. This is neither desirable nor right, nor is it in conformity with the order of the Church, or the laws that God instituted from the early times. The Church is patriarchal in its character and nature, and it is highly proper and right that the head of the family, the father, should be consulted by officers in all things that pertain to the calling of his children to any of the duties in the Church. No one understands as well as the father, the conditions that surround the family, and what is best for his children; his wishes should therefore be consulted and respected.

Our elders would justly think it wrong to baptize a wife without the consent of her husband, and children without the consent of the parents. So also, it is improper for any officer in the Church to call the children in any family, as long as they are under the care and keeping of the parents, to receive any ordination, or to perform any calling in the Church, without first consulting the parents.

The family organization lies at the basis of all true government, and too much stress cannot be placed upon the importance of the government in the family being as perfect as possible, nor upon the fact that in all instances respect therefor should be upheld.

Young men should be scrupulously careful to impress upon their minds the necessity of consulting with father and mother in all that pertains to their actions in life. Respect and veneration for parents should be inculcated into the hearts of the young people of the Church—father and mother to be respected, their wishes to be regarded—and in the heart of every child should be implanted this thought of esteem and consideration for parents, which characterized the families of the ancient patriarchs.

God is at the head of the human race; we look up to him as the Father of all. We cannot please him more than by regarding and respecting and honoring our fathers and our mothers, who are the means of our existence here upon the earth.

I desire, therefore, to impress upon the officers of the Church the necessity of consulting fathers in all things that pertain to the calling of their sons to the priesthood, and to the labors of the Church, that the respect and veneration which children should show for parents may not be disturbed by the Church, nor overstepped by its officers. In this way harmony and good will are made to prevail; and the sanction of the families and the family life, on which the government of the Church is based and perpetuated, will thus be added to the calls of the holy priesthood, insuring unity, strength and power in its every action.—*Improvement Era*, Vol. 5, p. 307; Feb., 1902.

PROPER USE OF TITLES OF THE PRIESTHOOD. There is also another point in this connection to which attention may profitably be drawn. It is the too frequent use in the ordinary conversation of the Saints of the titles "Prophet, Seer

and Revelator," "Apostle," etc. These titles are too sacred to be used indiscriminately in our common talk. There are occasions when they are quite proper and in place, but in our every-day conversations it is sufficient honor to address any brother holding the Melchizedek Priesthood as elder. The term elder is a general one, applying to all those who hold the higher priesthood, whether they be apostles, patriarchs, high priests or seventies; and to address a brother as Apostle So-and-So, or Patriarch Such-a-One, in the common talk of business, and the like, is using titles too sacred to be in place on such occasions. It, in a lesser degree, partakes of the character of that evil of which we are so often warned—the too frequent use of the name of that Holy Being whom we worship, and of his Son, our Redeemer. To avoid this evil the Saints in ancient days called the holy priesthood after the great high priest Melchizedek, while the royal and correct title is, "The priesthood after the order of the Son of God." The use of all these titles continuously and indiscriminately savors somewhat of blasphemy, and is not pleasing to our heavenly Father.—*Juvenile Instructor*, Vol. 38, p. 20; Jan. 1, 1903.

ALL OFFICERS OF THE PRIESTHOOD NECESSARY AND SHOULD BE RESPECTED. I believe it to be the duty of the Church to recognize and acknowledge every man that holds an official position in it, in his sphere and in his calling. I hold to the doctrine that the duty of a teacher is as sacred as the duty of an apostle, in the sphere in which he is called to act, and that every member of the Church is as much in duty bound to honor the teacher who visits him in his home, as he is to honor the office and counsel of the presiding quorum of the Church. They all have the priesthood; they are all acting in their callings, and they are all essential in their places, because the Lord has appointed them and set them in his Church. We cannot ignore them; or, if we do, the sin will be upon our heads.—*Oct. C. R.*, 1902, p. 86.



CHECKS UPON CHURCH MEMBERS. I say that when these members of the Church are in error or doing wrong, we have the check on them in the first place in the wards; bishops look after them; then their quorums to which they belong have jurisdiction and they are required to look after them, too, and then after the quorums look after them the presidencies of the stakes look after them and see that they are helped; that they are strengthened; that they are admonished; that they are warned, and that they are applauded when they do their duties and keep the commandments of the Lord. So the Lord has placed a great many checks upon the members of the Church with a view to teaching them right principles, to help them to do right, to live right and to be pure and clean from the sins of the world, that the body of the Church may be perfected, that it may be free from disease, from all contagious evils, just as the body of the man Jesus Christ is free from all taint, evil and sin. So God has placed these safeguards in the Church, from the deacons to the apostles, and to the Presidency of the Church, with a view of persuading men and women to keep themselves pure and unspotted from the world and to help them to be faithful to their covenants entered into with one another and with their God.—*Apr. C. R.*, 1913, pp. 6, 7.

THE PRIESTHOOD SHOULD KNOW SECTION 107 OF THE DOCTRINE AND COVENANTS. I now say to the brethren of the priesthood—the high priests, the seventies, the elders and the lesser priesthood—magnify your callings; study the scriptures; read the 107th section of the Doctrine and Covenants on priesthood; learn that revelation, which was given through the Prophet Joseph Smith, and live by its precepts and doctrine, and you will gain power and intelligence to straighten out many kinks that have heretofore existed in your minds, and to clear up many doubts and uncertainties in relation to the rights of the priesthood. God gave that word to us. It is in force today in the Church and in the

world, and it contains instruction to the priesthood and the people in relation to their duties, which every elder should know.—*Oct. C. R.*, 1902, p. 88.

WHO IS FIT TO PRESIDE? Every man should be willing to be presided over; and he is not fit to preside over others until he can submit sufficiently to the presidency of his brethren.—*Improvement Era*, Vol. 31, p. 105.

OBLIGATIONS OF THE PRIESTHOOD. Think what it means to hold keys of authority which—if exercised in wisdom and in righteousness—are bound to be respected by the Father, the Son, and the Holy Ghost! Do you honor this Priesthood? Do you respect the office and honor the key of authority that you possess in the Melchizedek priesthood, which is after the order of the Son of God? Will you, who hold this priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken, with the unbelieving and with the profane? Would you, holding that priesthood, forget your prayers, and fail to remember the Giver of all good? Would you, holding that priesthood, and possessing the right and authority from God to administer in the name of the Father, and of the Son, and of the Holy Ghost, violate the confidence and the love of God, the hope and desire of the Father of all of us? For, in bestowing that key and blessing upon you, he desires and expects you to magnify your calling. Would you, as an elder in the Church of Jesus Christ, dishonor your wife or your children? Would you desert the mother of your children, the wife of your bosom, the gift of God to you, which is more precious than life itself? For without the woman the man is not perfect in the Lord, no more than the woman is perfect without the man. Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the other requirements of the gospel? Will you carry with you at all times the spirit of prayer and the desire to do good? Will you teach your children the principles of life and salvation,

so that when they are eight years old they will desire baptism, of their own accord?—*Improvement Era*, Vol. 21, December, 1917, pp. 105-6.

HOW HONOR FOR THOSE WHO BEAR THE PRIESTHOOD IS BEGOTTEN. If you will honor the holy priesthood in yourself first, you will honor it in those who preside over you, and in those who administer in the various callings throughout the Church.—*Improvement Era*, Vol. 21, December, 1917, p. 106.

PRIESTHOOD MEMBERSHIP ROLLS. First.—Each quorum should have one roll only, and every person holding the Priesthood should be enrolled in the quorum having jurisdiction in the ward where his Church membership is recorded. The practice of keeping a supplemental or inactive roll is not approved.

Second.—Recommends from one quorum to another are not required. The present arrangement for admitting members in the quorum is already published as follows:

“The certificate of ordination should be carefully preserved by the person ordained; and, whenever necessary, it should be presented to the proper authority as an evidence of his ordination. Upon this evidence he should be admitted to membership in the usual manner by the quorum having jurisdiction in the ward or stake where he resides, provided he has been accepted as a member of the ward. If he does not possess a certificate of ordination, and the recommend upon which he is received in the ward names his Priesthood and ordination, it should be accepted as evidence that he holds that office, provided there is no evidence to the contrary, and provided he has been admitted as a member of the ward in full fellowship.”

Third.—When a person holding the Priesthood removes from one ward to another and is accepted as a member of the ward into which he moves, it becomes the duty of the Ward Clerk to notify the president of the quorum

of the arrival of this person. The new member should present his certificate of ordination as evidence that he holds the Priesthood, and upon that certificate he should be presented for admission to membership in the quorum to which members of that ward holding the same Priesthood belong. It is the duty of the Ward Clerk to report at the next ward weekly Priesthood meeting the arrival of any person holding the Priesthood, and every such newly arrived member should be enrolled in the proper class, whether he has attended a class meeting or not.

Fourth.—When a member holding the Priesthood becomes a member of the ward, the proper quorum officer having jurisdiction should look after him and see that he becomes enrolled in the quorum.

Fifth.—It is the duty of the secretary of a High Priests' or Elders' quorum to prepare certificates of ordination, and to have them signed by the proper officers, presented to the Ward Clerk to be entered upon the ward record, and then delivered to the persons in whose favor they are issued. Seventies' quorums, however, do not issue certificates of ordination. They are issued by the First Council of Seventy. Therefore, Seventies' quorums should not be provided with certificates. When a person is ordained to the office of Seventy, requesting a certificate of ordination to be mailed or delivered to the quorum officer, and after it has been entered on the quorum record and the ward record, it should be delivered to the person in whose favor it is issued.

Sixth.—When a quorum withdraws its fellowship from one of its members, a report of the action of the quorum should be sent to the Bishop of the ward.—*Improvement Era*, Vol. 19, pp. 752-753.

ALL SHOULD EXERCISE THEIR AUTHORITY. A deacon in the Church should exercise the authority of that calling in the priesthood, and honor that position as sincerely and faithfully as a high priest or an apostle should his calling,

feeling that he bears a portion of the responsibility of the kingdom of God in the world, in common with all his brethren. Every man should feel in his heart the necessity of doing his part in the great latter-day work. All should seek to be instrumental in rolling it forth. More especially is it the duty of every one who possesses any portion of the authority of the holy priesthood to magnify and honor that calling, and nowhere can we begin to do so to better advantage than right here, within ourselves, and when we have cleaned the inside of the platter, cleansed our own hearts, corrected our own lives, fixed our minds upon doing our whole duty towards God and man, we will be prepared to wield an influence for good in the family circle, in society, and in all the walks of life.—*Deseret Weekly News*, Vol. 24, p. 708.

THE LEADERS OF ISRAEL. These mighty men who sit before this stand, clothed with power from Almighty God, are not self-called. They have not been chosen by man. They have not chosen themselves, but they have been called by the power of the Almighty to stand in high places in the Church of Jesus Christ of Latter-day Saints, as presidents, as fathers to the people, as counselors, as judges, and as leaders, walking in the way that the people of God should follow them into all truth and into the possession of greater light, greater power and wisdom and understanding. God bless you, my brethren. And while you stand united, as you have stood in the past, and as you have manifested your union here during this conference, so God will magnify you before your flocks and in the midst of your people, and will increase your power and your strength to do good and to accomplish his purposes, until you shall be satisfied with your labors and have exceeding great joy therein; and your people will rise up and call you blessed, they will pray for you and sustain you by their faith and good works.—*Oct. C. R.*, 1905, p. 94.

A TESTIMONY OF JOSEPH SMITH AND HIS SUCCESSORS. I bear my testimony to you and to the world, that Joseph Smith was raised up by the power of God to lay the foundations of this great Latter-day work, to reveal the fulness of the gospel to the world in this dispensation, to restore the priesthood of God to the world, by which men may act in the name of the Father, and of the Son, and of the Holy Ghost, and it will be accepted of God; it will be by his authority. I bear my testimony to it; I know that it is true.

I bear my testimony to the divine authority of those who have succeeded the Prophet Joseph Smith in the presidency of this Church. They were men of God. I knew them; I was intimately associated with them and as one man may know another, through the intimate knowledge that he possesses of him, so I can bear testimony to the integrity, to the honor, to the purity of life, to the intelligence, and to the divinity of the mission and calling of Brigham, of John, of Wilford, and of Lorenzo. They were inspired of God to fill the mission to which they were called, and I know it. I thank God for that testimony and for the Spirit that prompts me and impels me towards these men, toward their mission, toward this people, toward my God and my Redeemer. I thank the Lord for it, and I pray earnestly that it may never depart from me—worlds without end.—*Oct. C. R.*, 1910, pp. 4, 5.

GOODNESS OF THE LEADERS OF THE CHURCH. I have served from my youth up along with such men as Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Jedediah M. Grant, Daniel H. Wells, John Taylor, George Q. Cannon, and Wilford Woodruff and his associates, and Lorenzo Snow and his associates, the members of the twelve apostle, the seventies, and the high priests in the Church of Jesus Christ of Latter-day Saints, for more than sixty years; and, that my word may be heard by every stranger within the sound of my voice, I want to testify to



you that better men than these have never lived, within the range of my acquaintance. I can so testify because I was familiar with these men, grew up from babyhood with them, associated with them in council, in prayer and supplication, and in travel from settlement to settlement through our country here, and in crossing the plains. I have heard them in private and in public, and I bear my testimony to you that they were men of God, true men, pure men, God's noble men. Virtuous men, who never were either tempted to do evil or tempted others to do wrong, men whose examples and whose lives were above reproach, except in what corrupt, wicked or ignorant men supposed they saw and presumed to denounce as wrong in them.—*Apr. C. R.*, 1917, p. 6.

DIVINE MISSIONS OF PRESIDENTS OF CHURCH. I testify to you, as I know and feel that I live and move and have my being, that the Lord raised up the boy prophet, Joseph Smith, and endowed him with divine authority, and taught him those things which were necessary for him to know that he might have power to lay the foundation of God's Church and kingdom in the earth. Joseph Smith was true to the covenants that he made with the Lord, true to his mission, and the Lord enabled him to accomplish his work, even to the sealing of his testimony with his shed blood. His testimony is now, and has been, in force among the children of men as verily as the blood of Jesus Christ is in force and a binding testimony upon all the world, and it has been from the day it was shed until now, and will continue until the winding up scene.

I bear my testimony to you, my brethren and sisters, of the divinity of the mission and work that was accomplished by President Brigham Young and his associates in fleeing from the wrath that threatened in Illinois and Missouri and other places, into these peaceful vales, which was done by the will of heaven and by the guiding power of the Holy Spirit. President Young and the pioneers were enabled to lay the

foundation of a commonwealth, the equal of which is scarcely to be found within the borders of our glorious land, and it was done, not by the wisdom of Brother Brigham, nor of Brother Heber C. Kimball, nor of any of their associates, grand men as they were, true servants of the living God as they were, faithful and true to their callings, grand as was their integrity to the cause of Zion—but back of them, behind them, above them and below, and all around them, was the power of God, leading and directing them, and thus consummating his purposes through their instrumentality. We give the honor to our Father in heaven, and we also honor and bless the names of those great and good men whom the Lord chose to accomplish his purposes, and through whom he did accomplish his purpose without failure.

I bear my testimony to the integrity of John Taylor as one of the purest men I ever knew in my life, a man clean from head to foot, clean in body and clean in spirit, free from every vulgar thing, so common among the children of men. I know whereof I speak, for I was with him day and night, month after month, and year after year, and I bear my testimony of his integrity. He was a martyr with the Prophet Joseph Smith. He suffered more than death with Joseph and Hyrum, and the Lord preserved him and honored him by calling him to take charge of his work for a season in the earth, thus exalting him to that most glorious and most responsible position that any man could be called to occupy in the Church of Jesus Christ of Latter-day Saints.

I bear my testimony to the faithfulness of Wilford Woodruff, a man in whom there was no guile, a man honest to the core, a man susceptible to the impressions of the Spirit of the Lord, a man guided by inspiration in the performance of his duty, far more than by any gift of wisdom or of judgment that he himself possessed.

I bear my testimony to the work that was accomplished by President Lorenzo Snow, although it was brief, yet some

of the things which were left for him to do were absolutely necessary in order to relieve his successor and others that may arise in time to come, from mistakes and errors that had crept in before.

As to the present administration of the gospel and of the work of the Lord I have nothing to say. Let the work speak for itself, let the people and the voice of the people of the Church of Jesus Christ of Latter-day Saints say what is being done by the Lord, let it not be said by me, nor by my counselors and my associates. The Lord forbid that I should ever imagine for one moment that we are of any great importance in this great work of the Lord. Others may be raised up, and the Lord can shape their minds. He can qualify them and can humble them, if need be, to fit them for the duties and responsibilities that may be required at their hands. I believe that Zion is prospering, and that so far as our spiritual life, our spiritual growth, and our faith are concerned, as well as our temporal condition, we are prosperous, and all is well in Zion today.—*Oct. C. R.*, 1917.

THE PRESIDENTS OF THE CHURCH HAVE BEEN INSPIRED. I knew President Brigham Young, and I bear my testimony to the world that not only was Joseph Smith inspired of God and raised up to lay the foundations of this great latter-day work, but Brigham Young was raised up and sustained by the power of Almighty God to continue the mission of Joseph and to accomplish the work that he laid out during his lifetime. I have been connected with President John Taylor, and I testify that he also was a man of God. He was indeed God's mouthpiece. He was a martyr with the Prophet Joseph, for his blood was shed with Joseph's and Hyrum's, but the Lord preserved his life, that he might fulfil the mission unto which he was called, to preside over the Church for a season. I was intimately acquainted with President Wilford Woodruff, and I bear testimony to the

mission of that gracious, good man. I have also been more or less intimate with President Snow, and I bear testimony that his work was of God.—*Oct. C. R.* (Special), 1901, p. 96.

WHEN TO ORGANIZE THE FIRST PRESIDENCY. After the death of the Prophet Joseph Smith, the Twelve Apostles continued as the presiding quorum of the Church for a number of years; but finally they were moved upon by the Holy Spirit to reorganize the First Presidency of the Church, with Brigham Young, as president, and Heber C. Kimball and Willard Richards as his counselors. In reality this organization might have been effected within twenty-four hours after the death of the Prophet Joseph Smith, but their action was delayed, until they found by experience that the exercise of the functions of Presidency and the government of the Church by twelve men at the head, was not only cumbersome but was not fully perfect in the order of the Holy Priesthood as established by the Lord. On the death of President Brigham Young, President John Taylor followed in some measure the example of his predecessor, and it was some time before the Presidency of the Church was organized. The Presidency was finally organized, however, with John Taylor as President, and George Q. Cannon and myself as counselors.

At the death of President Taylor, President Woodruff hesitated, and he allowed a little time to pass before the Presidency was again organized. When at last he became convinced that it was his duty, and necessary in order to carry out the purposes of the Lord, he organized the Presidency of the Church. At that time he gave a solemn injunction to his fellow servants in relation to this. He desired it understood that in all future times, when the President of the Church should die, and thereby the First Presidency become disorganized, it would be the duty of the proper authorities of the Church to proceed at once, without any unnecessary delay, to reorganize the First Presidency.

As soon as the news reached us of the death of President Woodruff, who was in California at the time, President Lorenzo Snow said to me, "it will be our duty to proceed as soon as possible to reorganize the Presidency of the Church." As you are aware, after the burial of the remains of President Woodruff, he proceeded at once to do this. In this connection I may tell you another thing. President Snow said to me, "you will live to be the President of the Church of Jesus Christ of Latter-day Saints, and when that time comes you should proceed at once and reorganize the Presidency of the Church." This was his counsel to me, and the same was given to the Twelve Apostles. In accordance with the principle and with the injunction of President Snow, within one week after his death the apostles proceeded to designate the new Presidency of the Church and we did it strictly in accordance with the pattern that the Lord has established in his Church, unanimously.

I desire to read a little from the revelation in relation to the order of the Holy Priesthood, that you may understand our views concerning adhering as nearly as we can to the holy order of government that has been established by revelation through the Prophet Joseph Smith in the Dispensation of the Fulness of Times. We cannot deny the fact that the Lord has effected one of the most perfect organizations, in this Church, that ever existed upon the earth. I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter-day Saints today. We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that he has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841, which

stands as the law of the Church in relation to the presentations of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel that we have no right to depart.—*Oct. C. R.* (Special), 1901, pp. 70, 71. Doc. and Cov. 124:123-145.

FIRST PRESIDENCY NOT NECESSARILY APOSTLES. We have the council of the first presidency consisting of three presiding high priests who are called of God and appointed to preside over the Church and over the priesthood of God, and I want to say here that it does not follow and never has followed that the members of the first presidency of the Church are necessarily to be ordained apostles. They hold by virtue of their rights as presidents of the Church all the keys and all the authority that pertains to the Melchizedek priesthood, which comprehends and comprises all of the appendages to that priesthood, the lesser priesthood, and all the offices in the priesthood from first to last and from the least to the greatest.—*Apr. C. R.*, 1912.

THE PRIESTHOOD AND ITS OFFICES. In the *Era* for February, it was stated that several persons who had acted as counselors in the First Presidency had never been ordained apostles. Several correspondents have objected to the statement that Sidney Rigdon, Jedediah M. Grant, Daniel H. Wells, John R. Winder, and others were not ordained apostles. We still maintain, upon lack of convincing evidence to the contrary, that none of these brethren was ever ordained an apostle. We do know positively that John R. Winder, Sidney Rigdon, Wm. Law and Hyrum Smith, all of whom were members in the First Presidency of the Church, were never ordained apostles. But, be that as it may, however, the main point we wish to make is this, that it was not necessary that they should so be ordained apostles in order to hold the position of counselor in the First Presidency. The leading fact to be remembered is that the Priesthood is greater than any of its offices; and that any



man holding the Melchizedek Priesthood may, by virtue of its possession, perform any ordinance pertaining thereto, or connected therewith, when called upon to do so by one holding the proper authority, which proper authority is vested in the President of the Church, or in any whom he may designate. Every officer in the Church is under his direction, and he is directed of God. He is also selected of the Lord to be the head of the Church, and so becomes, when the Priesthood of the Church, (which includes its officers and its members) shall have so accepted and upheld him. (Doctrine and Covenants, section 107:22). No man can justly presume to have authority to preside, merely by virtue of his priesthood, as is the case with Joseph Smith of the re-organized church, for in addition, he must be chosen and accepted by the Church. The reverse was the case with him. Such action was repudiated by the Twelve, the quorum in authority after the martyrdom, and by the whole Church. An office in the priesthood is a calling, like apostle, high priest, seventy, elder, and derives all its authority from that priesthood; these officers hold different callings, but the same priesthood.

The apostolic office, in its very nature, is a proselyting office. When an apostle presides, he, like the high priest, the seventy, the elder, or the bishop, presides because of the high priesthood which has been conferred upon him; and furthermore, because he has been called upon so to do by the acknowledged head of the Church. (Doctrine and Covenants, section 107:23-33). And so with the high priest who has been called to officiate in the First Presidency, in which case he is "accounted equal" with the President of the Church in holding the keys of the Presidency (section 90:6) as long as the President remains. When he dies, the calling of his counselors ends, and the responsibility of Presidency falls upon the quorum of Twelve Apostles, because they hold the Holy Melchizedek Priesthood and are

the next quorum in authority. (Doctrine and Covenants, section 107:24). It is not the apostleship (Doctrine and Covenants, section 107), but the priesthood and the calling by proper authority which enables any person to preside. Every man holding the Holy Melchizedek Priesthood may act in any capacity and do all things that such priesthood holds, provided he is called upon by proper authority to so officiate; but he would have no right to depart from the limitations of his office, unless he is specially called upon by one whose calling, from those over him up to the head, would clearly authorize him to give such instructions. It is always to be presumed, also, that order will be observed, and that the servants of the Lord will not depart from that order, and call upon men to do things which the law of the priesthood and the nature of their office do not authorize, unless there is special occasion for it. The Lord says that all things are governed by law. (See Doctrine and Covenants, section 88:42). It is not consistent, for instance, to imagine that the Lord would call upon a deacon to baptize.

Witness the calling, on February 14, 1835, of David Whitmer and Martin Harris, both high priests, by the Prophet Joseph, in conformity with prior revelation from God (see Doctrine and Covenants, section 18) to “search out the Twelve.” They chose the Twelve, ordained, and set them apart for their exalted callings, because they were called upon by the prophet of God who had been instructed of the Lord, and also because these men held the necessary authority of the priesthood, which authority was exercised, in this case as it should be in all cases, upon proper calling. The Doctrine and Covenants makes it very clear that while each officer in the Church has a right to officiate in his own standing, “the Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spir-

itual things.” (Doctrine and Covenants, section 107:8.)

Further, in the same revelation, verses 65 and 66, we are told:

“Wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood, and he shall be called president of the high priesthood of the Church;

“Or, in other words, the presiding high priest over the high priesthood of the Church.”

It is well to remember that the term “high priesthood,” as frequently used, has reference to the Melchizedek Priesthood, in contradistinction to the “lesser,” or Aaronic, Priesthood.—*Improvement Era*, Vol. 5, p. 549, May, 1902.

AUTHORITY OF THE PRESIDENT OF THE CHURCH. I have the right to bless. I hold the keys of the Melchizedek Priesthood and of the office and power of patriarch. It is my right to bless; for all the keys and authority and power pertaining to the government of the Church and to the Melchizedek and Aaronic Priesthood are centered in the presiding officer of the Church. There is no business, nor office, within the Church that the President of the Church may not fill, and may not do, if it is necessary, or if it is required of him to do it. He holds the office of patriarch; he holds the office of high priest and of apostle, of seventy, of elder, of bishop, and of priest, teacher and deacon in the Church; all these belong to the Presidency of the Church of Jesus Christ of Latter-day Saints, and they can officiate in any and in all of these callings when occasion requires.—*Oct. C. R.*, 1915, p. 7.

RELATION OF MEMBERS OF FIRST PRESIDENCY. I desire to make another remark or two before we close our conference. I will call your attention to the fact that the Lord in the beginning of this work revealed that there should be three high priests to preside over the high priesthood of his Church and over the whole Church (Doc. and Cov.

107:22, 64, 65, 66, 67, 91 and 92). He conferred upon them all the authority necessary to preside over all the affairs of the Church. They hold the keys of the house of God, and of the ordinances of the gospel, and of every blessing which has been restored to the earth in this dispensation. This authority is vested in a presidency of three high priests. They are three presidents. The Lord himself so calls them (Doc. and Cov., sec. 107:29). But there is one presiding president, and his counselors are presidents also. I propose that my counselors and fellow presidents in the First Presidency shall share with me in the responsibility of every act which I shall perform in this capacity. I do not propose to take the reins in my own hands to do as I please; but I propose to do as my brethren and I agree upon, and as the Spirit of the Lord manifests to us. I have always held, and do hold, and trust I always shall hold, that it is wrong for one man to exercise all the authority and power of presidency in the Church of Jesus Christ of Latter-day Saints. I dare not assume such a responsibility, and I will not, so long as I can have men like these (pointing to Presidents Winder and Lund) to stand by and counsel with me in the labors we have to perform, and in doing all those things that shall tend to the peace, advancement and happiness of the people of God and the building up of Zion. If at any time my brethren of the apostleship shall see in me a disposition to depart from this principle, or a forgetfulness on my part of this covenant that I make today before this body of priesthood, I ask them in the name of my Father, that they will come to me, as my brethren, as counselors in the priesthood, as watchmen on the towers of Zion, and remind me of this covenant and promise which I make to the body of the Church in general conference assembled at this time. The Lord never did intend that one man should have all power, and for that reason he has placed in his Church, presidents, apostles, high priests, seventies, elders and the various offi-

cers of the lesser Priesthood, all of which are essential in their order and place according to the authority bestowed on them. The Lord never did anything that was not essential or that was superfluous. There is a use for every branch of the priesthood that he has established in his Church. We want every man to learn his duty, and we expect every man will do his duty as faithfully as he knows how, and carry off his portion of the responsibility of building up Zion in the latter days.

I felt like I wanted to say that much to these my brethren who bear the holy priesthood—men who wield influence for the salvation of souls, who set good examples before the people among whom they dwell, who teach them the right way, admonish them from sin, lead them in the path of duty, and enable them to stand firm and steadfast in the faith of the gospel, wherewith they have been made free from sin and from the grasp of Satan. God bless all Israel, is my prayer, in the name of Jesus. Amen.—*Oct. C. R. (Special)*, 1901, p. 82.

DUTIES OF APOSTLES. The duty of the twelve apostles of the Church is to preach the gospel to the world, to send it to the inhabitants of the earth and to bear testimony of Jesus Christ, the Son of God, as living witnesses of his divine mission. That is their special calling and they are always under the direction of the presidency of the Church of Jesus Christ of Latter-day Saints when that presidency is intact, and there is never at the same time two equal heads in the Church—never. The Lord never ordained any such thing, nor designed it. There is always a head in the Church and if the presidency of the Church are removed by death or other cause, then the next head of the Church is the twelve apostles, until a presidency is again organized of three presiding high priests who have the right to hold the office of First Presidency over the Church; and, according to the doctrine laid down by President Wilford Woodruff, who saw

the necessity for it, and that of President Lorenzo Snow, if the president should die, his counselors are then released from that presidency, and it is the duty of the twelve apostles to proceed at once, in the manner that has been pointed out, to see that the First Presidency is reorganized, so that there may be no deficiency in the working and order of the priesthood in the Church.—*Apr. C. R.*, 1913, pp. 4, 5.

TESTIMONY OF THE APOSTLES. For instance these twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, simply; I have accepted it simply because I believe it. Read the revelation, the Lord informs us they must *know*, they must get the knowledge for themselves, it must be with them as though they had seen with their eyes and heard with their ears and they know the truth. That is their mission, to testify of Jesus Christ and him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world. That is their mission, and their duty, and that is the doctrine and the truth that it is their duty to preach to the world and see that it is preached to the world. Where they can not go themselves they are to have the help of others called to their assistance, the seventies first, also the elders and the high priests. Those who hold the Melchizedek priesthood who are not otherwise appointed are under their direction to preach the gospel to the world and to declare the truth—that Jesus is the Christ and that Joseph is a prophet of God, and was authorized and qualified to lay the foundation of the kingdom of God. And when I say kingdom of God I mean what I say. Christ is the King—not man. No man is king of the kingdom of God; God is the King of it, and we acknowledge him and him only as Sovereign of his Kingdom.—*Apr. C. R.*, 1916, p. 6. (Doc. and Cov. 18:26.)

THE PRESIDING BISHOPRIC. Before we get through with the conference, we expect to hear some reports from



the Presiding Bishopric, who are the temporal custodians of the means of the Church, and whose duty it is to account for the receipt and disbursement of these funds; and you will be surprised, perhaps, to learn how generally and universally, in the Church, the means gathered from the tithes of the people are disposed of for the benefit of all the people—and not for a few.—*Apr. C. R.*, 1912, p. 6.

WHEN TO SUBMIT QUESTIONS TO THE GENERAL AUTHORITIES. If you have a question to ask, or some problem that you are not sure you are able to solve, I would suggest to you that you figure it out yourselves and reach the very best conclusion that you can of the matter; and then, if you are still not quite satisfied with it, and you cannot get sufficient of the Spirit of the Lord to reveal to you the absolute truth, as to whether you are right or wrong, just submit to us your conclusion, and we think we can answer that a good deal easier and quicker than we can solve your questions in the way they are generally put to us.—*Apr. C. R.*, 1910, p. 45.

NO NEED TO POINT OUT DEFECTS OF CHURCH LEADERS. I do not think it is my right or prerogative to point out the supposed defects of the Prophet Joseph Smith, or Brigham Young, or any other of the leaders of the Church. Let the Lord God Almighty judge them and speak for or against them as it may seem to him good—but not me; it is not for me, my brethren, to do this. Our enemies may have taken advantage of us, in times gone by, because of unwise things that may have been said: Some of us may now give to the world the same opportunity to speak evil against us, because of that which we say, which should not be spoken at all.—*Oct. C. R.*, 1909, pp. 124, 125.

HELP THE GENERAL AUTHORITIES. The general authorities of the Church will be presented possibly tomorrow, and if not then, the next day. We desire the brethren and sisters who come to the conference to come with their hearts full of the spirit of wisdom and of truth, and if you discern

in us any lack of wisdom or of judgment, any failure in the performance of our duty, we desire that those who have superior experience and knowledge, and greater intelligence, will do us the honor and favor of coming to us individually and letting us know wherein we come short. We will give a thousand errors, if we can find them, or if they exist in us—any moment, for one truth.—*Apr. C. R.*, 1908, p. 8.

TEMPORAL SUPPORT OF GENERAL AUTHORITIES. There is not one of the general authorities in the Church who draws one dollar from the tithes of the people for his own use. Well, you may say, how do they live? I will give you the key: The Church helped to support in its infancy the sugar industry in this country, and it has some means invested in that enterprise. The Church helped to establish Z. C. M. I., and it has a little interest in that, and in some other institutions which pay dividends. In other words, tithing funds were invested in these institutions, which give employment to many, for which the Trustee-in-Trust holds stock certificates, which are worth more today than what was given for them; and the dividends from these investments more than pay for the support of the general authorities of the Church. So we do not use one dollar of your tithing.—*Apr. C. R.*, 1907, pp. 7, 8.

A BLESSING UPON STAKE PRESIDENCIES AND OTHER OFFICERS. May God bless the presidents of the stakes of Zion and their counselors, and all the officers in the Church of Jesus Christ of Latter-day Saints. May he help them to be pure, holy, honest, upright men, after God's own heart, free from the sins of the world, broad-minded, full of the love of truth, charity, the spirit of forgiveness, mercy and kindness, that they may be as fathers indeed in the midst of the people, and not tyrants. You, my brethren, are not called to be masters; you are called to be servants. Let him that would be great among you be the servant of all. Let us follow in the footsteps of our Master, the Lord Jesus

Christ. He alone is the perfect example for mankind. He is the only infallible rule and law, way and door into everlasting life. Let us follow the Son of God. Make him our exemplar, and our guide. Imitate him. Do his works. Become like unto him, as far as it lies within our power to become like him that was perfect and without sin.—*Apr. C. R.*, 1907, p. 118. (Doc. and Cov. 18:21-25.)

COUNSEL TO STAKE PRESIDENTS AND BISHOPS. Above all things let me say to the presidents of stakes and counselors and presidents of missions, and to the bishops and their counselors—let me say to you all, live exemplary lives, so that you can each say to the people: "Come and follow me, follow my example, obey my precepts; be in union with me, and follow me, as I am appointed to lead, advise and counsel, as I follow Christ."—*Oct. C. R.*, 1906, p. 8.

DUTIES OF STAKE PRESIDENTS. I want to say to these presidents of stakes who are present: you have my confidence, you have my love. I pray for you every day of my life, and I trust that you remember me and my brethren in your prayers. We understand the responsibilities that rest upon you in the discharge of your duties. You are fathers to the people; that great responsibility rests upon you; your labors are manifold and sometimes very difficult. We realize the burdens that you have to bear, the patience that you have to exercise and exhibit in the discharge of your duty, in order that you may avoid giving offense, and that you may reconcile the people, over whom you preside, to that which is right without using drastic measures. We understand this, and you have our sympathy, our fellowship, our love, and what strength you may derive from our faith and prayers that you may preside in righteousness over your different stakes of Zion, and that your brethren associated with you may be united with you, and that you may pull together in that which is right and proper for the upbuilding of Zion

and the defense of the people of God.—*Oct. C. R.*, 1905, p. 8.

**DUTY OF HIGH COUNCILS.** The duty of the high councils of the Church, when they are called to act upon questions involving the membership or standing of members of the Church, is to find out the truth, the facts, and then judge according to the truth and the facts that are brought to their understanding, always tempered with mercy, love, and kindness, and with the spirit in their souls to save and not to destroy; our aim should be to build up, and not to tear down. Our calling is to convey the spirit of love, truth, peace and good will to mankind throughout the world; that war may cease; that strife may come to an end, and that peace may prevail.—*Apr. C. R.*, 1915, p. 5.

**DUTIES OF PATRIARCHS.** We have a number of patriarchs in the Church whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers. They hold the evangelical office in the Church. It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth.—*Oct. C. R.*, 1904, p. 4.

**DUTIES OF HIGH PRIESTS.** In addition to these organizations we have in each stake of Zion an organization called the high priests quorum, to which all high priests of the Church belong, including the presidency and the high councilors of the stake, and also the bishops and their counselors, all the patriarchs, and all others who have been ordained to the office of high priest in the Church, which office is the office of presidency in the Melchizedek Priesthood, not that every man who holds the office of high priest is a president.

Only he who is called, appointed and set apart to preside among the high priests holds the presiding authority and office.—*Oct. C. R.*, 1904, p. 3.

DUTIES OF HIGH PRIESTS' QUORUMS. The high priests' quorums should have their regular meetings. They should meet together as often as circumstances will permit or as necessity requires, and grow and unite together. They should establish their schools of instruction and enlightenment; for it is the duty of the high priests' quorum to teach the principles of government, of union, of advancement and of growth in the kingdom of God. They are indeed the fathers of the people at large. In our high priests' quorums are numbered the presidents of stakes and their counselors, bishops and counselors, patriarchs, and all that have been ordained to the office of high priest in the Melchizedek Priesthood. All such belong to the high priests' quorum. They come under its supervision, and they should have a lively union with it, not a dead connection. They should be united with the quorum in such a way that they give it all the force that they can impart for good. They should give it their individual influence, their hearty support, their confidence, and the benefit of their advice and counsel. They should not pull apart, not be disinterested in these matters.—*Apr. C. R.*, 1907, p. 5.

DUTY OF HIGH PRIESTS. Every man who holds the office of high priest in the Church or has been ordained a high priest, whether he is called to active position in the Church or not—inasmuch as he has been ordained a high priest, should feel that he is obliged—that it is his bounden duty, to set an example before the old and young worthy of emulation, and to place himself in a position to be a teacher of righteousness, not only by precept but more particularly by example—giving to the younger ones the benefit of the experience of age, and thus becoming individually a power in the midst of the community in which he dwells. Every

man who has light should let that light shine that those who see it may glorify their Father which is in heaven, and honor him who possesses the light and who causes it to shine forth for the benefit of others. In a local capacity, there is no body of priesthood in the Church who should excel, or who are expected to excel, those who are called to bear the office of high priest in the Church. From among those who hold this office are chosen the presidents of stakes and their counselors, and the high councils of the stakes of Zion, and from this office are chosen the bishops, and the bishops' counselors, in every ward in Zion; and heretofore, of this office are those who have been called to take charge of our stake Mutual Improvement organizations. Those holding this office are, as a rule, men of advanced years, and varied experience, men who have filled missions abroad, who have preached the gospel to the nations of the earth, and who have had experience not only abroad but at home. Their experience and wisdom is the ripened fruit of years of labor in the Church, and they should exercise that wisdom for the benefit of all with whom they are associated.—*Apr. C. R.*, 1908, pp. 5, 6.

PURPOSE AND DUTIES OF SEVENTIES. The seventies are called to be assistants to the twelve apostles; indeed they are apostles of the Lord Jesus Christ, subject to the direction of the twelve, and it is their duty to respond to the call of the twelve, under the direction of the First Presidency of the Church, to preach the gospel to every creature, to every tongue and people under the heavens to whom they may be sent. Hence they should understand the gospel, and they should not be wholly dependent upon our auxiliary organizations for instruction, neither should they be wholly dependent upon the missionary classes in our Church schools for their knowledge of the gospel, and for their qualifications to preach that gospel to the world. They should take up the study of the gospel, the study of the



scriptures and the history of the dealings of God with the peoples of the earth, in their own quorums, and make those quorums, schools of learning and instruction, wherein they may qualify themselves for every labor and duty that may be required at their hands.—*Apr. C. R.*, 1907, pp. 5, 6.

**DUTY OF SEVENTIES.** The seventies have no responsibility of presiding. It is not the calling or duty of their office to preside. They are traveling elders, and they are to preach the gospel to the world, under the direction of the twelve apostles, who constitute the traveling high council of the Church, and who are special witnesses of Jesus Christ to all the world.—*Oct. C. R.*, 1901, p. 72.

**DUTIES OF SEVENTIES.** We have also in the Church today, I am informed, 146 quorums of seventy. These constitute a body of elders of somewhere in the neighborhood of 10,000 men, whose special duty it is to respond to the call of the apostles to preach the gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready, whenever they are called, to go out in the world, or to go out to the various organizations of the Church to fulfil missions and to perform such duties as shall be required of them, in order that the work of the Lord and the work of the ministry may be upheld and sustained and carried on in the Church and throughout the world.—*Oct. C. R.*, 1904, p. 3.

**SEVENTIES' QUORUMS TO BE REPLENISHED FROM ELDERS' QUORUMS.** Gather in from the elders' quorums those who have proved themselves worthy, and who have gained experience, and make seventies of them, so that the quorum of the seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained high priests and patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the gospel in their hearts, to fill up the

ranks of the seventies, that we may have ministers to preach the gospel to the world. They are needed. We cannot now meet the demand.—*Oct. C. R.*, 1905, p. 96.

ELDERS TO PROCLAIM GOSPEL. I believe that the elders of Israel, and the officers of the Church, should devote themselves to the proclamation of the gospel of life everlasting, and that they should not dwell or seek to dwell upon trivial and nonsensical things, or upon personal conduct or extraneous affairs. I think they should be dignified and sincere in their spirit and utterances. I think they should be moved by the spirit of truth and of the inspiration of the gospel, and consider that it is their mission to bear record of Jesus Christ, of Joseph Smith, and of the divinity of the great latter-day work, the foundations of which Joseph Smith was instrumental in the hands of God in establishing in the latter days. I believe if our brethren will devote their thought, their minds and efforts in this direction, that they will please the Lord, they will satisfy the Saints, and they will fulfil the object of their mission better than they can possibly do by criticizing themselves or others, or dwelling on the faults and failings of men.—*Oct. C. R.*, 1909, p. 124.

DUTIES OF ELDERS. I am not prepared to state how many elders we have in the Church; but they are very numerous. It is the duty of this body of men to be standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the seventies, to preach the gospel to the world.—*Oct. C. R.*, 1904, p. 4.

AUTHORITY OF THE BISHOPS AND OTHER PRESIDING OFFICERS. A bishop is the presiding officer of his ward, and where the bishop is in the ward, his counselors and those who are members of his ward are subject to his pres-

idency. He cannot yield it up. He cannot give it to another; or, if he does, he violates one of the sacred principles of the government of the priesthood. He may direct his counselors, the first or the second, to do his will, to carry out his wishes, to execute his desires, or his commands; but in so doing the counselor does not act as the bishop, but he acts under the direction of the presiding authority. He does not act independently of the bishop, but subordinate to the bishop, and is subject entirely to the bishop's direction. This principle prevails, or should prevail, in the Sunday school organization of the Church. We can commission and appoint; that is, those who preside can call upon their aids for assistance, they can direct them to accomplish labors, but in every instance when they do, it is by and with and under the consent of the presiding authority, and by his advice, but not independently. Our missions have not always been organized strictly according to the pattern that the Lord has given. In a great many instances the presiding elder has been the sole presiding officer of the mission.

But in recent years, in many instances, it has been deemed wise, not only to have a presiding elder in the mission, but also assistants to the president, or counselors, that they may render him such assistance and counsel as he may need. In all these things the presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates. And no man possessing a correct understanding of the spirit of the gospel and of the authority and law of the holy priesthood will attempt for a moment to run before his file leader or to do anything that is not strictly in harmony with his wish and the authority that belongs to him. The moment a man in a subordinate position begins to usurp the authority of his file leader, that moment he is out of his place, and proves by his conduct that he does not comprehend his duty, that he is not acting in the line of his calling, and is a dangerous char-

acter. He will set bad examples, he will mislead, he will lead others into error having fallen into error himself; indeed, he is in error the moment he acts contrary to and independent of the direction of his presiding officer; and if he continues in that course he will go astray entirely, and those who follow him will follow him astray. We all understand that principle, I think, and I would like to see my brethren and sisters who are connected with the Sunday school work observe it strictly, but in the true spirit; not with any kind of stiff formality or set ways, but in the true spirit of presidency, lovingly subject to divine authority, the authority that God has instituted that we may emulate, the example of the Son himself, who came to earth, and while he possessed majestic power to heal the sick, to restore sight to the blind, hearing to the deaf, and bring the dead to life, and to accomplish wonderful things, walking upon the waves, stilling the storms, casting out devils, and multiplying the loaves and fishes, by which he fed the multitudes of people, yet in accomplishing all this he declared, over and over again, this great principle, that he came not to do his own will, but the will of him that sent him, recognizing in every feature of his message and ministry in the world that God was at the head, and that he did nothing of himself, but only that which the Father sent him to do. Thus he was acting under the authority of his president or file leader—of him who sent him and commissioned him to accomplish the work he was sent to do. Let us follow that spirit and example, and adopt that principle in our lives, then we shall never have presiding elders and officers in the Church at logger-heads with each other, contending with each other, and at cross purposes. They will always be one. They will see eye to eye, they will understand better the principles of divine government, the principles of the gospel and the promptings of the Holy Spirit.—*Oct. C. R.*, 1905 (Sunday School), pp. 109, 110.

DUTIES OF BISHOPS. It is expected that the bishop of a ward with his counselors will understand the necessities of every member of his ward. Then they have as assistants and helpers a large corps of elders, and priests, teachers and deacons of the lesser Priesthood, who render assistance to them in the temporal as well as the spiritual affairs of the Church. It devolves upon the bishopric of the ward to look after the poor, to minister unto the sick and the afflicted and to see that there is no want nor suffering among the people in these organized divisions of the Church. It is also the duty of these presiding officers in the Church to look after the spiritual welfare of the people, to see that they are living moral, pure and upright lives, that they are faithful in the discharge of their duties as Latter-day Saints, that they are honest in their dealings with one another, and with all the world. It is their business to see that spiritual light exists in their hearts, and that the people under their presidency and direction are living the lives of Saints, as far as it is possible for men and women, in the mortal body, beset by the weaknesses and imperfections of mankind, to be Saints. —*Oct. C. R.*, 1904, pp. 2, 3.

BISHOPS AND LESSER PRIESTHOOD SHOULD BE ACTIVE. The bishops and the lesser priesthood should be very active and energetic. We should look after the boys who have been ordained deacons, teachers, and priests in the Church. We should find something for them to do in their calling. Let them be appointed to active labors in their several spheres. Put forward those who have not had experience to accompany those who have, and give them something to do. Let the deacons not only assist to keep the meeting houses in repair and their grounds in proper condition, but let them be set to work to look after the welfare of the widows and fatherless, the aged and the poor. Many of our young men who are idle, languishing for the want of something to do, could be made most useful in helping the poor to clean

up about their homes and make them comfortable, and helping them to live in such a way that life would be pleasant to them. There is no reason why the members of the lesser priesthood should not be engaged in missions and labors of this kind.—*Apr. C. R.*, 1908, p. 6.

DUTIES OF THE LESSER PRIESTHOOD. Then we have the lesser priesthood, who attends to the different temporal matters of the Church, consisting of priests, teachers and deacons, who labor under the direction of the bishopric in the various wards in which they dwell, for the work of the ministry, for the edifying of the body of Christ, the unifying of the people and bringing them up to the standard of righteousness that they should reach in the flesh, according to the light they possess and the ability and talent which the Lord has given them.—*Oct. C. R.*, 1904, p. 4.

LESSER PRIESTHOOD. The bishops should take especial charge of the lesser priesthood, and train them in the duties of their callings—the priests, teachers and deacons. Our young men should be looked after. The boys, as soon as it is prudent, should be called to take part in the lesser priesthood. If it were possible to grade them, from the deacon to the priest, and from the priest upward, through all the offices that will eventually devolve upon them, it would be one of the best things that could be done. All these things should be looked after by the presiding authorities of the Church, especially those who preside over the quorums. I will repeat what I said before, it is expected that every man on whom responsibility is placed will do his duty faithfully, and be diligent in the performance thereof.—*Apr. C. R.*, 1907, p. 6.

THE WORK OF THE BISHOPRIC. The work of the bishopric is both temporal and spiritual. The average bishop gives all his time and efforts for the betterment of the people over whom he presides. The bishop should not try to do all the work that is necessary to be done in his ward. His



counselors are there to help him, and a due portion of the responsibility of the bishop of the ward should be placed upon his counselors. Neither is it wise that the bishopric of the ward should feel they are compelled to do all that is necessary to be done in their wards. They should exercise their right to call upon the priesthood to visit the people as teachers and preachers of the gospel of Jesus Christ that they may give to all as far as possible an opportunity to exercise their talents and to do good in their wards. It is sometimes advisable to give to each counselor special duties, and assign each of the counselors his proportion of the responsibilities which belong to the bishopric, each one doing some special work for which he is adapted, so that all may be active.—*Oct. C. R.*, 1914, p. 6.

DIGNITY OF TEACHERS' CALLING. We have had called to our attention, recently, the fact that some men who are of long standing in the Church—indeed, some of them born and reared in the Church, and who are occupying prominent positions in some of the quorums of the priesthood—when their presidents or their bishops of the wards in which they live call upon them to visit the Saints, teach the principles of the gospel and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling and refuse to act as teachers. Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six, and I believe that I am older than several of these good men who have graduated from the duties of the lesser priesthood, and I want to tell them and you that we are not too old to act as teachers, if you will call us to do it—not one of us. There is never a time, there never will come a time to those who hold the priesthood in the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done enough. So long as life lasts, and so long as we possess ability to do good, to labor for the upbuilding of Zion, and for the benefit of the human family, we ought, with will-

ingness, to yield with alacrity to the requirements made of us to do our duty, little or great.—*Apr. C. R.*, 1914, p. 7.

VALUE OF TEACHERS' WORK. I don't know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion; who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the gospel of Jesus Christ. May all the people open their doors, call in the members of their families, and respect the visits of the teachers to their homes, and join with them in striving to bring about a better condition, if possible, in the home than ordinarily exists. If you can advance, try to aid the teachers to help you make that advancement.—*Apr. C. R.*, 1915, p. 140.

THE RESTORATION OF THE MELCHIZEDEK PRIESTHOOD. "No man can be exalted unless he be independent. \* \* \* Mankind are naturally independent and intelligent beings, they have been created for the express purpose of exalting themselves." The study of the subject of the holy or Melchizedek priesthood, including the Aaronic, is one of vast importance to the human family. The student of the true science of theology will readily comprehend the necessity of its existence among men, for the reason that true theology, or the Church of Jesus Christ, cannot exist without it. It lies at the foundation of the Church, it is the authority by which the Church is established or organized, built up and governed, and by which the gospel is preached, and all the ordinances thereof designed for the salvation of mankind are administered or solemnized. No ordinance of the gospel can be performed acceptably to God or with efficacy to man except by its authority and power, and certainly there is no ordinance or rite instituted by the Almighty in

the great plan of redemption which is not essential to the salvation or exaltation of his children. Therefore, where the Melchizedek or holy Priesthood does not exist, there can be no true Church of Christ in its fulness. When this priesthood is not found among mankind they are destitute of the power of God, and therefore of the true science of theology, or the Church and religion of Jesus Christ, who is the great High Priest and Apostle of our salvation. While the Prophet Joseph Smith was engaged in translating the Book of Mormon, in 1829, he and Oliver Cowdery became animated over the truths and glorious promises unfolded to them in their work, and desired to reach out after these blessings before their work was done, but the Lord gently admonished them not to be in a hurry; he said: "You must wait yet a little while, for ye are not yet ordained," but the promise was given that they should be ordained thereafter, and they should go forth and deliver the word of God unto the children of men, and he pronounced a woe upon the inhabitants of the earth if they would not then hearken unto their words.

The ordinary meaning of the word priesthood, as generally understood and applied in the world, signifies a class or body of men set apart for sacred duties, or holding the priestly office, or an order of persons composed of priests spoken of or taken collectively. This is not, however, the sense in which the words Melchizedek or holy Priesthood, are used here. Reference is made in this article to the sacred office itself, or the principle of power which constitutes the office, and is the authority by which individuals or the several orders, or quorums, as we use the term, composing the priesthood of the Church, may legitimately act in the name of the Lord; or the moving, directing, controlling, governing or presiding agency, right and authority, which is vested in the Godhead and delegated unto man for the purposes of his instruction, initiation into the Church, spir-

itual and temporal guidance, government and exaltation. That is the Melchizedek Priesthood, which is without father, without mother, or descent, or beginning of days, or end of life, which the great high priest, Melchizedek, so honored and magnified in his time that it was called after his name, in honor to him and to avoid the too frequent repetition of the name of the Son of God.

This distinction between the quorums of the priesthood and the priesthood itself should always be kept in mind in the use of the term Melchizedek or Holy Priesthood. The Holy Priesthood after the order of the Son of God was the original name given to this priesthood. Subsequently it was called the Melchizedek Priesthood. This priesthood was confirmed upon Adam, Abel, Seth, Enoch, Methuselah, Noah, Melchizedek, Abraham, Moses and many others, and doubtless upon many of the prophets prior to the birth of Christ, upon his chosen disciples among the Jews, before his crucifixion, and upon the Nephite disciples upon this continent, after his resurrection and ascension on high. These he made his apostles, to bear witness of him upon both hemispheres and to all the world; and doubtless the Savior conferred this priesthood upon other disciples whom he chose from among the "other sheep" of whom he spoke to the Nephites, which were not of the folds of the Jews or of the Nephites, whose records are yet to come forth to bear witness of him, in the due time of the Lord.

We learn from the revelations that God took Moses, and the Holy Priesthood also, out of the midst of the children of Israel. But the lesser or Aaronic Priesthood, which was confirmed upon Aaron and his seed, continued among them till the coming of Christ in the meridian of time. John, the son of Zacharias, was probably the last who held the keys of this Priesthood among the Jews. He was raised up and sent as the forerunner of Christ to prepare the way for his first coming. And he was also sent to the world in this dis-

pensation to begin the work of preparation for Christ's second advent.

"There are in the Church two Priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called the Holy Priesthood, after the order of the Son of God." The Melchizedek priesthood holds the keys of all the spiritual blessings of the Church, of the mysteries of the kingdom of heaven, of communion with the general assembly and Church of the first born, and the presence of God, the Father, and Jesus, the Mediator.

The Aaronic priesthood is an appendage to the first, and holds the keys of the ministering of angels, and the outward ordinances and letter of the gospel, the baptism of repentance for the remission of sins agreeable to the covenants and commandments.

The Melchizedek priesthood, which Christ restored to the earth, remained among men between three and four hundred years afterwards. When, in consequence of transgressions, apostasy from the true order of the priesthood and Church of Christ, the innovations of priestcraft and paganism, the true order of God was lost, the holy priesthood was taken from the earth, and the Church of Christ ceased to be among men, so far as we have any knowledge by revelation or from the history and records of the past.

Then were fulfilled many predictions of the prophets and apostles, contained in the word of God. Among them the word of God spoken by John in the 12th chapter, of Revelation, and the prophecy of Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

(Amos 8:11, 12.) The proclamation of the word of the Lord is, and always has been, dependent upon the authority of the holy priesthood.

How could they hear without a preacher, and how shall they preach except they be sent?

The Gentiles among whom the priesthood had been established, and the gospel preached, fell away also after the example of unbelief and the manner of the Jews, or children of Israel. God who spared not the natural branches, also cut off the engrafted ones, and "Mystery, Babylon the Great, the mother of harlots and abominations of the earth," was set up as foretold by the Prophet Daniel and the Apostle John. This power made war with the Saints, and overcame them, changed times and laws, "wore out the Saints of the Most High," was drunken with their blood and with the blood of the martyrs of Jesus, and destroyed the holy people. But this mystical power, in turn, is to be overcome and, in the due time of the Lord, utterly destroyed.

Before this great event shall occur must come to pass the restoration of the gospel of Christ, and the establishment of the kingdom of God again on the earth, with all the powers and blessings of the holy priesthood, concerning which we have the most positive assurances. The declarations of the sacred writers of the Bible and the Book of Mormon not only affirm the restoration of all things spoken of by holy prophets relative to this great event, but also that this kingdom shall no more be thrown down, nor be left to another people, nor cease until the whole earth shall be filled with the brightness of its glory, with its truths, its power, might, majesty and dominion, and that the kingdom and the greatness thereof under the whole heaven will be given unto the Saints of the Most High God, and they shall possess it forever. The declaration of this truth is even now very galling to the unbelieving world, and to those who reject the truth, nevertheless the Saints will inherit the blessings, and the



word of God will come to pass, however much the wicked object to it, or whether we as the beginners in the great cause endure faithful to the end and realize the promise or not. This great and glorious redemption will be consummated through the power and agencies of the Holy Spirit. God has ever dealt, and will always deal, with the children of men; for this priesthood "administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the kingdom of God; therefore, in the ordinances thereof and the authority of the priesthood, the power of God is not manifest to men in the flesh; for without this no man can see the face of God, even the Father, and live."

The lesser priesthood holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, which continued "with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb." He, John, "was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (Doc. and Cov. 86:26-28.)

It was the same John who appeared to Joseph Smith and Oliver Cowdery, on the fifteenth day of May, 1829, and conferred upon them the Aaronic priesthood with all its keys and power. The ordination was in the following words:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteous-

ness.” There is nothing said here about the offices of this priesthood. They were an after consideration. I will remark here that the priesthood is greater than the offices which grew out of it, and are mere appendages to it, “all other authorities or offices in the Church are appendages to this priesthood”—meaning the Melchizedek Priesthood. But there are two divisions or grand heads (not three nor many); one is the Melchizedek priesthood, and the other is the Aaronic, or Levitical priesthood. The offices in the priesthood are necessary appendages thereof—for the purposes of order and government, and the duties of these several offices are defined in the revelations and laws and commandments of God.

This most sacred and important event, above quoted, occurred at or near a place called Harmony, in Susquehanna county, Pennsylvania, while Joseph Smith was living there, engaged in the translation of the Book of Mormon, and Oliver Cowdery was writing for him. We have not, unfortunately, any account so definite, of the reception by Joseph and Oliver, of the Melchizedek priesthood as we have the confirmation of the Aaronic priesthood. But we have positive information and knowledge that they did receive this priesthood at the hands of Peter, James and John, to whom the keys and power thereof were committed by the Lord Jesus Christ, and who were commissioned to restore it to the earth in the dispensation of the fulness of times. We cannot fix the exact date when this priesthood was restored, but it occurred some time between the 15th of May, 1829, and the 6th of April, 1830. We can approximate to within a few months of the exact time, but no further, from any of the records of the Church. Joseph, the Prophet, designates the place where their ordination took place, in his address to the Saints (sec. 128:20) written in 1842, as follows:

“Again what do we hear? \* \* \* the voice of Peter, James, and John, in the wilderness between Har-

mony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom of the dispensation of the fulness of times." And in a revelation given September, 1830, referring to Joseph and Oliver, the Lord said in reference to partaking again of the Sacrament on the earth, that "the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, \* \* \* and also with Elias, \* \* \* and also John the son of Zacharias, \* \* \* which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, \* \* \* and also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (Doc. and Cov. 27:5-13.)

A revelation given April, 1830, sec. 20:2, 3, says: "Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this Church, and ordained under his hand." After the Melchizedek priesthood was conferred upon Joseph and Oliver, by the ancient apostles, they were commanded to ordain each the other, as we see by

the above quotation, and the 10th and 11th verses of section 21, Doctrine and Covenants.

It would appear from the instructions given in the revelation, dated June, 1829, that the apostleship had been then conferred on Joseph Smith, Oliver Cowdery, and David Whitmer. If this supposition is correct, it reduces the period of uncertainty when this glorious event actually took place to a few weeks, or from the middle of May to the end of June. It is also asserted that David Whitmer supposed the event to have taken place about this time. It is evident, however, that David received the apostleship under the hands of Joseph and Oliver, and was not present when they received it under the ministration of the ancient apostles.

In the first edition of the *Compendium* under the heading of "Chronology of the most important events which have transpired in the Church of Jesus Christ of Latter-day Saints, from A. D. 1820, to 1856," we find the following brief statement: "June 6, 1831, the Melchizedek priesthood was first given." This detached sentence conveys the idea that the Melchizedek priesthood was not given until fourteen months after the Church was established. Many have been misled and others greatly puzzled over this statement, knowing that "elders were ordained" on the 6th day of April, 1830, a year and two months before, and that "the office of an elder comes under the priesthood of Melchizedek."

It is a pity that greater attention is not paid to matters of history, for then such mistakes would not occur. Several errors of this character have crept into history through neglect or want of proper attention to the subjects. The passage of history from which this brief and misleading extract was taken reads as follows: "On the sixth of June (1831) the elders from the various parts of the country where they were laboring, came in; and the conference before appointed,

convened in Kirtland; and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchizedek priesthood was manifested, and conferred for the first time upon several of the elders." Now, if this does not mean that on this occasion several elders received their first ordination, then it must mean that these several elders who had previously been ordained, then, for the first time, received the power or authority of their ordinations. The words "conferred for the first time upon several of the elders," would seem at first glance to mean that several were then ordained elders, but taking the complete sentence together, namely, "The man of sin was revealed, and the authority of the Melchizedek priesthood was manifested, and conferred for the first time upon several of the elders," we naturally conclude that several who had previously been ordained elders, had not yet received the spirit, or power, or authority of their ordinations, but that now for the first time, the authority of the priesthood having been manifested, it fell upon them. It is evident from the context that the word authority as used in this quotation means power. It reads as follows: "It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race before us, and grace and help as our needs required." That several persons were ordained on that occasion is directly stated, as follows: "Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the Saints." One thing is perfectly clear, and that is, no reference whatever is here made to the restoration of the Melchizedek priesthood by Peter, James and John, which great event occurred, without doubt, between May and July, 1829. However, until about the time this conference was held, the term Melchizedek priesthood was seldom or never

used. The High priesthood, or the Holy priesthood, were the terms generally applied until then.

Thus this glorious priesthood, which "is after the holiest order of God," has been restored to man in its plenitude and power in the present age for the "last times," and no part of it will be "taken from the earth again until the sons of Levi do offer again an offering unto the Lord in righteousness," or "until God shall gather together in one all things, both which are in heaven and which are on earth." In conclusion I will call the attention of the readers of this to sections 5, 13, 27, 84, 107, 110 and 128 of the Doctrine and Covenants for further reflection on the subject.—*Contributor*, Vol. 10, 1899, pp. 307-311.

TRIBUTE TO HEBER C. KIMBALL. My first remembrance of President Heber C. Kimball goes back to the days of my childhood. He was a familiar and prominent figure in my mind in Nauvoo, Illinois, as the father of his sons, William, Heber, and David, with whom, as a little boy, I was more intimate, although the two former were several years my seniors. I also recall him in those early days as the possessor of one of the best homes in the City of Nauvoo, and as the husband of "Aunt" Vilate Kimball, one of the dearest, kindest, most motherly souls who ever came within the range of my memory or acquaintance; and also as the father of Helen M. Kimball, a beautiful young woman, very much resembling her mother in appearance, and who was somewhat noted in the Smith family as being in some way related to it, and who, after the death of the Prophet Joseph Smith, was married to Horace K. Whitney, and became the mother of our present poet and historian, Orson F. Whitney.

One of my most distinct recollections of President Kimball was in the winter of 1845-6, in the Nauvoo temple. My mother, and her sister, Mercy R. Thompson, were much engaged in the work going on in the temple that winter, and



President Kimball was also associated with the work being done there. It was there that my father's children were sealed to their parents, and President Kimball officiated.

In February, 1846, President Kimball took up the line of march, with the Twelve and the Saints who were driven out of Nauvoo, for their long journey into the wilderness, which eventually led to the occupancy of the valley of the Great Salt Lake, the settlement of Utah, by the Saints, and the fulfilment of the prophecy by Joseph Smith, that the Saints should gather to the Rocky Mountains.

The incident which more particularly specialized this departure of President Kimball to my mind, was the fact that my brother John, now the patriarch, and then a boy of about twelve years, accompanied President Kimball and family on their pilgrimage into the unknown wilderness, leaving us in Nauvoo in great fear and doubt as to whether we should ever see them again or not. This made an indelible impression upon my mind, and ever since there seemed to be an inseverable tie connecting us with President Kimball and his family.

In 1848 we crossed the plains in a subdivision of President Kimball's company. He baptized me in City Creek, in 1850, where the junction of East and North Temple streets now is.

In July, 1852, while attending a meeting which was held in Salt Lake City, my mother was taken sick, and went to the home of President Kimball, where she remained during her last illness; under the care of Aunt Vilate. This brought me almost constantly for months directly in contact with President Kimball and family.

It was here I became more familiar with his home life and habits. I was greatly impressed, and moved by his manner of praying in his family. I have never heard any other man pray as he did. He did not speak to the Lord as one afar off, but as if conversing with him face to face. Time

and again I have been so impressed with the idea of the actual presence of God, while he was conversing with him in prayer, that I could not refrain from looking up to see if he were actually present and visible. While President Kimball was very strict in his family, he was ever kind and tender towards them.

I sometimes thought he was even kinder to me than to his own boys. I have heard him reprove them, but no word of reproof ever fell from his lips upon me. Later, through him, I was sent on my first mission. No better or kinder thing was ever done for me. It gave me four years of experience and seasoning which fixed my whole course of life, and it came just at the right time to the boy that I was.

Later I was associated with him in the Endowment House, where I served with him and under his direction for years. This brought me into the most intimate relation with him, and gave to each of us the most complete and perfect opportunity of becoming thoroughly acquainted with the other. I learned to love him with the truest love, and the many evidences of his love and confidences in me are beyond all question.

My latest recollections of him are associated with a most unusual call made upon a number of brethren in 1861, by President Brigham Young, to accompany him on a mission to Provo. Among these were Heber C. Kimball, Wilford Woodruff, Abraham O. Smoot, Elijah F. Sheets, George G. Bywater and myself. These brethren all located in Provo with President Young, and those of the number possessed of means (President Young and Kimball, and Elders Smoot and Sheets) proceeded at once to build themselves homes there.

It was while President Kimball was engaged in building and preparing a place for a portion of his family in Provo, that he met with an accident from which he did not recover, and soon after, Monday, June 22, 1868, came his

final summons to meet the actual presence of the gracious Father, with whom he had, in prayer, so long and truly counseled, as if face to face with him, and whom he had devotedly served to the last moment.

President Heber C. Kimball was one of God's noblemen. True as steel to every trust. Pure as refined gold. Fearless of foes or of death. Keen of perception, full of the spirit of the prophets. Inspired of God. Valiant in the testimony of Christ; a lifelong, undeviating friend and witness of the divine calling and mission of Joseph Smith. He was called by the grace of God, ordained by living authority, and lived and died an apostle of the Lord Jesus Christ.—*Young Woman's Journal*, Vol. 20, 1909, pp. 251-252.

TRIBUTE TO ERASTUS SNOW. My earliest vivid recollection of Elder Erastus Snow was in the fall of 1848, just after my arrival in Salt Lake valley. I had the privilege of listening to a most excellent discourse by him in the bowery, at the north side of the old Pioneer fort. This discourse so impressed itself and the speaker, upon my mind, that it and he ever after held a most distinguished place in my memory. As an orator and profound reasoner, I always felt impressed that he had no superior, especially when he warmed up to his subject, and entered into his discourse with the full force and energy of his active and vigorous mind.

As a counselor, his wisdom was manifest from every point of view.

As a colonizer and builder, from the pioneer days to the completion of his work, he was equal to the foremost of his associates. In point of endurance and perseverance in whatever he engaged, he was untiring and almost inexhaustible.

As a legislator or statesman, he was the peer of any of his associates, among whom were builders of this commonwealth. One of the marked peculiarities of his character

was continuity and perseverance in whatever he undertook to do, until his object was attained and his purpose accomplished. Nothing could turn him aside from the discharge of his duty. He was, without doubt, a chosen and an effective instrument in the hand of God for the accomplishment of the mission assigned him, in which he always concentrated his mind, and threw the whole force of his vigorous and noble spirit.

As the head of a numerous family, he was an example to all mankind. His friendship was always true and boundless. I esteem him as one of the great men, not only of the Church of Jesus Christ of Latter-day Saints; but of the world.—*Improvement Era*, Vol. 14, Feb., 1911, p. 280.

PURPOSE OF VISITS OF CHURCH LEADERS. We have come to see the condition and the spirit of the Latter-day Saints, and to present ourselves before them; that they may judge us by what we say and by the spirit we bring, as to whether we are in fellowship with them and with the Lord; and that they may see whether we measure up to the standards that they expect in those who stand at the head of the Church.—*Improvement Era*, Vol. 21, December, 1917, p. 98.