

A MANUAL

—OF THE—

PRIESTHOOD;

OR,

GOD'S MINISTRY

AS REVEALED IN THESE LAST DAYS,

—FROM THE—

DOCTRINE AND COVENANTS.

And Church History.

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BY CHARLES DERRY

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LAMONI, IOWA:

PRINTED AT HERALD PUBLISHING HOUSE.

www.LatterDayTruth.org

P R E F A C E .

To THE Presidency of the Church of Jesus Christ of Latter Day Saints, and to all my fellow-workmen in every quorum of the church, I dedicate these pages.

Realizing the absolute necessity of every man knowing his duty, I set myself to the task of studying the duties, rights, and powers of each quorum in the church, that I might be the better able to know and do my own duty and stand approved before God. When I first commenced this task, I did not think to publish the result of my labors for public use; but seeing a request from the First Presidency that some one should undertake such a work, I concluded to respond to that call. I have tried to arrange the matter compiled, not exactly in the order in which it was given, but every subject separately, with all the teachings pertaining to each, so far as I could avail myself of the instruction given. I have compiled from the Book of Doctrine and Covenants and church history the teachings as given through those whom God chose to be spokesmen to the church, and also from the

precedents and usages of the church under their direction. My purpose was to know what God had given and his church accepted as the rule and order of the church. I believe the nature of the priesthood is here fully defined, and also the duty and powers of every quorum and every official of that priesthood.

I make no claim as to the excellency of the arrangement of the subject matter contained in this little work, but can say I have done the best I knew. If I can not commend its arrangement, I am pleased to say I heartily commend the matter compiled as the word and wisdom of God, and I cheerfully dedicate the work to my brethren, praying that they and I may have a clearer conception of our duties and the relation we bear to God and his church, and be the more able to fill our several positions of trust in harmony with God and each other, and thereby become workmen honored of God, and approved by Christ and his church.

Respectfully,

CHARLES DERRY.

A MANUAL OF THE PRIESTHOOD.

MELCHISEDEK PRIESTHOOD—ITS POWER AND AUTHORITY.

“There are two priesthods, namely, the Melchisedek and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood is because Melchisedek was such a great high priest; before his day it was called the holy priesthood, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called the priesthood after Melchisedek, or the Melchisedek priesthood.”—Doctrine and Covenants 104: 1.

“All other authorities or officers in the church are appendages to this priesthood; but there are two divisions, or grand heads. One is the Melchisedek priesthood, and the other is the Aaronic or Levitical priesthood.”—D. C. 104: 2.

“The office of an elder comes under the priesthood of Melchisedek. The Melchisedek 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 spiritual things.”—D. C. 104: 3.

“The power and authority of the higher, or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church, to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the first born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.”—D. C. 104: 9.

“And this greater priesthood administereth the gospel and holdeth the keys of the mysteries of the kingdom, even the keys of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.”—D. C. 83: 3.

“Therefore as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord’s house, whose sons are ye; and also many whom I have called, and sent forth to build up my church; for whoso is faithful unto the obtaining these two priest-hoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit

unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he can not break, neither can it be removed; for whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."—D. C. 83:6.

PRESIDENCY OF MELCHISEDEK PRIESTHOOD.

"Of necessity, there are presidents, as presiding officers, growing out of or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church."—D. C. 104:11.

"Then comes the high priesthood, which is the greatest of all; therefore, 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. From the same comes the administering of ordinances and blessings upon the church by the laying on of the hands. Wherefore, the office of a bishop is not equal unto it.”—D. C. 104:31, 32.

“The presidency of the high priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the church.”—D. C. 104:4.

“The president of the church, who is also president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church; and it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.”—D. C. 99:6. (See *Mill. Star*, vol. 15, p. 39, where Joseph, or others, blessed Sidney Rigdon to preside over the church in his absence.)

“And again, the duty of the president of the office of the high priesthood is to preside

over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church.”—D. C. 104:42.

JOSEPH SMITH, JR., CALLED OF GOD TO THE
PROPHETIC AND PRESIDING OFFICE.

“The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, Jr., 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 hands; and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.”—D. C. 17:1.

“Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was

organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.”—D. C. 19: 1.

THE CHURCH TO BE OBEDIENT.

“Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name’s glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.”—D. C. 19: 2.

NONE BUT JOSEPH APPOINTED TO RECEIVE REVELATIONS.

“But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedi-

ent unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church.”—D. C. 27: 2.

“O, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you, to receive commandments and revelations until he be taken, if he abide in me.”—D. C. 43: 1.

“But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.”—D. C. 43: 2.

THE KEYS ALWAYS BELONG TO THE
FIRST PRESIDENCY.

“I will be merciful unto you, for I have

given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death.”—D. C. 64: 2; also Matt. 16: 18–20.

TO FREDERICK G. WILLIAMS.

“Verily, verily I say unto you, my servant, Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord, your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom; which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private.”—D. C. 80.

TO JOSEPH SMITH, JR.

Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my

ears; therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.”—D. C. 87: 1.

“Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow; and the rains descend, and beat upon their house.”—D. C. 87: 2.

“And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen

nations, the house of Joseph, of the gospel of their salvation.”—D. C. 87: 3.

“And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives to preside in council and set in order the affairs of this church and kingdom.”—D. C. 87: 5.

JOSEPH TO PRESIDE OVER ALL THE CHURCH.

“Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedek, which is after the order of my only begotten Son.”—D. C. 107: 37.

“I give unto you, my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet. I give unto him for counselors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.”—D. C. 107: 39.

HOW ORDAINED.

“Every president of the high priesthood (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council, or general conference.”—D. C. 17: 17; (see also 43: 1, 2: 99: 6).

“Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.”—D. C. 27: 4.

Every key requisite for the building up of the kingdom of God was given as early as 1836, as shown in Doctrine and Covenants, the following sections, and in History of Joseph in *Millennial Star*, vol. 15, p. 739.

“Behold this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled the spirit of Elias; which John I have sent unto you, my servants, Joseph

Smith, Jr., 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 unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; 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.”—D. C. 26: 2.

“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.”—D. C. 26: 3.

“I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.”—D. C. 34: 4.

“Keep all the commandments and covenants

by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all.”—D. C. 34: 6.

“Lift up your hearts and rejoice, for unto you the kingdom or in other words, the keys of the church have been given. Even so. Amen.”—D. C. 42: 18.

“Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.”—D. C. 65: 1; (see also section 94, par. 3).

“It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven; nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in

heaven, and could not be annulled, according to the decrees of the great Jehovah.”—D. C. 110: 9.

“President Joseph Smith, Junior, addressed the assembly and said that the Melchisedek high priesthood was no other than the priesthood of the Son of God; that there are certain ordinances which belong to the priesthood, from which flow certain results; that the presidents or presidency are over the church; and revelations of the mind and will of God to the church, are to come through the presidency. This is the order of heaven, and the power and privilege of this priesthood. It is also the privilege of any officer in this church to obtain revelations so far as relates to his particular calling and duty in the church. All are bound by the principles of virtue and happiness, but one great privilege of the priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchisedek priesthood to reprove, rebuke and admonish, as well as to receive revelation.”(a)
—*Mill. Star*, vol. 15, p. 849.

“On the 6th of June, 1831, the elders from

(a) NOTE.—The following addition is made, which is evidently put there by some other hand, as the language is a positive departure from the subject: “If the church knew all the commandments, one half they would condemn through prejudice and ignorance.” Any one acquainted with Brigham Young’s manner of speech would recognize that this addition is his language, and was intended to prepare the Saints for the abomination of polygamy.—C. D.

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 Melchisedek priesthood was manifested and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required."—Supplement *Mill. Star*, vol. 14, p. 67.

THE HOLY PRIESTHOOD CAME DOWN BY
LINEAGE FROM ADAM.

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner."

"From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that this posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he [Seth] was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all

things, and could be distinguished from him only by his age."

"Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam."

"God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak; he was eighty-seven years old when he received his ordination."

"Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him."

"Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him."

"Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him—and he saw the Lord, and walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years; making him four hundred and thirty years old when he was translated."

"Methuselah was one hundred years old when he was ordained under the hand of Adam."

"Lamech was thirty-two years old when he was ordained under the hand of Seth."

"Noah was ten years when he was ordained under the hand of Methuselah."

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all

high priests, with the residue of his posterity, who were righteous, into the valley of Adamondi ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head; a multitude of nations shall come of thee; and thou art a prince over them forever.”

“And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.”—D. C. 104: 18–29, inclusive.

THE PRIESTHOOD FROM MOSES BACK TO ADAM.

“And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedek; who received it through the lineage of his

fathers even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.”—D. C. 83: 2.

“Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.”—D. C. 84: 3.

“Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood a savor unto my people Israel. The Lord hath said it. Amen.”—D. C. 84: 4.

“For unto you (the twelve) and those (the first presidency), who are appointed with you to be your counselors and your leaders, if the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you the keys of the dispensation

which ye have received have come down from the fathers, and, last of all, being sent down from heaven unto you.”—D. C. 105: 12.

IN JOSEPH’S SEED.

“And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.”—D. C. 107: 18.

GOD’S PLEDGE MUST REMAIN UNBROKEN,
BECAUSE

“Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.”—James 1: 17.

“For I am the Lord, I change not.”—Mal. 3: 6.

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.”—Deut. 7: 9.

Abraham’s testimony, being a translation of

the Book of Abraham from Egyptian papyrus by Joseph Smith Jr., and taken from *Times and Seasons*, volume 3, page 704, and accepted by the Utah Church.

“In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. . . . But I, Abraham, and Lot, my brother’s son, prayed unto the Lord, and the Lord appeared unto me, and said unto me arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to

make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy priesthood) and in thy seed (that is, thy priesthood), for I give unto thee a promise that this right shall continue in thee and in thy seed after thee (that is to say the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal."—See Pearl of Great Price, pps. 19-22.

BLESSING ON THE HEAD OF JOSEPH, AS
ABRAHAM'S.

“And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kingdoms of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.”—D. C. 107: 18.

VISION IN KIRTLAND TEMPLE, SUNDAY,
APRIL 3D, 1836.

Millennial Star, volume 15, page 739.

“After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the North. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed. After this vision closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death stood before us and said, Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the

great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

ORGANIZATION OF THE CHURCH
COMPLETED.

"I then observed to the quorums, that I had now completed the organization of the church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God."—*Mill Star*, vol. 15, p. 728.

The above organization consisted of the following quorums:

First presidency, three in number; twelve, traveling high council; high priests, number indefinite; seventy, seven times seventy; bishopric, as the work may demand; standing high council, twelve persons in each, over each stake; elders, ninety-six to a quorum; priests, forty-eight to a quorum; teachers, twenty-four to a quorum; deacons, twelve to a quorum.

ORDINATION OF JOSEPH SMITH AND OLIVER
COWDERY TO THE AARONIC PRIESTHOOD.

"We, on a certain day, [May 15th, 1829], went into the woods to pray and enquire of the Lord respecting baptism for the remission of sins, as

we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us: 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 righteousness. He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so were we commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedek, which priesthood he said should in due time be conferred on us, and

that I should be called the first elder, and he the second. It was on the 15th day of May, 1829, that we were ordained under the hand of the messenger and baptized."—*Supplement Mill. Star*, vol. 14, p. 15.

ORDINATION TO MELCHISEDEK PRIESTHOOD.

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood, had given us, viz, that provided we continued faithful, we should also have the Melchisedek priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. . . We had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber [of Father Whitmer], commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. [We were however commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not.]"—*Supplement Mill. Star*, vol. 14, p. 20.

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear

testimony and give information, as far as we had an opportunity; and also made known to our brethren that we had received commandment to organize the church; and accordingly we met together for that purpose, at the house of the above mentioned Mr. P. Whitmer, being six in number, on Tuesday, the sixth day of April, A.D. one thousand eight hundred and thirty."

"Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an elder of the Church of Jesus Christ of Latter Day Saints; after which, he ordained me also to the office of an elder."—Supplement *Mill. Star*, vol. 14, p. 26.

JOSEPH, OLIVER AND DAVID, APOSTLES.

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called."—D. C. 16: 3.

"Which commandments were given to Joseph Smith, Jr., who was called of God and ordained

an apostle of Jesus Christ, to be the first elder of this church.”—D. C. 17: 1.

“Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father. . . Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle.”—D. C. 19: 1, 3.

CALLING AND DUTIES OF THE TWELVE TRAVELING HIGH COUNCIL.

“And now, behold, there are others who are called to declare my gospel, both unto Gentile and to Jew; yea, even twelve, and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name, with full purpose of heart; and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you; wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ,

your Lord and your God, have spoken it.”

“And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, ye shall know them; and when you have found them you shall shew these things unto them.”—D. C. 6: 5, 6.

“An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.”—D. C. 17: 8.

DECISIONS OF THE TWELVE.

A DISTINCTION.

“There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions: from the decision of the former there can be an appeal, but from the decision of the latter there can not. The latter can only be called in question by the general authorities of the church in case of transgression.”—D. C. 99: 13.

“The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned. . . . And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise). Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and longsuffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.”—D. C. 104: 11.

“The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.”—D. C. 104: 12.

“It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.”—D. C. 104: 16.

“It is the duty of the twelve, in all large branches of the church to ordain evangelical ministers, as they shall be designated unto them by revelation.”—D. C. 104: 17.

“It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

“To the church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily, I say unto you, says the Lord of hosts, there must be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers, to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church; then comes the high priesthood,

which is the greatest of all; 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. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.”—D. C. 104: 30, 31.

THE WORD OF THE LORD TO THOMAS
B. MARSH, A. D. 1837.

“Verily thus saith the Lord unto you my servant, Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues and people; and ordained through the instrumentality of my servants.

“Now, I say unto you—and what I say unto you I say unto all the twelve—arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

“Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou

mayest be my servant, to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum can not come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counselors for my name's sake unto you."—D. C. 105: 1, 6, 7.

**THE TWELVE HAVE AUTHORITY TO SEND
OTHERS—THE SEVENTY.**

"And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit."—D. C. 105: 8.

**TWELVE, NOT TROUBLE WITH CHURCH AFFAIRS
IN KIRTLAND—A STAKE OF ZION.**

"Therefore, see to it that ye trouble not yourselves concerning the affairs of my church in this place saith the Lord; but purify your hearts before me, and then go ye into all the world and preach my gospel unto every crea-

ture who has not received it; and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned.”—D. C. 105: 11.

PRESIDENCY ARE COUNSELORS AND
LEADERS TO THE TWELVE.

“For unto you (the twelve) and those (the first presidency), who are appointed with you to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you the keys of the dispensation which ye have received have come down from the fathers, and, last of all, being sent down from heaven unto you.”—D. C. 105: 12.

“Verily I say unto you, behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.”—D. C., 105: 13.

NAMES OF TWELVE IN 1841—THEIR WORK AND
AUTHORITY.

“I give unto you, my servant Brigham Young, to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four

corners of the earth, and after that to send my word to every creature; they are: Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith. David Patten I have taken unto myself; behold, his priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling."—D. C., 107: 40.

DECISION OF PRESIDENT JOSEPH SMITH ON THE
DUTIES OF THE TWELVE, KIRTLAND,
FEB. 27th, 1835.

"President Smith proposed the following question: What importance is there attached to the calling of these twelve apostles, different from the other callings or officers of the church? * * * President Smith, Jr., gave the following decision: They are the twelve apostles, who are called to the office of traveling high council, who are to preside over all the churches of the Saints, among the Gentiles, where there is a [no ?] presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority, and virtue of their apostleships."—*Mill. Star*, vol. 15, p. 213.

NOTE—In *Times and Seasons*, vol. 5. p. 714, is a communication headed, "The Apostles and

Apostates," and signed "An Old Man in Israel." He says: "I take an extract from President Joseph Smith's charge to the twelve on the evening of the 27th of February, 1835:" "They are the twelve apostles, who are called to the office of a traveling high council; who are to preside over ALL the churches of the Saints among the Gentiles, where there is *no* presidency established, and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations; and to preach the gospel to every creature. This is the power, authority and virtue of their apostleship."

I have given his quotation entire, but have italicised the word "no."—C. D. Note 2.

Note 2.—The quotation by "An Old Man in Israel" is evidently the correct one, as suggested by Elder Derry; for the principal clerk of the conference where this decision was given (W. E. McLellin), testified in 1845, quoting his diary notes made at the time of said conference, as follows: "Joseph Smith in his official capacity, gave the following decision, viz: 'The twelve are called to be a traveling high council, to preside over all the churches of the Saints among the Gentiles, where there is *no* presidency established. * * * The twelve apostles have no right to go into Zion, or any of its stakes, where there is a regular high council established, and there undertake to regulate the matters pertaining thereto; but it is their duty to *go abroad* and regulate and set in order all matters relative to the different branches of the church. No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the twelve.'

Elder McLellin says of the above that he gives the words of Joseph the Seer, "taken verbatim as he delivered them, as Elder O. Hyde and myself placed them in the record of the twelve, the original copy of which is now in my possession."—See *Messenger and Advocate*, p. 150.—Editor.)

President Smith, referring to the minutes of a high council, held in Kirtland, September 19th, 1835, says: "I decided that the high council had nothing to do with the twelve, or the decisions of the twelve. But if the twelve erred they were accountable only to the general council of the authorities of the whole church, according to the revelations."—*Mill. Star*, 1853, vol. 15, p. 343.

DECISION OF PRESIDENT SMITH ON PREROGATIVES
OF THE TWELVE GIVEN IN A GRAND COUN-
CIL, MAY 22d, 1835, KIRTLAND, OHIO.

"After the conference was opened, and the twelve had taken their seats, President Joseph Smith, Jun., said that it would be the duty of the twelve, when in council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided, and then begin at the oldest again, etc. The twelve then took their seats according to age. * * *

President Joseph Smith then stated that the twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not

a quorum, they will have to do business by the voice of the church. [No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the twelve. No standing high council will ever be established only in Zion or one of its Stakes. When the twelve pass a decision, it is in the name of the church, therefore it is valid. No official member of the church has authority to go into any branch thereof, and ordain any minister for that church, unless it is by the voice of that branch. No elder has authority to go into any branch of the church, and appoint meetings, or attempt to regulate the affairs of the church, without the advice and consent of the presiding elder of that branch.]—*Mill. Star, vol. 15, p. 261.*

TWELVE EQUAL IN THEIR MINISTRY.

“Verily thus saith the Lord your God, I appoint these twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord. Amen.”—*Mill. Star, vol. 15, p. 374.*

TWELVE NEXT TO THE PRESIDENCY.

“I next proceeded to explain the duty of the twelve, and their authority, which is next to the present presidency, and that the arrangement

of the assembly in this place on the 15th instant, in placing the high councils of Kirtland next the presidency, was because the business to be transacted was business relating to that body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the twelve are not subject to any other than the first presidency, viz, myself, Sidney Rigdon, and Frederick G. Williams, who are now my counselors; (and where I am not, there is no first presidency over the twelve).”—*Mill. Star*, vol 19, p. 555.

Is this last clause Brigham's work? See D. C. 99: 6; also *Mill. Star*, vol. 15, pp. 39, 299, 849.—C. D.

TWELVE TO DEPEND ON THEIR MINISTRY FOR SUPPORT.

“The twelve and seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.”—*Mill. Star*, vol. 15, p. 261. *Contradiction See 89: 755*

TWELVE SUSTAINED IN THEIR CALLINGS.

“I then called upon the quorums and congregation of Saints to acknowledge the twelve apostles, who were present, as prophets, seers, revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers,

which they assented to by rising." — *Mill. Star*, vol 15, p. 710.

"The twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them, and call upon the seventies to follow after them, and assist them. The twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say Amen." — *Mill. Star*, vol. 15, p. 727. *See Contradictions*

Ps 37

O. COWDERY'S CHARGE TO THE TWELVE.

"You are to preach the gospel to every nation. Should you in the least come short of your duty, great will be your condemnation. . . You are equal in bearing the keys of the kingdom to all nations. . . . You are called to preach the gospel of the Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim his gospel to the ends of the earth, and the islands of the sea. . . . The greatness of your commission consists in this: You are to hold the keys of this ministry; you are to go to the nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. . . . If you will not warn them others will, and you will lose your crowns." — *Mill. Star*, vol. 15, pp. 209-212.

Joseph, on page 213, enjoins upon the twelve to keep a record of their travels and decisions.

WORK DONE BY THE TWELVE IN
JOSEPH'S DAY.

Nine of the twelve, while in England in 1840 and '41 ordained high priests and placed them over conferences. (*Mill. Star*, vol. 1: pp. 69, 70, 168, 275, 303, 304, 310).

They also ordained patriarchs, or evangelists, in England,—Peter Melling in Preston, Lancashire, April 15th, 1840; John Albiston, in 1841. *Mill. Star*, vol. 1, pp. 302, 304.

TWELVE IN REORGANIZED CHURCH.

“Verily thus saith the Lord, as I said unto my servant Moses, see thou do all things according to the pattern, so say I unto you. Behold the pattern is before you. It is my will that you should respect authority in my church, therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose the majority of the twelve, for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them. The senior of them shall stand as the representative. Let them select twelve men from among you, and ordain them to compose my high council. Behold ye understand the order of the bishopric, the seventies, the elders, the priests, teachers and deacons. Therefore organize according to the pattern. Behold I will be with you unto the end, even so. Amen.”—*Saints' Herald*, vol. 1, p. 55, March 20th, 1853.

*“April 6th, 1853, Yellowstone branch, Wisconsin.—*The brethren met in general conference, and proceeded to organize as instructed. Jason W. Briggs was chosen to preside.

*“On motion Ethan Griffith, Wm. Cline and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the quorum of apostles. . . . The committee of three to select seven to be ordained apostles, chose the following named persons, viz, Zenas H. Gurley, Sen., Henry H. Deam, Jason W. Briggs, Daniel B. Razey, John Cunningham, Geo. White, Reuben Newkirk, who were accordingly ordained. . . . The Lord told us the acts of this conference were recorded in heaven, and to the seven apostles he said, I give unto you the care of my flock on earth; take the oversight of them as you shall give an account unto me in the day of judgment.”—*Saints' Herald, vol. 1, pp. 57, 58.

General Conference, October 6th to 9th, 1860, near Sandwich, Illinois.—“President Joseph Smith said that it was necessary that the quorum of twelve apostles should be filled [up as far as practicable]. . . . On motion, resolved that three persons be ordained to the quorum of twelve apostles. On motion, resolved that a committee of three be chosen to make the selection. The committee appointed were Brn. W. W. Blair, Wm. Marks, and O. P. Dunham. They selected Brn. John Shippy, James Blakeslee, and Edmund C. Briggs. This selection was confirmed by the conference and they were ordained by Brn. Z. H. Gurley, Sen., and W.

W. Blair. Samuel Powers was sustained at this time as one of the twelve."—*Saints' Herald*, vol. 1, p. 236.

TWELVE AND BISHOP TO EXECUTE THE
LAW OF TITHING.

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self aggrandizement by any one, be he whomsoever he may be."—*Saints' Herald*, vol. 2, p. 162.

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—D. C. 114: 1, 2.

"Loosen ye one another's hands and uphold one another, that ye who are of the quorum of the twelve, may all labor in the vineyard, for upon you rests much responsibility; and if ye labor diligently the time is soon when others shall be added to your number till the quorum be full even twelve."—Given March 4th, 1865; D. C. 116: 3.

"Hearken to the voice of the Spirit, O, ye elders of my church; the prayers of my people have prevailed with me.

"Behold, it is wisdom in me, and expedient in my church that the chief quorums should be

more nearly filled, and their organization more nearly completed. Thus saith the Spirit."

"Let my servants William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert, be chosen as especial witnesses, even of the quorum of the twelve, for they are called thereunto, that they may take this ministry upon them. Let them be ordained and set apart to this office by the laying on of the hands of my servants Joseph Smith, Jason W. Briggs, and William W. Blair."

"Verily I say unto you, if these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people.—D. C., 117: 1, 2, 4, 5.

"Until such time as the quorum of the twelve shall be filled, the decision of that quorum, a unanimous decision, shall be accounted final, as if such quorum were filled, according to my law as given in the Book of Doctrine and Covenants. And until such time as the quorum of the seventy shall be filled, their decision, if unanimous and agreeing with that of the quorum of the twelve, shall be considered the same as if the quorum were filled."—Given March 3d, 1873, D. C., 117: 9.

"Unto the elders of my church. In asking of me, ye did well. I will hasten my work in its time. Ye cannot now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorgani-

zation of my church be more fully established, and a greater unity of understanding between them be obtained. Nor is it expedient now to further fill up the quorums, except it be the elders, priests, teachers and deacons, which ye may do, as ye deem wise, by the direction of conference.”

“It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void.”

If they approve themselves as righteous ministers, they shall be blessed; if they be found transgressors, or idle servants, ye shall not uphold them. But be not hasty in withdrawing your support from them, peradventure ye shall injure my work. Even now I am not well pleased with some, but space is granted for repentance and a renewal of diligence. Let no one deceive himself that he shall not account for his stewardship unto me. Joseph Smith, by command of the Spirit. Given September 28th, 1882.—D. C., 118: 1, 3, 4.

To the elders of the church—Thus saith the Spirit: 1st. It is not yet expedient that the quorum of the twelve shall be filled; nevertheless, separate my servants James W. Gillen, Heman C. Smith, Joseph Luff and Gomer T. Griffiths unto the office of apostles, that the quorum may be more perfectly prepared to act before me. I have still other men of my church who shall be designated in their time if they

still continue faithful unto me and in the work whereunto they are now called.”—Given April 11th, 1887. D. C., 119: 1.

CALLINGS AND DUTIES OF THE SEVENTY.

On the 28th of February, 1835, the church in council assembled, commenced selecting certain individuals from the number of those who went up to Zion with me, in the camp; and the following are the names of those who were ordained and blessed at the time, to begin the organization of the first quorum of the seventies, according to the visions and revelations which I have received; the seventies to constitute traveling quorums, to go into all the earth, whithersoever the twelve apostles should call them.”—*Mill. Star*, vol. 15, 230.

NOTE—Sylvester Smith, a high priest, was, at this time, ordained one of the presidents of the seventy. Other high priests were also ordained presidents of seventy, which ordinations were declared out of order by President Smith, as follows:

“Another subject of vital importance to the church, was the establishing the grades of the different quorums. It was ascertained that all but one or two of the presidents of the seventies were high priests, and when they had ordained and set apart [any] from the quorum of elders, into the quorum of seventies, they had conferred upon them the high priesthood also. This was declared to be wrong and not according to the order of heaven. New presidents of the seventies were accordingly ordained to

mistake in ordination

fill the places of such of them as were high priests, and the ex-officio presidents, and such of the seventies as had been legally ordained to the high priesthood were directed to unite with the high priests.”—*Mill. Star*, vol. 15, 849.

In *Mill. Star*, vol. 16:57, we read: “The president then arose and made some remarks concerning the former presidents of the seventies, the callings and authorities of their priesthood, etc., etc. Voted that the old presidents of the seventies be referred to the quorum of high priests; and also, that if any member of the quorum of the seventies should be dissatisfied, and would not submit to the present order, and receive these last presidents, they should have power to demand their license, and they should no longer be considered members of the church.”—September 3d, 1837, Kirtland.

“At a general conference, Nauvoo, April 6th, 1840, Joseph Smith, Jr., was called to preside. (*Times and Seasons*, vol. 1, p. 92.) A letter was read from presidents of the seventies, wishing for an explanation of the steps, which the high council had taken, in removing Elder F. G. Bishop from the quorum of the seventies, to that of the high priests, without any other ordination than he had when in the seventies, and wished to know whether those ordained into the seventies at the same time F. G. Bishop was, had a right to the high priesthood or not. After observations on the case by different individuals, the president gave a statement of the authority of the seventies, and stated that they were elders and not high priests, and conse-

quently brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back into the quorum of the seventies.”—*Times and Seasons*, vol. 1, p. 92.

DISTINCTION BETWEEN HIGH PRIESTS AND SEVENTIES—PREST. SMITH.

“A high priest is a member of the same Melchisedek priesthood with the presidency, but not of the same power or authority in the church. The seventies are also members of the same priesthood, are a sort of traveling council or priesthood, and may preside over a church or churches until a high priest can be had. The seventies are to be taken from the quorum of elders, and are not to be high priests. They are subject to the direction and dictation of the twelve, who have the keys of the ministry. All are to preach the gospel by the power and influence of the Holy Ghost; and no man can preach the gospel without the Holy Ghost.”—*Mill. Star*, 15: 849.

SPECIAL WITNESSES.

“The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve special witnesses, or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same.

“The seventy are to act in the name of the

Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews; the twelve being sent out holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles, and then unto the Jews.

“And it is according to the vision, shewing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it. And these seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.”—D. C. 104: 11, 13, 43.

“And again, I give unto you, Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herri- man, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world,

wherever the traveling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."—D. C. 107: 44.

"If the first seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to call and ordain other seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. The seventy are not to attend the conferences of the twelve, unless they are called upon or requested so to do by the twelve. The twelve and the seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them."—*Mill. Star*, vol. 15, p. 261.

"The seventies are not called to serve tables, or preside over churches to settle difficulties, but to preach the gospel and build them up, and set others, who do not belong to these quorums, to preside over them, who are high priests. . . . The seventies are at liberty to go to Zion if they please, or go wheresoever they

will, and preach the gospel."—*Mill. Star*, vol. 15, p. 727.

Grand Council, May 2d, 1835, Kirtland.—

"The circumstances of the presidents of the seventy were severally considered, relative to their traveling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness, to go at the call of the twelve when the Lord opens the way."

"Voted, that when another seventy is required, the presidency of the first seventy shall choose, ordain and set them apart from among the most experienced of the elders of the church."—*Mill. Star*, vol. 15, pp. 261, 262.

SEVENTIES IN THE REORGANIZED CHURCH.

"Eighteen were ordained into the quorum of seventies."—*Saints' Herald*, vol. 1, p. 58.

At Amboy general conference, April 6th to 8th, seven of the quorum of seventy were chosen to be the seven presidents of that quorum.

"VOICE OF THE SPIRIT."

"Until such time as the quorum of the seventy shall be filled, their decision, if unanimous and agreeing with that of the quorum of the twelve, shall be considered the same as if the quorum were filled."—*D. C.* 117: 9.

"And, again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know his will concerning you: behold I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel

unto the world; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can, obtain places for their families, and support of the church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south, let them ask and they shall receive; knock and it shall be opened unto them, and made known from on high, even by the Comforter, whither they shall go."—D. C. 75: 4.

INSTRUCTIONS RESPECTING SEVENTIES, BY

JOSEPH SMITH, JUNIOR.

Contradicts the Law See 75: 53

Nauvoo, Hancock Coun'y. Illinois. May 14th,
1840.—To Orson Hyde and John E. Page:—

"In answer to your inquiry in a former letter, relative to the duties of the seventies in regulating churches, etc., I say that the duties of the seventies are more particularly to preach the gospel and build up churches, rather than regulate them, that a high priest may take charge of them. If a high priest should be remiss in his duty, and should lead, or suffer the church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the seventies, acting under the special direction of the twelve, being duly commissioned by them with their delegated authority, to go to that church, and if agreeable to a majority of the members of said church, to proceed to regulate and put in order the same; otherwise,

he can have no authority to act.”—*Mill. Star*, 17: 774.

CALLINGS AND DUTIES OF HIGH PRIESTS.

High priests in the church at an early day.—“Hearken and listen to the voice of the Lord, O, ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given.”—D. C. 72: 1. (See 68: 2, 3).

SENT OUT TO PREACH.

“Therefore, go ye into all the world, and whatsoever place ye can not go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God’s high priests.”—D. C. 83: 10. (See also 85: 39).

UNDER DIRECTION OF THE PRESIDENCY.

“High priests after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.”—D. C., 104: 5.

MAY ADMINISTER IN SPIRITUAL AND TEMPORAL THINGS.

“The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the

church when there are no higher authorities present.”

“But as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood.”

“Nevertheless, a high priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel, etc.”—D. C., 104: 7, 8, 32.

**MAY ASSIST PRESIDENCY AS COUNSELORS IN
IMPORTANT, DIFFICULT CASES.**

Again, verily I say unto you: the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors.

“And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their

decision upon his head shall be an end of controversy concerning him.”—D. C., 104: 35, 37.

“High priests to be ordained by direction of a high council or general conference.”

“High priests may ordain where there is no branch of the church, that a vote may be called.”—D. C., 17: 17, 16.

“High priests may travel, but are standing presidents.”

“And again, I give unto you, Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.”—D. C., 107: 42. (Also 83: 22.)

HIGH PRIESTS ABROAD.

“The high priests, when abroad, have power to call and organize a council after the manner of the foregoing.”—[Read former part of sect. 99.]

“This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such a council. The traveling or located high priests abroad, have power to say whether it is necessary to call such a council or not.”—D. C., 99: 11, 12.

See Par. 13—Decisions of the above council may be appealed from.

“Every president of high priests [must] be ordained by some higher authority.”—*Mill. Star*, 1854, p. 54.

CALLINGS AND DUTIES HIGH PRIESTS—DECISIONS
OF PRESIDENT SMITH.

“The duty of a high priest is to administer in spiritual and holy things, and to hold communion with God, but not to exercise monarchical government, or to appoint meetings for the elders without their consent. And again it is the high priests’ duty to be better qualified to teach principles and doctrines, than the elders; for the office of elder is an appendage to the high priesthood, and concentrates and centers all in one. . . . We never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of high priests.”—*Mill. Star*, 14: 413.

“A high priest is a member of the same Melchisedek priesthood with the presidency, but not of the same power or authority in the church.”—*Mill. Star*, 15: 849.

IS THE HIGH PRIESTHOOD NECESSARY?

“The bishop is a high priest, and necessarily so, because he is to preside over that particular branch of church affairs, that is denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. This is the same, or a branch of the same priesthood, which may be illustrated by the figure of the human body,

which has different members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members." . . . "In viewing the church as a whole, we may strictly denominate it one priesthood." . . . "The greatest and most important duty, is to preach the gospel." —*Mill. Star*, 15: 849.

MUST BE FAITHFUL.

"And they who are of the high priesthood whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them as unto the children of the priests as you will find recorded in the second chapter and sixty-first and second verses of Ezra." —*Mill. Star*, 14: 284.

DUTIES PERFORMED BY HIGH PRIESTS IN THE DAYS OF THE MARTYR.

"A conference of twelve high priests, re-proved and instructed the bishop, his council, and the inhabitants of Zion, by epistle from Kirtland, Ohio, January 14th, 1833. Seven high priests including Bishop Partridge had been sent from Kirtland to stand at the head of affairs relating to the church in that section of the Lord's vineyard, and these seven men, with the common consent of the branches comprising the church, were to appoint presiding

elders, to take the watchcare of the several branches, as they were appointed.”—*Mill. Star*, vol. 14, p. 358.

“And inasmuch as some had assumed power which did not belong to them, a council of twenty-one high priests was called to set in order the elders of Israel. This decision in council gave general satisfaction.”—*Mill. Star*, vol. 14, pp. 387, 388.

“April 2d, F. G. Williams was appointed by a council of high priests to secular duties.”—*Ibid*, p. 388.

As to further duties performed by councils and conferences of high priests, see *Millennial Star*, volume 14, pages 422, 436, 437.

August 21.—“At a council of high priests in Zion, Elder Christian Whitmer was ordained to the high priesthood. And on the 28th the council resolved that no high priest, elder, or priest shall ordain any priest, elder, or high priest in the land of Zion, without the consent of a conference of high priests. Bishop Partridge, head of church in Zion.”—*Mill. Star*, vol. 14, pp. 503, 504.

“Ten high priests were appointed to watch over the ten branches of the church in Zion.”

“A council of twelve high priests to decide cases of consecration in cases of disagreement between the bishop and the parties consecrating their properties.”

“Decision, by Joseph Smith, Jr., Sidney Rigdon, F. G. Williams.”—*Mill. Star*, vol 14, p. 450.

“A general council of twenty-four high

priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the high council. . . The minutes were read and approved by twenty-six high priests, eighteen elders, three priests, one teacher and fourteen private members; making in all sixty-two."—*Mill. Star*, vol. 15, pp. 13, 16.

"On the third of July the high priests of Zion assembled in Clay county, and I proceeded to organize a high council, agreeable to the revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council."—*Mill. Star*, vol. 15, p. 109.

"Sylvester Smith to be tried before the bishop, assisted by twelve high priests."

"The council then decided that a notice be published to the churches and conferences abroad, that high priests be ordained hereafter, in the high council of Kirtland, and receive license, signed by the clerk of the council."—*Mill. Star*, vol. 15, pp. 156, 170, 183.

"It is my will that my servant Warren A. Cowdery, should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him."—D. C. 103: 1.

At a general conference in Preston, England,

April 1st, 1838, Joseph Fielding, Willard Richards and William Clayton were ordained to the high priesthood and set apart by Elders Kimball and Hyde, of the twelve, to preside over all the churches in England. (*Mill. Star*, vol. 1, p. 295).

At a general conference in England, April, 1841, nine of the twelve did ordain and appoint a number of high priests, and gave them the charge of conferences, or districts. (See *Mill. Star*, vol. 1, pp. 69, 70, 168, 275, 303, 304, 310; also *Times and Seasons*, vol. 2, p. 463).

At a conference in Philadelphia, April 6th, 1841, President Hyrum Smith urged the necessity of high priests being ordained to preside over the spiritual affairs of the church in that place. (*Times and Seasons*, vol. 2, p. 412).

At a conference in Kirtland, May 22d, 1841, high priests quorum with its presidency sustained, except M. Harris. (*Times and Seasons*, vol. 2, p. 458).

High priests quorum sustained from the beginning in Reorganized church. (*Herald*, vol. 1, pp. 55, 106; vol. 3, pp. 134, 198; vol. 4, p. 122; vol. 5, p. 120).

AARONIC PRIESTHOOD, BISHOPRIC, ETC.

"The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or Melchisedek priesthood, and has power in ad-

ministering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys, or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood."—D. C. 104: 8.

Every bishop is to be ordained by the direction of a high council, or general conference. (D. C. 17: 17).

"And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them."—D. C. 41: 3.

"And again I say unto you that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress, another shall be appointed in his stead. Even so, Amen"—D. C. 42: 3.

Bishop to have counselors if not a literal descendant of Aaron. (D. C. 104: 32, 34).

The bishop's counselors may be high priests or elders. (D. C. 42: 19).

A JUDGE IN ISRAEL.

“The office of a bishop is in administering all temporal things; nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he can not hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.”

“Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed they shall act in the same office.”—D. C., 104: 32, 33.

SPEAKING OF BISHOP PARTRIDGE, THE LORD
SAYS:

“And whoso standeth in his mission is appointed to be a judge in Israel, like as it was

in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God; for verily I say unto you, my law shall be kept on this land.”—D. C., 4: 58.

GATHERING DIRECTED BY PRESIDENCY AND THE
BISHOP OF THE CHURCH.

“And then shall ye begin to be gathered with your families, every man according to his family, according to his circumstances, as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.”—D. C., 48: 2.

CONSECRATIONS RECEIVED BY BISHOP FOR THE
POOR, ETC.

“If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.”—D. C., 42: 8. (Also pars. 9, 10, and sect. 51.)

Bishop and assistants shall receive support, or a just remuneration for all his services, in the church.—D. C., 42: 19.

Bishop to appoint a store-house. He is the financial agent of the church.—D. C., 51: 4.

“And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that can not be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.”—D. C., 68: 3.

BISHOP NOT EXEMPT FROM LAW OF CONSECRATION.

“And behold, none are exempt from this law who belong to the church of the living God, yea, neither the bishop, neither the agent, who keepeth the Lord’s store-house; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.”—D. C., 70: 3.

“And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood.”

Bishop should travel round about among all the churches, searching after the poor, to administer to their wants.—D. C., 83: 5, 23.

BISHOP'S DECISION MAY BE APPEALED FROM.

“Again, verily I say unto you; the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood.”—D. C., 104: 35.

BISHOPRIC IN THE REORGANIZED CHURCH.

At the general conference at Amboy, Illinois, April 7th, 1860, Israel L. Rogers was ordained as bishop after being ordained a high priest.—*Saints' Herald*, 1: 105.

Bishopric and twelve commanded to execute the law of tithing.—D. C., 114.

“It is expedient that the bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs; that there may be henceforth no caviling among my people. The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church.”—D. C., 117: 10.

NOTE—[Prior to 1873 various bishops had been ordained, among whom were D. M. Gamet, Benjamin Austin and James Anderson.]

At a general conference held at Independence, Jackson county, Missouri, April 6th to 13th, 1882, Bishop Israel L. Rogers resigned and High Priest George A. Blakeslee was set apart and ordained to the office of bishop of the Church of Jesus Christ of Latter Day Saints, with two counselors, viz.: Elders Elijah Banta and Edmund L. Kelley. The resignation of Israel L. Rogers was accepted Monday, April 10th, and George A. Blakeslee was chosen and ordained April 13th.

STANDING HIGH COUNCILS.

“This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jr., [Kirtland, Ohio] by revelation, and proceeded to organize the high council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require. The high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church or the bishop’s council, to the satisfaction of the parties.

“Voted: that the high council can not have power to act without seven of the above named councilors, or their regularly appointed successors, are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent councilors.

“Voted: that whenever any vacancy shall occur by the death, removal from office for trans-

gression, or removal from the bounds of this church government, of any one of the above named councilors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests convened for that purpose, to act in the name of the church.

“The president of the church is president of the standing high council. (See subject, ‘Presidency of Melchisedek Priesthood.’)” — D. C. 99: 1, 4, 5, 6.

ORDER OF HIGH COUNCIL.

“Whenever an high council of the Church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who of the twelve shall speak first, commencing with number one and so in succession to number twelve.

“Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the council shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak.

“The accused in all cases, has a right to one half of the council, to prevent insult or injustice; and the councilors appointed to speak before the council are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak ac-

ording to equity and justice. Those councilors who draw even numbers, that is 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up six in behalf of the accused, and prevent insult, or injustice.

“In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard, and the councilors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the councilors, accuser and accused, have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to sanction the same by their vote. But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the president, they can manifest it and the case shall have a rehearing; and if, after a careful rehearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

“In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council) the president may inquire and obtain the mind of the Lord by revelation.”—D. C. 99: 7, 8, 9. 10.

“Again, verily I say unto you: the most

important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters."—D. C. 104: 35.

DECISIONS OF THE MARTYR.

RELATION OF STANDING HIGH COUNCIL TO THE CHURCH.

"The high council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council are set over her temporal matters."—*Mill. Star*, 15: 284.

ORDER IN COUNCIL.

"At a council of the high priests and elders, at my house, in Kirtland, on the evening of February the 12th, 1834. . . . I continued and said: No man is capable of judging a matter in council, unless his own heart is pure; and that we frequently are so filled with prejudice,

or have a beam in our own eye, that we are not capable of passing right decisions: but to return to the subject of order. In ancient days councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit was obtained, which has not been observed in this church to the present. It was understood in ancient days, that if one man could stay in council another could; and if the president could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep, one praying, another not; one's mind on the business of the council, and another thinking on something else, etc. Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right, and injure our fellow beings, they may be there perhaps to condemn us; there they are of great consequence, and to me the consequence appears to be of force beyond anything which I am able to express, etc. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother."—*Mill. Star*, 15: 12.

DECISION AT A HIGH COUNCIL, IN KIRTLAND,
SEPTEMBER 19TH, 1835.

"An attempt was made in the foregoing council, to criminate the twelve before the high

council for cutting off Gladden Bishop, at their Bradford conference; but the attempt totally failed. I decided that the high council had nothing to do with the twelve, or the decisions of the twelve. But if the twelve erred, they were accountable only to the general council of the authorities of the whole church, according to the revelations."—*Mill. Star*, 15: 343.

THERE MAY BE MORE THAN ONE STANDING HIGH COUNCIL.

"The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council.

"The high council in Zion forms a quorum equal in authority, in the affairs of the church in all their decisions, to the councils of the twelve at the stakes of Zion."—D. C. 104: 14, 15.

STANDING HIGH COUNCIL IN THE REOR- GANIZED CHURCH.

"Verily thus saith the Lord, as I said unto my servant Moses, See thou do all things according to the pattern, so I say unto you. . . . Let them [the twelve] select twelve men from among you, and ordain them to compose my high council."—*Saints' Herald*, 1: 55.

On motion a stake of Zion was established in the town of Argyle, Lafayette county, Wisconsin. On motion William Cline was chosen and ordained president of the stake. On motion Cyrus Newkirk and Isaac Butterfield were cho-

sen and ordained his counselors." — *Saints' Herald*, 1: 58.

"The conference then proceeded to elect and ordain twelve men as members of the high council." — *Saints' Herald*, 1: 104.

"Annual general conference, Amboy, Illinois: Resolved that the members of the high council be sustained." — *Saints' Herald*, 3: 198.

HIGH COUNCILS ABROAD.

"The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church. Should the parties, or either of them, be dissatisfied with the decision of said council they may appeal to the high council of the seat of the first presidency of the church, and have a rehearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made."

"This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The traveling or located high priests abroad have

power to say whether it is necessary to call such a council or not.”—D. C. 99: 11, 12.

DISTINCTION.

“There is a distinction between the high council of traveling high priests abroad and the traveling high council composed of the twelve apostles, in their decisions; from the decision of the former there can be an appeal, but from the decision of the latter there can not. The latter can only be called in question by the general authorities of the church in case of transgression.”—D. C. 99: 13.

“There is not any person belonging to the church, who is exempt from this council [standing high council] of the church.”—104: 36.

OFFICE OF PATRIARCH.

Joseph Smith, Sr., first patriarch. (*Mill. Star*, 15: 549, 620).

“And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood, and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from

this time forth, I appoint unto him that he may be a prophet, and a seer and a revelator unto my church, as well as my servant, Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall shew unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever.

“First, I give unto you, Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.”—D. C. 107: 29, 38.

“It is the duty of the twelve in all large branches of the church, to ordain evangelical ministers as they shall be designated unto them by revelation.”—D. C. 104: 17. (See also paragraphs 18-23).

ORDINATION, OR BLESSING OF PATRIARCH JOSEPH SMITH, SENIOR, JANUARY 21ST, 1836, IN THE TEMPLE AT KIRTLAND, OHIO.

“At early candle light I met with the presidency at the west school-room, in the temple. .

. . . I took the oil in my left hand, Father Smith being seated before me, and the remainder of the presidency encircled him round about. We then stretched our right hands towards heaven and blessed the oil, and consecrated it in the name of Jesus Christ. We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head as the Lord put into their hearts, all blessing him to be our patriarch, to anoint our heads and attend to all duties that pertained to that office.”—*Mill, Star*, 15: 620.

PATRIARCHS IN ENGLAND.

The twelve while in England, ordained Peter Melling to the office of patriarch, or evangelist, in April, 1840; and John Albiston to the same office, in 1841. (*Mill, Star*, 1: 302-304; also *Times and Seasons*, 1: 121).

Joseph the Martyr approved of this as follows: “I can say that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom, and I have no doubt but that the Spirit of the Lord has directed you.”—*Times and Seasons*, 2: 258, 259.

DUTIES OF ELDERS.

“An apostle is an elder, and it is his calling

to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.”—D. C. 17: 8; also paragraphs 11, 12.

“The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.”—(par. 10.)

“Every elder . . . is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.”

“The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time.”

“The elders are to receive their licenses from other elders, by vote of the church to which they belong or from the conferences.—D. C., 17: 9, 10, 12, 13, 14.

“Elders may have the privilege of ordaining where there is no branch of the church, that a

vote may be called.”—D. C., 17: 16. See also 42: 4, respecting ordination.

“Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name.”—D. C., 17: 19.

“A regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time, and also if any have been expelled from the church, so that their names may be blotted out of the general church record of names.”—D. C., 17: 25.

“Elders may sign certificates of membership.”—D. C., 17: 26.

“And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.”—D. C., 42: 5. See also sec. 50.

Two elders or more may constitute a court to try transgressors.—D. C., 42: 22, 23.

“Again I say, hearken ye elders of my church whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be

taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.”—D. C., 43: 4. See also sec. 53.

“Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be to conduct all meetings as they are directed and guided by the Holy Spirit.”—D. C., 46: 1.

“The office of an elder comes under the priesthood of Melchisedek.”—D. C., 104: 3.

“An elder has a right to officiate in his stead when the high priest is not present.”—D. C., 104: 6.

“The high priest and elder are to administer in spiritual things.”—D. C., 104: 7.

“Verily, I say unto you, says the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder.”—D. C., 104: 31.”

“Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.”—D. C., 104: 41.

Elders may be counselors to the bishop.—D. C., 42: 19.

“And again, I say unto you, I give unto you

John A. Hicks, Samuel Williams and Jesse Baker, which priesthood is to preside over the quorum of elders, which quorum is instituted for standing ministers; nevertheless they may travel, yet they are ordained to be standing ministers to my church, saith the Lord."—D. C., 107: 43, sec. 83: 22.

The elders are "to preside over the churches from time to time;" they have "the responsibility of presiding from time to time."—D. C., 107: 44.

Unfaithful elders may be reduced to membership.—D. C., 58: 14.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."—D. C., 104: 44.

"And now come, saith the Lord by the Spirit unto the elders of his church, and let us reason together, that ye may understand: Let us reason even as a man reasoneth one with another face to face; now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand; wherefore I, the Lord, asketh you this question, Unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth; and then receive ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold, ye shall answer this question yourselves, nevertheless I will be merciful unto you;

he that is weak among you hereafter shall be made strong.”—D. C., 50: 4.

“Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or in some other way? and if it be by some other way, it be not of God; therefore why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth.”—D. C., 50: 5.

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together, and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God, and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore, he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things, except he be purified and cleansed from all sin, and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name

of Jesus, and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.”—D. C., 50: 6.

Wherefore, it shall come to pass, that if you behold a spirit manifested that you can not understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith; he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him; and behold, verily I say unto you, blessed are you, who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.”—D. C. 50: 7. (See 55: 1).

ADMINISTER TO THE SICK, ETC.

“And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me.”—D. C. 42: 12.

“Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard.”—D. C. 72: 1.

“And let the residue take their journey from St. Louis, two by two, and preach the word not in haste, among the congregations of the wicked.”—D. C. 60: 3.

“Again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them according to their judgments hereafter.”—D. C. 61: 3.

“I, the Lord, am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord with a thankful heart in all things.”—D. C. 62: 3. (See sec. 52).

MAN OF SIN REVEALED IN ELDER'S CONFERENCE.

“On the 6th of June, 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 Melchisedek priesthood was manifested and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in

proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the Saints.”—*Times and Seasons*, 5: 416.

“And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.”—D. C. 58: 6.

At a general conference at Commerce, Hancock county, Illinois, October 6th, 1839, President Joseph Smith, Junior “proceeded to give instructions to the elders respecting preaching the gospel, and pressed upon them the necessity of getting the Spirit, so that they might preach with the Holy Ghost sent down from heaven; to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.”—*Mill. Star*, 17: 359.

April 6th to 8th, 1840, at a general conference held at Nauvoo, Illinois, Pres. Smith “spoke to the elders respecting their mission, and advised those who went into the world to preach the gospel, to leave their families provided with the necessaries of life; and to teach the gathering as set forth in the Holy Scriptures.”—*Mill. Star*, 17: 693.

REVELATION TO JOSEPH SMITH, SR., GIVEN
FEBRUARY, 1829.

“Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God qualifies him for the work.”

“Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.”—D. C. 3: 1, 2.

Hyrum Smith says: “Preach faith in the Lord Jesus Christ, repentance and baptism for the remission of sins; the laying on of hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the Scriptures; proving them unto the people. Cease your schisms and divisions and your contentions. Humble yourselves as in dust and ashes, lest God should make you an example of his wrath unto the surrounding world.”—*Times and Seasons*, 5: 474.

DUTIES OF THE PRIESTS.

“The priest’s duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.”—D. C. 17: 10. (See *Herald*, vol. 36, p. 450).

WORD OF THE LORD TO JOSEPH AND
OLIVER.

“Behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it.”—D. C. 16: 5. (See 17: 12).

“I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor in mildness and in meekness. And

go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.”—D. C. 38: 9.

“That he [the priest] may preside is shown by the fact that Israel mourned when there were no “teaching priests;” by the fact that “priests” were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.—*Saints’ Herald*, 36: 452.

“And in no other case does occasion so urgently require as in the absence of the elder.”—*Saints’ Herald*, 36, 451.

“Each priest . . . ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling; or he may receive it from a conference.”—D. C., 17: 15.

“Priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel, and they shall observe the covenants and church articles to do

them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."

"The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests."—D. C., 42: 5, 19.

The lesser priesthood may be sent before the higher to make appointments and prepare the way, etc.—D. C., 83: 20.

The lesser priests may travel.—D. C., 83: 22.

For further particulars see bishopric or the priesthood of Aaron.

"There must needs be . . . priests to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of teacher, in like manner; and also the deacons."

"Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood."—D. C., 104: 31, 40.

President Smith said: "From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services as necessary in the body, as are also those of

teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one priesthood.”—*Mill. Star*, 15: 850.

“Therefore, let every man stand in his own office and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also the body hath need of every member, that all may be edified together, that the system may be kept perfect.”
D. C., 83: 21.

DUTIES OF TEACHERS.

“The teacher’s duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always in all his duties in the church by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ.”

He must “be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost, which is in the one who ordains him.”

“Each teacher who is ordained by a priest, may take a certificate from him at the time,

which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling; or he may receive it from a conference.”—D. C., 17: 11, 12, 17.

“The deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.”—D. C., 83: 22.

“The duty of the president over the office of teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.”—D. C., 104: 39.

See “duties of officers.”—“The Teacher.”—*Saints’ Herald*, 36: p. 402, 403.

“The fact that the teacher has been given authority to take the lead of meetings; the fact that Par. 22, Sec. 83, D. C. provides that teachers should be appointed to watch over the church, to be ‘standing ministers to the church;’ the fact that King Mosiah granted Alma authority to establish churches, and to ordain teachers over them; the fact that Nephi did consecrate teachers over the land of the people; the fact that God gave teachers to the church; the fact that God hath ‘set’ teachers in the church, and the fact that there were teachers in the church, as before cited, are all evidences that teachers may preside over churches, watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up. . . . His duties differing from the duties of a deacon, and still so closely allied to them that

he may require the deacon as an assistant.”

DEACON'S DUTIES.

“Deacons . . . should be appointed to watch over the church to be standing ministers unto the church.”—D. C., 83: 22.

“The teacher . . . is to be assisted always in all his duties in the church by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ.”—D. C., 17: 11.

“Every . . . deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.”—D. C., 17: 12.

“And again, verily I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another as it is given according to the covenants.”—D. C., 104: 38.

“Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues.”—D. C., 42: 16.

“Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not.”—D. C., 42: 18.

“Therefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.”—D. C., 104: 44.

NOTE FROM THE COMPILER.

To the foregoing digest I append further teachings of the Martyr on the subject of priesthood; also some of the warnings given the church of the apostasy that would take place, and evidences of rejection as the consequence of that apostasy; thus making the reorganization of the church a necessity. For the proof of that apostasy, see the usurpation of Brigham Young and the twelve. The introduction of polygamy. Idolatry in claiming “Adam as our God, and the only God with whom we have to do.” The doctrine of Blood Atonement. Oppressive system of tithing, and their determined rebellion against the government, when God declares that he who keeps the law of God need not break the law of the land.

EXPLANATION OF THE PRIESTHOOD BY THE MARTYR.

June, 1839, Mill, Star for 1855, pp. 310, 311.

“The priesthood was first given to Adam; he obtained the first presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world

was formed, as in Genesis 1: 20, 26, 28. He had dominion given him over every living creature. He is Michael the archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel, he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority. Daniel 7th speaks of the Ancient of Days; he means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He [Adam] is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water,

etc., had their existence in an elementary state, from eternity. Our Savior speaks of children and says: 'Their angels always stand before my Father.' The Father called all spirits before him at the creation of man and organized them. He [Adam] is the head, and was told to multiply. The keys were first given to him and by him to others. He will have to give an account of his stewardship, and they to him. The priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James, and John, on the mount, when they were transfigured before him. The priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of priesthood. Wherever the ordinances of the gospel are administered, there is the priesthood. How have we come at the priesthood in the last days? It came down, down, in regular succession. Peter, James and John had it given to them, and they gave it to others. Christ is the great high priest; Adam next. Paul speaks of the church coming to an innumerable company of angels—to God the judge of all—the spirits of just men made perfect; to Jesus the mediator of the new covenant, etc.—Heb. 12: 23. I saw Adam in the valley of Adam-on-di-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. (See D. C. 3: [104] 28, 29.)

This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc. Moses sought to bring the children of Israel into the presence of God through the power of the priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given, will have to be there; and they without us can not be made perfect."

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason. (Matt. 13:41). And the Son of Man shall send forth his angels, etc. All these authoritative characters will come down and join hand in hand in bringing about this work. The kingdom of heaven is like a grain of mustard seed. The mustard seed is small but brings forth a large tree; and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We can not be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have commun-

ion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized, etc. He knew this, and that all the ordinances and blessings were in the church. Paul had these things, and we may have the fowls of heaven lodge in the branches, etc. The horn made war with the Saints and overcame them, etc., until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the kingdom. This not only makes us ministers here, but in eternity. Salvation can not come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this. Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and blood shed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors.

If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth,

etc; we shall be among those who are calling for the rocks to fall upon us, etc. The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come the whole earth would be smitten. There will be here and there a stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the stakes; for God has told us to flee, not dallying or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The gospel net gathers of every kind.

I prophesy that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last revelation says: "Ye shall not have time to have" gone over the earth, until these things have come. It will come as did the cholera, war, fires, and earthquakes; one pestilence after another, etc., until the Ancient of Days come, then judgment will be given to the Saints. . . . Look to the presidency and receive instruction. Every man who is afraid, covetous, etc., will be taken in a snare. The time is soon coming, when no man will have any peace

but in Zion and her stakes. I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, etc. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, etc. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and with a view of them shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand. We may look for angels and receive their ministrations, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when he has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true.

“Being born again, comes by the Spirit of God through ordinances. An angel of God

never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit can not come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil he will flee from you; if of God, he will manifest himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child he will adapt himself to the language and capacity of a little child. Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior onto a pinnacle of the temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the presiding elder. Pray for him that he may have the gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the apostles, who have communion with these things, and then we shall be among that number when Christ comes."

EXTRACTS FROM EPISTLE OF THE TWELVE,
GIVEN IN HISTORY OF JOSEPH SMITH.

“We would say to the elders, that God has called you to an important office; He has laid upon you an onerous duty; He has called you to an holy calling, even to be priests of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practice, and upon the sound principles you inculcate, hang the destinies of the human family, while you hold the priesthood. You are the men that God has called to spread forth his kingdom; He has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven; and the great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, Stand by, and let a more honorable man than thou art take thy place, and receive thy crown. Be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God’s messengers. Study the word of God, and preach it, and not your opinions, for no man’s opinion is worth a straw. Advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions. We would moreover say, abide by the revelation which says: ‘Preach nothing but re-

penitance to this generation,' and leave the further mysteries of the kingdom till God shall tell you to preach them. . . . We would also warn the elders, according to previous counsel, not to go on to another's ground without invitation, to interfere with another's privilege, for your mission is to the world, and not to the churches. We would also remark that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside. . . . If you unitedly seek after unity of purpose and design; if you are men of humility, and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God; if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfill the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel."—*Mill. Star*, 17: 342.

ON PRIESTCRAFT. EXTRACT FROM A LETTER
FROM JOSEPH SMITH AND OTHERS WHILE
IN LIBERTY JAIL, CLAY COUNTY,
MISSOURI.

"If there are any among you, who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty,

and laboring under sore trials and temptations, they can not be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion, or compulsion over the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the Saints, and to fight against God. . . . No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile: reprovng with sharpness when moved upon by the Holy Ghost, and afterward showing an increase of love toward him whom

thou hast reprov'd, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distill upon thy soul, as the dews from heaven. Thy scepter shall be an unchanging scepter of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek counsel, authority, and blessing constantly under thy hand. Thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever."—*Mill. Star*, 1:194.

CONCERNING RESOLUTIONS OF A HIGHLY IM-
PORTANT NATURE AS PERTAINING TO GEN-
ERAL CHURCH GOVERNMENT, THE
MARTYR TAUGHT AS FOLLOWS:

"I then observed that these resolutions must needs pass through each quorum separately, beginning at the presidency, and consequently it

must first be thrown into the hands of the president of the deacons and his council, as equal rights and privileges is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions passed through the president of the deacons and his council by their unanimous voice. It was then thrown before the presidents of the several quorums, and their council in the following order, and in the same manner as before: viz, the teachers, priests, bishop of Kirtland, bishop of Zion, elders, high priests, seventies, high council of Zion, high council of Kirtland, the twelve, and lastly into the hands of the presidency of the church, and all the quorums, and received their unanimous sanction."—*Mill. Star*, 15: 647.

ACCEPTING OR REJECTING REVELATIONS.

"When all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then it wants inquiring into; you must see to it. Let no revelation go to the people until it has been tested here."—*Times and Seasons*, 5: 649.

QUALIFICATIONS.—ONE PRIESTHOOD.

"From a retrospect of the requirements of the servants of God to preach the gospel, we

find few qualified even to be priests; and if a priest understands his duty, his calling, his ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services are necessary in the body, as are also those of the teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one priesthood.—Joseph the Martyr, *Mill. Star*, 15:850.

THE LATTER DAY APOSTASY AND REJECTION OF
THE CHURCH FORESHADOWED—WARN-
INGS GIVEN TO THE CHURCH.

Apostasy, or departure from the true order of God, is nothing new under the sun. From the fall of man until the present time the pages of sacred history have been darkened with repetitions of this gross crime, and that, too, by people who have beheld the grandest displays of God's love and power, as witness the Israelites who beheld the grandest and most awful manifestations of His mighty arm in their deliverance from Egypt, and from their enemies in later times. Then the Church of Christ among the Gentiles as established by Him through the instrumentality of His apostles, who beheld such magnificent displays of His love and power through obedience to His gospel, in His great work of redemption, revelations of His will by visions, dreams, tongues, interpretations, healings, miracles, ministrations of angels, and the voice of inspiration through those men whom He had chosen as

His special witnesses to all the world. The departure began even amid the full light of the gospel sun, because they loved darkness more than light, and in spite of apostolic warnings and the direct word of the Almighty. Hence it is no wonder that in the last days, when the enemy of souls sees that the end of his power is drawing near, that he should arouse all his demoniac host to oppose the truth of God, and that he should avail himself of the most successful schemes to further his diabolic purpose. Finding that slander, lying and persecution in its worst forms from without were of no avail to stop the progress of the kingdom of God, he sowed seeds of discord, incited the flesh, and the spirit through the flesh, to lust, hatred, malice, love of power, and to gratify their sordid desires. Truth must be perverted, God's word discarded, and they must make to themselves a "refuge of lies," enter into a "covenant with death" and make an "agreement with hell" and under "falsehood hide themselves." Thus the arch enemy has succeeded in causing an apostasy, in spite of the warnings given, as in times past, and we now present those warnings, which will ever stand as a monument of the divinity of this Church of Jesus Christ of Latter Day Saints. As early as 1831 it was made known: "And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of un-

belief, for verily some of you are guilty before me; but I will be merciful unto your weakness.”—D. C., 38: 4.

“Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me, and ye that hear me not will I curse, that have profaned my name, with the heaviest of all cursings.”—D. C., 41: 1.

“He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.”—D. C., 41: 2.

“Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.”

“Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.”—D. C., 50: 1, 2.

“Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church, for the

same are overcome of the world; wherefore let every man beware lest he do that which is not in truth and righteousness before me.”—D. C., 50: 3.

“Hearken, O ye people who profess my name, saith the Lord your God, for behold mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.”—D. C., 56: 1.

“Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and His will concerning you; yea, verily, I say, hear the word of Him whose anger is kindled against the wicked and rebellious; who willeth to take even them whom He will take, and preserveth in life them whom He will preserve; who buildeth up at His own will and pleasure; and destroyeth when He pleases, and is able to cast the soul down to hell.”—D. C., 63: 1.

“Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.”—D. C., 63: 2.

“Verily, I say unto you, there are those

among you who seek signs, and there have been such even from the beginning; but behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry He is not well pleased; wherefore, unto such he showeth no signs, only in wrath unto their condemnation.”—D. C., 63: 3.

“Wherefore, I, the Lord, am not pleased with those among you; who have sought after signs and wonders for faith, and not for the good of men unto my glory; nevertheless, I give commandments and many have turned away from my commandments and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.”—D. C., 63: 4.

“Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephriam, wherefore, they shall be plucked out.

Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles shall be known.”—D. C., 64: 7.

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father’s kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion, for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.”—D. C., 83: 8.

“The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; I, the Lord, have spoken it.”—D. C., 94: 2.

“But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God

shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the Saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.”—D. C., 100: 2.

“Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedi-

ence, if it must needs be, by the things which they suffer.”—D. C., 102: 2.

THE TWELVE ADMONISHED.

“Be thou humble, and the Lord thy God shall lead thee by thy hand, and give thee answer to thy prayers; I have known thy heart, and have heard thy prayers concerning thy brethren. Be not partial toward them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name. And pray for thy brethren of the twelve. Admonish them sharply for my name’s sake, and let them be admonished for all their sins; and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them; and if they harden not their hearts and stiffen not their necks against me, they shall be converted and I will heal them.”—D. C., 105: 5.

JUDGMENT TO BEGIN AT THE HOUSE OF GOD.

“And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.”—D. C., 105: 10.

“And again, verily I say unto you, let all my Saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, come ye, with all your gold, and

your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree and the fir tree, and the pine tree, together with all the precious trees of the earth; . . . and with all your precious things of the earth, and build an house to my name, for the Most High to dwell therein; for there is not a place found on earth that He may come and restore again that which was lost unto you, or, which He hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and can not be acceptable to me only in the days of your poverty, wherein ye are not able to build an house unto me. . . . And I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me.”—D. C., 107: 10.

“But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had a sufficient time to build an house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead can not be acceptable unto me; for

therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes and in Jerusalem those places which I have appointed for refuge, shall be the places for your baptisms for your dead.”—D. C., 107: 11.

. . . “If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances and charters, and my holy words, which I give unto them.”—D. C., 107: 13.

“And it shall come to pass, that if you build an house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.”—D. C., 107: 14.

Word of God through Joseph, given at the general conference at Nauvoo, October, 1841.

“There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord’s house; and the church shall not hold another general conference until they can meet in said house, for thus saith the Lord.”—*Times and Seasons*, vol. 3.

NOTE.—There was no general conference held by the church from that time until Joseph and Hyrum’s death, but on the 6th of October, 1845, Brigham called a general conference in the *unfinished house*; but God had already given the strongest evidence of the church’s rejection, by permitting the two chief shepherds to be removed from their midst, while the sheep in consequence were scattered and divided, and in dire contention over self-appointed leaders.—See *Times and Seasons*, vol. 6, p. 1017.

Brigham Young, on the 6th of April, 1853, at Salt Lake City, on the occasion of laying the southeastern corner stone of the Temple, there, uses these words: “But what of the Temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven, the Saints through hunger, and thirst, and weariness, and watchings, and prayings, *so far completed* the temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fulness.” In this it is admitted that the temple was never completed, and this admission carries with it the further virtual admis-

sion that the church was rejected; because God had given them a set time to complete the temple, and declared, "And if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead."

In a discourse, by B. Young, August 31st, 1856, he said: "*Have you ever seen a temple finished since this church commenced? You have not.*" From the word of the Lord, and Brigham's own testimony, we are compelled to acknowledge that the church was rejected. Additional evidence is found in the terrible evils that have come upon the church under the lead of Brigham Young and his colleagues in Utah, and Strang at Voree and Beaver Island, because they have departed from the original landmarks as given through the martyred prophet, when God had promised His church favor in the eyes of the world; and these facts are evidence of the divinity of Joseph Smith's mission, and the verity of God's promises and threatenings.—D. C., 100: 2, 105: 10, 107: 14.—C. D.

REORGANIZATION.

Having traced the priesthood from its divine origin, through the lineage of the chosen seed, down to its restoration to earth in these last days, and until the great apostasy, and rejection of the church, it becomes our task to treat of the renewal of the great work, or reorganization of the church; and if the church is reorganized upon its original basis, it will not be difficult to find out who is the rightful ban-

ner bearer, or leader of the church militant on earth. We have already seen that the blessing, or priesthood, given to Joseph the martyr, was also placed upon the *head* of his posterity after him; and as the gifts and callings of God are without repentance on his part; and as he all through the ages has been faithful to his covenant with Abraham, and his seed, notwithstanding their shortcomings, can we reasonably entertain the thought, that after calling and anointing Joseph the Martyr as His banner bearer in these last days, and giving so many undeniable and irrefutable proofs of his acceptance before him, not even denying him the glory of a martyr's crown, that he would cast off his posterity from before him, and deny them that which He had pledged to them as an everlasting inheritance? Would the ever merciful and unchangeable God deprive them of their divine right and place it upon the head of usurpers, adulterers and covenant breakers? No, eternally no! God has been true to His word, and has honored his chosen, while the usurper has sunken into shame and infamy; but His eye is upon the righteous, His ear is open to his cry, and His hand is over him for good. Truly "no weapon that is formed against him shall prosper." Through His chosen one, He has answered the cries of His people, dried their tears in the hour of sorrow, sent forth light in the darkness, given strength to the feeble knees, and courage to the strong, by reorganizing His church again, with the seed of the Martyr at its head on earth, while

Jesus rules and reigns as our great triumphant head, directing according to His own will; and to God and Christ be all the honor and glory. Amen.

THE WORD OF THE LORD FOR THE GOVERNMENT
OF CHURCH OFFICIALS, GIVEN APRIL
8TH, 1890.

“Unto my servants, the first presidency and the traveling high council of my church; thus saith the Spirit:

1. The epistle is to be left without approval, or disapproval by the conference, as the judgment of the quorum of the twelve, until further experience shall have tested the matters therein stated. In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the twelve and seventy from the vexation and anxiety of looking after local organizations when effected. When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the twelve, or some member of that quorum who may be in charge, if practicable; or if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.

“2. A branch may be presided over by a high priest, an elder, priest, teacher, or deacon,

chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch, or district, be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining and by direction of a high council, or general conference, as required in the law.

“3. There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place. The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers to the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve. The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the twelve, or presidency be present.

“4. In both branches and districts the

presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

“5. He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church.

“6. In these matters there is no conflict in the law.

“7. In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.

"8. That the traveling council of the twelve may be better prepared to act as a quorum, my servant A. H. Smith may be chosen president of the twelve, and any one of the council be chosen to act as its secretary, until the quorum be filled, or other instruction be given.

"9. Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the first presidency, the president of the twelve and one other to be chosen by the council of twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any general conference when emergency may demand, by reason of their residing at or near to places where conferences may be held.

"10. The presidents of seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy, that they may be ordained unto the filling of the first quorum of seventy. In making these se-

lections the presidents of seventy should confer with the several quorums before so selecting, and be guided by wisdom and the Spirit of revelation, choosing none but men of good repute."—Joseph Smith, of presidency, Lamoni, April 8th, 1890.

ORDER OF ORDAINING THE HIGH PRIESTS.

The presidency appointed Apostle John H. Lake and High Priest Charles Derry, Apostle E. C. Briggs and High Priest M. H. Forscutt as the ordaining committee. The ordination was done in the following order, after each chosen candidate for the high priests quorum had expressed his willingness and determination to serve in that office: Apostle Lake and High Priest C. Derry ordained J. A. Robinson, R. M. Elvin, F. G. Pitt, W. Anderson and C. E. Butterworth. Apostle Briggs and High Priest Forscutt, ordained David Chambers, A. S. Cochran, J. H. Peters, J. W. Waldsmith. Calvin A. Beebe, and Jairus M. Putney being chosen, but not present, Apostle J. R. Lambert and Charles Derry were appointed to ordain them in the future.

ORDER OF ORDINATION OF MEMBERS TO THE HIGH COUNCIL AND ORGANIZATION OF SAID HIGH COUNCIL OF THE CHURCH.

The committee appointed, in harmony with the revelation, to select members of the high priests quorum for ordination as members of the high council, consisted of President W. W.

Blair of the first presidency, A. H. Smith and W. H. Kelley of the traveling high council, Charles Derry and M. H. Forscutt of the high priests. President Blair was called to the chair. Prayer for divine guidance was offered by each member of the committee, after which the following names were presented and voted upon separately: Winthrop H. Blair, F. G. Pitt, J. C. Crabb, A. S. Cochran, William Anderson, David Chambers, J. H. Peters, R. M. Elvin, David Dancer, Charles Derry, J. A. Robinson and C. A. Beebe. They were selected unanimously and when the committee reported the above names to the conference they were unanimously approved by that body. The first presidency were then directed by the conference to call together those selected and organize the high council. The nominees were requested to meet the presidency in the Student's room of the Lamoni church, April 16th, 1890. Opened by singing and prayer. President W. W. Blair was chosen to preside, R. M. Elvin secretary of the meeting. After close consideration of the law governing such organization, it was resolved to request the presence and advice of President Smith. Adjourned to meet at 2:30 p.m., benediction by J. C. Crabb. A second meeting was held at 2:30 p.m. Opened by singing and prayer. President Blair resigned the chair and requested that President Joseph Smith preside. He was called by vote to the chair. The following was the unanimous vote of the council: That the presidency of the church are the presidency of the high

council. Robert M. Elvin was elected as secretary of the high council. Motion, that the presidency proceed to ordain and set apart the twelve councilors, which was done according to the following order: President Smith ordained councilors W. H. Blair, Charles Derry, James H. Peters, David Chambers, Asa S. Cochran and Frederick G. Pitt; and President Blair ordained councilors David Dancer, James C. Crabb, William Anderson, John A. Robinson and Robert M. Elvin. Elder Rudolph Etzenhouser, being present, was also blessed by Presidents Smith and Blair, as a witness of the above organization.

It was voted that the council understands that casting of lots is at the time when the council shall convene to try any case. A fund was raised for the necessary expenses. The secretary was chosen to act as treasurer. The secretary was instructed to prepare a report to be published in the *Herald*, and to be the report of this high council to the next general conference. It was ordered on motion that the presidency ordain Bro. C. A. Beebe as soon as practicable. Minutes approved, and after a profitable waiting before the Lord, the meeting was dismissed by prayer by President Smith.

Apostle A. H. Smith was ordained as president of the traveling high council by Presidents Smith and Blair. Duncan Campbell and I. N. White, presidents of seventy, ordained F. M. Cooper, J. A. Currie, Jr., L. W. Powell and E. B. Morgan to the office of seventy, in pursuance of instruction given in the revelation.

Apostles Lake, Briggs, and High Priests C. Derry and M. H. Forscutt ordained E. L. Kelley as president and Alfred White and Joseph S. Snively as counselors in the first quorum of elders; also J. H. Wells, as first counselor, in the fifth quorum of elders. Apostles E. C. Briggs and G. T. Griffiths were appointed to set the quorums of priests, teachers and deacons in order.

ORDER OF ACCEPTING THE REVELATION.

After passing the scrutiny of the first presidency, a copy was furnished the several quorums to be examined by each quorum in its quorum meetings, and on the 12th of April, four days after its reception, it was read in public. Then, beginning with the quorum of the twelve traveling high council, President Blair inquired of the president of that quorum if the quorum had considered that revelation, to which the president of the quorum answered in the affirmative.

“Are you ready to vote upon its reception or rejection?” was asked.

The president answered, “We are.”

President Blair then called upon the quorum to state whether they accepted the revelation as from God, to which the quorum responded unanimously in the affirmative. It was next placed before the quorum of high priests in the same manner, and then to the seventy, the bishopric, the elders, priests, teachers and deacons, in their order, after which it was presented to the whole assembly, and was unanimously sus-

tained. It is proper to state that the negative vote was called for in every instance, but there was no response.

“DUTY OF THE PREACHER.

“The preacher should represent Christ. He should be clean in all things. Must advocate the truth. Strive to present the truth in such a way that he will attract men to it. He should be honest with the world and with himself. He must be observant of all the conditions of time, place and circumstances surrounding him when he stands before the people, and be equal to every occasion, observing the proprieties. He should remember that he is there to represent Christ and not his own smartness. He must be endowed with the Spirit of Christ. Must magnify his calling.

“Be prompt, always ready for duty, trusting in God. Respect the rights of all men. Avoid carelessness in all things. Avoid uncouth gestures and useless habits of manner or speech; also frequent repetitions and all unnecessary words. The too frequent use of the name of the Deity must be avoided. Acquire a proper pronunciation. Avoid jesting in the sacred desk. I close with Paul’s injunction: ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness.’—2d Tim. 2: 15, 16.”—Condensed from *Herald* for May 10th, 1890, p. 289.

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