

able to bear. But if he be in the line of blessing, he will not be proud, he will not look upon himself as the embodiment of perfection. On the contrary, he will look upon himself as low, and weak, and helpless, and entirely dependent for all that he has upon the goodness and mercy of our Father in heaven. If an officer of the Church has this Spirit, he will not feel to find much fault with his brethren; he will not pick flaws in their characters; he will not look at them with a magnifying glass, to see the defects that they have. He will be looking more at himself, and he will have the spirit of charity, and if he has the spirit of charity, he will feel kindly disposed to his fellow-servants.

It is exceedingly painful to me to hear of divisions in branches and wards of the Church, and between men bearing the Priesthood, who ought to have an influence with the Saints. It is a strong evidence that there is some one not living as he should do, and not having the spirit of his office and calling. It is a good time now for us to indulge in some self-examination. Let us bring ourselves to the light. Let us examine our own characters. Let us seek unto the Lord with earnestness, to give unto us the spirit of repentance, that wherein we have done wrong to anyone, or sinned against the Lord, or been careless and indifferent in regard to our duties, we will repent of this and seek to overcome it and put it away far from us. Let us unite our families. Let us set them an example of union, praying with them, exercising faith in their behalf, and striving diligently to get their hearts mellowed and softened by the influence of the Spirit of God. If we each do this, and induce our neighbors to do likewise, there will be a great change in all the Stakes of Zion. The adversary will not then have the power over us that he has had, and the Lord will lift from us our burdens and afflictions, and He will temper and control them for our salvation.

Yesterday I spoke at a Priesthood meeting in the Salt Lake Stake of Zion, and I remarked in that meeting that I had sometimes thought that there were some of our people who indulged in the idea that there was not the same power connected with the ruling Priesthood of the Church that there should be; that there was something deficient; that the Priesthood did not have the revelation and the power to guide the people and to make known the

mind and will of God, that it should have. I suppose that some have had this idea, though whether it is extensively entertained or not, I cannot say. But I wish to say to you, my brethren, that the Priesthood which the Lord bestowed upon His Prophet Joseph is the only Priesthood that any man can receive. What I mean by that is, that it must come to us in that direct channel, and it cannot be received through any other channel. There have been men who have professed to have had the ministration of angels and to have received revelations, and to have authority to lead the Church and to give revelations to the Church, having been called to do this as they have claimed, outside of the Priesthood given to the Prophet Joseph Smith. I wish to impress upon the minds of my brethren that all such pretensions, you may know for yourselves, are false. No man can, no man ever will, receive this Priesthood of which we are the bearers unless he receives it through the channels which God has appointed.

Our Father in heaven sent His servant John the Baptist from the realms of glory to lay his hands on two chosen vessels—Joseph Smith, Jun., and Oliver Cowdery. They were ordained to the Aaronic Priesthood. He afterwards sent three heavenly messengers—Peter, James and John—who held the keys of the former dispensation, under the Son of God, and they bestowed the Apostleship and the keys of this dispensation upon Joseph Smith, Jun., and, in conjunction with him, upon Oliver Cowdery. The fulness of the Priesthood was then bestowed. Subsequently other heavenly messengers, who had acted in various dispensations, came and ministered unto the Prophet Joseph and revealed unto and bestowed upon him the keys which they held. Moses, Elias, Elijah and others came in their various times and seasons and restored to the earth these keys and this authority. Joseph Smith ordained other men to hold this authority, or caused them to be ordained. In this way the authority that he had received was given to others. The same keys, the same power, the same Apostleship, the same Priesthood that he held, were bestowed upon other men, and they occupied precisely the same relationship to the Lord and to the people, in one sense, that he did. They did not receive the authority to hold the keys; but they held the same Priesthood. He ordained the

Twelve Apostles before his departure, to the same authority that he had. Did these men all have the authority to reveal the mind and will of the Lord to the Church? No, only in the matter of teaching. If you will read in the sixty-eighth section of the Book of Doctrine and Covenants, you will find what the Lord has said concerning His Elders. Speaking about the Elders going forth and laboring in the ministry, He says:

“And, behold, and lo, this is an ensample unto all those who were ordained unto the Priesthood, whose mission is appointed unto them to go forth;

“And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost,

“And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation:

“Behold this is the promise of the Lord unto you, O ye my servants.”

This promise is made to the Elders. They can go forth and speak by the power of the Holy Ghost, and when they do speak thus, it is revelation to the people, it is scripture, it is the voice of the Lord, it is the word of the Lord, it is the power of the Lord, etc. But, of course, the Elders have to be careful to speak by the influence of the Holy Ghost. If they do not, that which they speak is not the word of the Lord. Oliver Cowdery, as I have said, had authority from the Lord the same as Joseph had. He had the Apostleship. But did he have the right, because he had the Apostleship, to give revelation to the Church?

I will say here, however, that the Lord in a previous revelation, given through Joseph to Oliver Cowdery, said:

“Wherefore it becometh me that he [Joseph Smith] should be ordained by you, Oliver Cowdery, mine Apostle.”

That was also the command which was given when they received the Aaronic Priesthood. Joseph ordained Oliver and Oliver ordained Joseph. So also when they received the Apostleship, Joseph ordained Oliver and Oliver ordained Joseph, although both had been ordained by the angels.

But notwithstanding Oliver held this authority, another revelation says:

“And if thou [Oliver Cowdery] art led at any time by the Comforter, to speak or teach, or at all times by way