

go unreprieved, that can be an offence to God or man; every man doing his duty to God and his fellow man.

If this condition does not exist under the administration of organized Priesthood, it is because there is lack of efficiency in that administration, and there is urgent demand for greater vigilance on the part of those who preside; whose duty it is to see the law faithfully administered; which when well done will sanctify the people and make them Godly in Christ Jesus.

The law of God is perfect, making perfect those who keep it. All such become the Church, the Kingdom and the Elect of God; even to the sanctification and renewing of their bodies. A perfect law, however, in the hands of an imbecile and corrupt,—or even an indifferent and slothful administration, is in its effect upon the people like salt that has lost its savor, it is without virtue. Without official integrity the people perish.

Of the Son it is written, that all power both in Heaven and on earth is given unto Him, and in and through His Apostles, as his representatives, this power is exercised which relates to the redemption of man upon the earth. Of all the list of officers named in His form of Government, He placed *first* Apostles, to whom he delegated His Almighty power to bind on earth that it may be bound in Heaven.

These Apostles, twelve of whom form a Quorum, must have aids,—helpers to fill their world-wide mission and ministry, which is to every creature in all the world. These aids are the Seventies who are to help in the conversion of the race, and thereby create the family, recognized as the household of faith. This is comparatively the limit of their official duty, and the High Priests are now charged with the responsibility of assuming the fatherhood of the family, and of presiding over it.

As to the limits of duty required of these two Quorums, one does not in anywise trespass upon the other. The duties of both are necessary, and neither can say to the other, "You are not needed." The creations of the one, can only be saved by the exertions of the other. The Apostles in the exercise of their right to set in order the affairs of the Church, have decided that a Seventy, though he be the president of a Quorum by ordination, cannot preside where an High Priest is located and present. This determines definitely the jurisdiction,

and limits of the two callings, which in connection with the Apostleship, hold all the keys of power and Priesthood that have ever been conferred upon man. All other offices and authority are but appendages to the High Priesthood, by virtue of which men may become Kings and Priests unto God.

It has been truthfully said that the constitution of our country was given to our fathers by inspiration of God—that it is an inspired document. It is therefore not unreasonable to infer that the form of government which it creates, is in likeness of, and in accord with some higher form of government in keeping with that inspiration. A comparison of the earthly with the heavenly, may better enable us to understand the relation of some of the offices of the Priesthood, about which there have been questionable opinions.

The voice of the Lord to Joseph the Apostle and first Elder in the Church, together with six others, declared them to be His Apostles, and God's High Priests; affirming the fact, that an Apostle is also an High Priest, and consequently has the right of presidency whenever and wherever occasion requires, making this office the Head to all intents and purposes, with general supervision over the High Priests and Seventies, as well as all other offices which are appended to those already named.

Thus, while the President as the Executive of the nation answers to the presiding power vested in the Apostles; the two co-ordinate branches of the law making department of the Government to the two Quorums of High Priests and Seventies; the Supreme Court as adjudicators of the law to the High Council of the High Priesthood; the organization of the several States of the Union in their sovereignty answering to that of the several Stakes of Zion; and the District Courts of the United States in the several States, to the High Council in each of the organized Stakes of Zion, which has its president, as every State has its Governor; it is quite discernable that the inspiration of the temporal provided for the Nation, partakes largely of the divinity of the spiritual, which is the government of Priesthood.

Organizations must be considered in their totality, not in their individuality, in order to determine their excellence and power. No one branch of the many, which constitute the greatness of our na-

tional organization and government, can be dispensed with without undermining the entire structure. It is the many organized in harmony with each other that constitute a perfect system. So in the organization of the government of Priesthood, the many offices and callings must all be in active operation and in harmony with each other, to be recognized as a perfect system. All may be equally meritorious in their respective positions, while faithfully discharging the functions of their offices. This is especially applicable to the Quorums of High Priests and Seventies, who in the discharge of their duties, are as necessary to the Church, as the two branches of the law making department of government are to the nation, in which there is a similitude; while both, in their official acts, are subject to the executive power vested in the Apostleship or the presidency of the High Priesthood. These two quorums like the strong arms of the body, are mighty workers in the responsible labor of man's redemption, and of bringing to him a knowledge of his God.

Revelation, reason, analogy and experience, all teach us the adaptability of Priesthood government to the wants of man. It not only deals with all conditions, but with all things applicable to those conditions, whether they be temporal or spiritual; earthly or heavenly. It takes man from his low estate and places him on high, making him companionable with those of that estate where the glory is celestial.

When Joseph the Prophet called for a company of volunteers to go to the mountains and find a hiding and resting place for the Saints, he said he wanted them all to be Kings and Priests, so that when they were in the mountain heights they could talk with God; even as Moses did, upon all matters necessary to lead Israel to a land of rest and peace. Such is the power and domain of Priesthood, whether in heaven or on earth; it circumscribes all things, is in all things, and through all things, whosoever the works and order of God are made manifest. While that which constitutes the head commands our admiration and reverence in the organization and distribution of Priesthood's power, we must not forget that lesser officers are also necessary, and being necessary are as important in their sphere of action, to a complete and perfect system.

The fact that a High Priest has authority to act in all the lesser