

ing industries so that the Divine injunction shall not be violated—"The idler shall not eat the bread of the laborer." To provide employment suitable to each individual, for young and old of both sexes, so that all but the disabled shall be self-sustaining and be able to contribute to the common good, is one of the most valuable services to the Church and the individuals that the Bishops can perform. If they would charge their minds with this as one of their pressing duties, and seek for Divine as well as human aid in its performance, ways and means would be devised by which home industries would be multiplied and fostered, and the whole Church and the entire community would be vastly benefitted.

In the perfect social system which at some time will be established on this planet there will be a place for everybody and everybody will find the right place. Therein will be joy. Toiling in uncongenial occupations stifles happiness. All the varied talents of diversified humanity are intended for development, and free but prudent exercise. Some day, every son and daughter of the Most High will find the right place for full expansion, usefulness and enjoyment. Not till then will "that which is perfect" come. To lead up to it, to control circumstances and means to that end, belongs to the power and offices of the Holy Priesthood, and, in present conditions, particularly to the Bishopric and the helps and aids thereto in the offices of the Lesser Priesthood. If that power were exerted as it might be in Israel, there would be no silent workshops, or toolless artisans, or workless laborers in winter or summer. And changes would be gradually wrought in the classification of labor and through the encouragement given to talent in special directions, so that each active man and woman would gravitate to his or her own sphere, and find in it pleasure as well as profit.

In the work of looking after the temporal things, the Priests, Teachers and Deacons, or those acting in that capacity, are intended to be aids to the Bishops. Priests are ordained to the Aaronic Priesthood. The offices of Teacher and Deacon are appendages to that Priesthood. These should all be active assistants, in their several callings, in the temporalities over which the Bishops have jurisdiction. To train the Lesser Priesthood in the duties, powers and functions of their offices is a work devolving upon the Bishops.

If this were followed according to the Divine design those hard-worked "Sons of Aaron" would be relieved of many things that tax their time and patience, because they could be performed by some Priest, Teacher or Deacon who could be entrusted therewith.

The house visiting required of the Lesser Priesthood has been talked about much in public meetings with a view to its improvement. But until the Bishops make a specialty of training the Lesser Priesthood in the proper performance of this very important duty it is probable that it will remain in its present imperfect condition. There is nothing that is so likely to affect the home and inner life of the Saints and influence them for permanent good, as the ministrations of the Lesser Priesthood as they are intended and commanded in the revelations on that subject. They require choice men who understand human character, who are imbued with the spirit of wisdom and instruction, and who are familiar with common practical affairs.

To select these visiting officers and discipline them until they become efficient is incumbent upon the Bishops, and while at first it may seem to increase their labors, yet when they accomplish this desired end it will actually lessen them because each efficient visiting officer will do something that without such a help the Bishop would have to do in person. If there is a reform in Israel that seems to be more pressing than another, it is in the direction of a better organization and exercise of the Lesser Priesthood according to the pattern given and the purpose intended by the Revealer of our faith.

Every member of the Church in an organized Ward is amenable to the Bishop thereof so far as the scope of his office extends. An Apostle pays tithes to the Bishop; if he has a difficulty with a brother, he may be admonished by the Bishop; if his conduct in the Ward requires investigation and a decision, the Bishop's Court will act in his case; if he does not perform family duties, or attend to family prayers, or conduct himself as the law of the Lord requires, he is within the sphere of the Lesser Priesthood in their visiting and teaching occupation. So with other officers in the Melchisedek Priesthood. But in this it is not as an Apostle, or High Priest, or Seventy or Elder, as the case may be, that he comes within this jurisdiction, it is as a member of the

Church, and the power of the Bishop and the Lesser Priesthood can only be exercised according to the specified extent.

In a trial before a Bishop's Court, a decision may be rendered showing what an accused person must do in order to retain the fellowship of the Ward of which he is a member, no matter what position he may hold in the Holy Priesthood, an appeal, of course, lying to the High Council. But the power of the Bishopric does not extend to the deprivation of that Priesthood, because it is something that the Bishopric has not the power to bestow.

On this hypothesis, which is now made practical in action upon transgressors, it may well be questioned whether excommunication, even of a member, is not one of "the most important cases" and exercises of power in the Church; whether capital punishment, which it is in a spiritual sense, is one of the powers of "a common judge in Israel;" and whether the complete taking away of Church membership involved in cutting off, should not rightfully vest in that Priesthood which alone holds the power to confirm a person a member of the Church by the laying on of hands and "the gift of the Holy Ghost."

But this is merely suggested as a matter for thought. No harm can come from thinking, so long as no evil purpose lurks behind the thought, or evil desire is fostered by that reflection. There is far more danger to both the Higher and the Lesser Priesthood in apathy, in stupidity, in lethargy and in slothfulness, than in the discussion of doubtful questions, or the analyzing of subjects supposed to be settled, providing the inquiry is conducted in a proper spirit. "The glory of God is Intelligence," and a thorough understanding of our faith and of the duties, responsibilities, requirements and limitations of our callings, whatever they may be, is far more likely to bring power, force and influence for good than a careless acceptance of everything we hear, and an indolence of mind and spirit which worketh death. The Lesser Priesthood abideth forever with the Holy Priesthood, which is after the order of an endless life, and therefore its officers should be fully imbued with its spirit and thoroughly versed in its rights, privileges and bounds.

When the perfect order of the Priesthood prevails, much that now, through circumstances, engrosses the time and care of the highest