

fied, and which were very different in their nature in many respects from our Ward Bishops. Can you not see the difference between these duties assigned to Edward Partridge, and the duties assigned to the several Ward Bishops of our Church? So far as the Ward Bishops' duties go, they coincide perfectly with the duties that were assigned to this general Bishop. But there were a great many things required of him that are not required of Ward Bishops; quite different in their duties and in their callings.

In December, 1831, the Lord saw proper again to give another Bishop, his name was Newel K. Whitney. Was he merely a Bishop of a Ward, whose jurisdiction was limited to a little spot of ground that might be termed a place for the residence of a Ward Bishop? No; he was another general Bishop. Bishop Partridge having general jurisdiction in Jackson County, and in the regions round about; while the duties of Newel K. Whitney extended to the State of Ohio and the States of Pennsylvania and New York, and throughout all the Eastern countries, wherever the Church of God was organized.

Here were two Bishops, then, one having jurisdiction in the West, a thousand miles from the other; the other having jurisdiction in the East. Their duties were pointed out, but neither of them was a Presiding Bishop. But what were they? As was clearly shown by President Taylor at the Priesthood meeting on last evening, they were general Bishops. By and by, after the Church of God was driven from the State of Missouri, it became necessary to have a Presiding Bishop; and the Lord gave a revelation, saying:

"Let my servant Vinson Knight, and my servant Shadrack Roundy, and my servant Samuel H. Smith, be appointed as Presidents over the Bishopric of my Church."

Here, then, is the first intimation that we have of a Presiding Bishop. Neither Bishop Partridge nor Newel K. Whitney at that time was a presiding Bishop, but each one held distinct jurisdiction, presiding in a distinct locality, neither presiding over the other. But when Vinson Knight, in years afterwards, was called, it was his duty to preside over all of the Bishops that were then appointed. Was there any general Bishop after the death of Bishop Partridge? Yes:

"Let my servant, George Miller, receive the Bishopric which was conferred upon Edward Partridge, to receive the consecrations of my people," etc.

He was ordained to the same calling, and called to the same Bishopric; not to the Presiding Bishopric, but to the same Bishopric conferred upon Edward Partridge, to receive the consecrations of the Lord's Church, to administer to the poor and needy, etc. Here, then, were two distinct orders of Bishops, so far as their duties, jurisdiction and responsibilities were concerned, but as Bishops they held the same calling as others. By and by, in the process of time, as the Church increased and multiplied upon the earth, it became necessary that there should be local Bishops; hence arose Bishops over this town and over that town, not general Bishops, but Ward Bishops, the same as you have throughout your respective Stakes.

Now the duties of these three distinct callings of those that are termed Bishops are very different, so far as their duties are concerned. The jurisdiction of a Ward Bishop does not go beyond his Ward, unless he be particularly called to do so. He must be selected, must be appointed, and must be sent to some other place in order to have jurisdiction outside of his Ward in the capacity of a Bishop. The office of the Presiding Bishop still continues, but for some reason we have not at the present time, so far as I am aware, any traveling or general Bishop like Bishop Ed. Partridge and like Bishop Newel K. Whitney who afterwards did become a Presiding Bishop. A traveling Bishop in his jurisdiction would not be limited to a Ward; it would be his duty if so called and appointed to travel through the various Stakes of Zion to exhort the people to do their duty, to look after the temporal interests of the Church, to humble the rich and the proud, and lift up the low and the meek of the earth.

There is another class of Bishops. We find in every Stake of Zion what is termed a Bishop's Agent. Does he hold the Bishopric? He should have that office conferred upon him. Why? Because it is his duty to administer in temporal things. Does his jurisdiction extend beyond that

of a Ward Bishop? It does. Why? By appointment, by selection, by being sent by the Presidency of the High Priesthood after the order of Melchisedek to administer in the special duties of his office in any or in all the Stakes of Zion, as the case may be according to the nature of his appointment, and by the authority of the Presiding Bishop. There are a great many things to be taken into consideration when we strive to understand the Book of Covenants according to the revelations that are therein given. Because God confined His servants to certain duties in the early rise of this Church, that is no proof or evidence that He will always work in the same channel. He will enlarge the borders of this kingdom; He will stretch forth the curtains of Zion; He will lengthen her cords and strengthen her Stakes and will multiply them not only throughout this mountain Territory, but throughout the United States, this land of Joseph; and they will be called the Stakes of the great City of Zion.

Let me here take the liberty to say to this congregation that the City of Zion when it is built in Jackson County, will not be called a Stake. We can find no mention in all the revelations that God has given, that the city of Zion is to be the Centre Stake of Zion; the Lord never called it a Stake in any revelation that has been given. It is to be the head quarters, it is to be the place where the Son of Man will come and dwell, where He will have a temple, in which temple there will be a throne prepared where Jesus will dwell in the midst of His people; it will be the great central city, and the outward branches will be called Stakes wherever they shall be organized as such.

We cannot suppose, as I was saying, that when the Lord shall thus enlarge the borders of Zion and multiply her Stakes, that He will be obliged to confine Himself to those circumstances and that condition of things that existed when we were a little handful of people. We are swelling out, we are becoming numerous upon the face of the land; and the day will come when Isaiah's prophecy, as contained in the 60th chapter, will be literally fulfilled, that is, a little one shall not only become a thousand, but the small one a strong nation. Are we then to be governed in all respects by those limited things that we were governed by in our childhood? Will there be no change of circumstances? Yes, as there is in the growth of grain, we have first the blade, then the ear, then the full corn in the ear, but these will all be in accordance with the development made by the progress of the kingdom as is explained in the blade, the ear and the full corn in the ear, and let me here prophesy on the strength of the revelations that were given through the Prophet Joseph and through all the ancient Prophets, that the time will come when the Lord our God will so manifest His power that every soul upon the face of this great Western Continent that will not believe the Book of Mormon, that will not repent of his sins, that will not turn away from his iniquities, and that will not hearken to the voice of His Son, that it will be with such a one as Moses said, he shall be cut off from among the people. Do you believe it? It will be the case. And when that day comes that the Lord shall cut off such people, when the day comes that He will fulfil the revelations of Isaiah, as well as many other revelations that have been given, Zion will have to go forth in her strength and power, and the inhabitants of the nations that are afar off will say, "Surely, Zion is the city of our God, for the Lord is there, and His glory is there, and the power and the might of His terror is there,"—terror to the wicked, terror to those who commit sin. And many people will say, "Come, let us be subject to her laws." That will be after the Lord has broken up the nations, after He has destroyed and wasted them away, so far as the wicked portions are concerned. Those who are left will gladly acknowledge Zion, will acknowledge God and His people, and will acknowledge the laws that will be literally sent forth from Zion to the nations of the earth. Must we then be limited in all respects as we were limited in the early rise of the Church? No. New circumstances require new power, new knowledge, new additions, new strength and new Quorums; not to do away with the old, but additional in their nature. Men will hold authority and power to carry forth the laws of Zion to the remnants of this nation, and to foreign nations—ministers,

or plenipotentiaries, if you please, to use a political term, will go forth to the nations of the earth with the laws of God. Now, this is a prophecy of my own, but it is a prophecy according to that which is written, according to that which God gave to His ancient and His modern Prophets.

I find that I shall not be able to continue my remarks as they present themselves to my mind, for there are numerous branches pertaining to this subject of the Priesthood besides that of the Bishopric, and blessings pertaining to the two Priesthoods, upon which it would be very pleasing to my mind to dwell, that is, if I had the time and the strength of body to do so.

I would say, however, that in regard to the organization of the First Presidency, it was done soon after the rise of the Church. The Lord exhibited to us, by revelation, the order of things as it existed in former days, away back in the dispensation before the flood—the dispensation of the antediluvian Patriarchs and their order of government; and also the dispensation of the Patriarchs after the flood and their order of government, and which I dwell upon some two or three days since. I say that in relation to these matters much might be said, and much might be said in regard to our privileges, the privileges of those holding these two Priesthoods. And much might be said of the First Presidency, which quorum presides over all the Church of God; and much might be said in relation to the duties of the Twelve, not only as a traveling High Council, but in regard to the setting in order of the various offices in Zion. We might talk a great deal about that. We, as the Twelve, have been fulfilling both of these duties, traveling abroad and sending abroad, and also setting in order the councils of the Priesthood in the midst of Zion, as the revelation required of us. In so doing, we have acted for a short time as a Presiding Council in the midst of the Church of God. We did so upon the death of the Prophet Joseph. The Spirit of God wrought upon His servants, that during our administration for some three or four years after the death of Brother Joseph, the First Presidency was not organized. Did the Council of the Twelve forget it? No. Did they ignore it? No; they all the time had their minds fixed upon the revelation which God had given showing that the Council of the First Presidency was the supreme Council and authority in the Church, and that the Twelve could not act in that supreme authority and power only as the First Presidency was made vacant. This Quorum was re-organized some three or four years after the death of the Prophet, and it continued organized until the year 1877, and upon the death of President Young, who was the President in the First Presidency, it then fell again upon the Twelve as formerly, and they have continued some three years and upwards occupying that position. Have they done right? Yes; they have done as they were required to do during the time being. And now, after having performed their duties, they still keep in mind the necessity of this First Quorum of all Quorums of the Church again being filled up, so that the revelations of God may be honored and we fulfil their requirements. Hence, the Council of the Apostles has taken into consideration this subject, and the question in our minds was, Have we sufficiently, as the Quorum of the Twelve Apostles, magnified our office and calling, in setting in order the Church of the living God, in organizing the various Councils, or is there something lacking? Every time we thought upon the subject we saw that one Council, the most important of all, was still vacant. Could we ignore it? No. We therefore considered the propriety of organizing it at the present Conference; and Brother John Taylor, by the voice of his brethren, the Twelve, being the person holding the legal right to that office, as the President of the Twelve Apostles, was selected to occupy the position of the President of the whole Church. And he, according to the right and authority given to him, suggested his own Counselors. They were sanctioned by the Twelve Apostles; hence, the First Presidency again, so far as the Council of the Twelve is concerned, has been re-organized. We have fulfilled our duties, then, in relation to that revelation which says, it is given unto the Twelve Apostles to set in order all those offices that are named in that revelation, we, I say, have done it. And we have laid the subject before the Priest-

hood of all the various Quorums, as they were assembled in general council on last evening, and they with us have had the privilege of sanctioning this action, that that quorum be filled up and be complete. It now remains with the body of the people to give their sanction, males and females, as well as the Priesthood. And in order that this may be done according to the pattern which God has given through His servant Joseph, the Priesthood will be organized this afternoon in their respective Quorums, and this subject will be brought before them to be voted upon by each Quorum separately; and then the whole congregation will be called upon to sanction the same.

I would state that this change made a vacancy of three in the Quorum of the Apostles, and persons have been selected to fill this vacancy thus made: or, rather, two persons have been selected from among the High Priesthood to partially fill that vacancy in the Council of the Apostles. The third one has not yet been chosen to completely fill the vacancy in the Apostles' Quorum; we, however, may be prepared to act on that to-day, and we may not.

Having said so much, in a very scattered manner, in regard to the Priesthood, and the dealings of God with us from time to time, I would state to my brethren and sisters, to the Latter-day Saints, I rejoice that the time has again come when our Quorums in the Church of God will be completed as given in the Doctrine and Covenants. I feel to rejoice in seeing this order carried out. There never has been a time, from the commencement of the history of the Church of Jesus Christ of Latter-day Saints when the organization has been so complete as during the last two or three years. I trust that His great purposes will be carried out and fulfilled, until Zion shall become, as it is written in the Book of Mormon, in the parable of the vineyard, shall become one body and its branches shall be equal. Amen.

REMARKS

BY

PRESIDENT JOHN TAYLOR

At the General Conference, Salt Lake City, Sunday Afternoon,

REPORTED BY GEO. F. GIBBS.

I WILL make a few remarks while the Sacrament is being administered. It is gratifying to me to be able to state that now all the various organizations of the Church are provided for. For sometime the Twelve have been operating in the capacity of a First Presidency, and it was very proper that they should have acted in that capacity. As you heard Brother Pratt state this morning in referring to this subject, this was the course adopted at the time when the Prophet Joseph Smith left us. The Twelve then stepped forward into the position of the First Presidency, and operated for about three years in that capacity. And when President Young left us it was thought proper that the same course should be pursued. The Twelve, I believe, have in this respect magnified their calling and taken a course that is approved by the Lord, and, I think, also by the brethren, judging from the vote given here to-day.

Had it not been our duty to have the Church organized fully and completely in all its departments, I should have much preferred to have continued with the brethren of the Twelve, speaking of it merely as a matter of personal feeling. But there are questions arising in regard to these matters that are not for us to say how they shall be, or what course shall be pursued. When God has given us an order and has appointed an organization in his Church, with the various quorums of Priesthood as presented to us by revelation through the Prophet Joseph Smith, I do not think that either the First Presidency, the Twelve, the High Priests, the Seventies, the Bishops, or anybody else, have a right to change or alter that plan which the Lord has introduced and established. And as you heard Brother Pratt state this morning, one duty devolving upon the Twelve is to see that the churches are organized correctly. And I think they are now thus organized throughout the land of Zion. The Churches generally are organized with Presidents of Stakes and their Counselors, with High Councils,

with Bishops and their Counselors, and with the Lesser Priesthood, according to the order that is given us.

Then we have the High Priests, Seventies and Elders occupying their places according to their priesthood, position and standing in the Church. And the First Presidency seemed to be the only quorum that was deficient. And it is impossible for men acquainted with the order of the Holy Priesthood to ignore this quorum, as it is one of the principal councils of the Church. While the Twelve stand as a bulwark ready to protect, defend and maintain, to step forward and carry out the order of God's Kingdom in times of necessity, such as above referred to, yet when everything is adjusted and matters assume their normal condition, then it is proper that the Quorum of the First Presidency, as well as all other quorums, should occupy the place assigned it by the Almighty.

These were the suggestions of the Spirit of the Lord to me. I expressed my feelings to the Twelve, who coincided with me, and, indeed, several of them had had the same feelings as those with which I was actuated. It is not with us, or ought not to be, a matter of place, position, or honor, although it is a great honor to be a servant of God; it is a great honor to hold the Priesthood of God; but while it is an honor to be God's servants; holding His Priesthood, it is not honorable for any man or any set of men to seek for position in the Holy Priesthood. Jesus said, Ye have not called me, but I have called you. And as I said before, had I consulted my own personal feelings, I would have said, things are going on very pleasantly, smoothly and agreeably; and I have a number of good associates whom I respect and esteem, as my brethren, and I rejoice in their counsels. Let things remain as they are. But it is not for me to say, it is not for you to say, what we would individually prefer, but it is for us holding the Holy Priesthood to see that all the organizations of that Priesthood are preserved intact, and that everything in the Church and Kingdom of God is organized according to the plan which He has revealed; therefore we have taken the course which you have been called upon to sanction by your votes to-day.

I would further remark that I have examined very carefully for you heard read over in the Priesthood meeting, and which were referred to in part, by Brother Pratt, this morning. And there are other principles associated with the Priesthood that we wish and hope to have thoroughly defined; so that every man will know his true position and the nature of the calling and responsibility and Priesthood with which he is endowed. It is very proper and very important that we should comprehend these things; every man in his place, and every woman in her place; but I more particularly refer to the Holy Priesthood, that every man may feel and realize the duties and responsibilities which rest upon him.

It is gratifying to me, and it is no doubt satisfactory to you, to see the unanimity and oneness of feeling and the united sentiment which have been manifested in our votes. Those votes being taken first in their quorum capacity, each quorum having voted affirmatively, then by the vote of the Presidents of the several quorums united, and afterwards by the vote of the quorums and people combined, men and women, among the many thousands assembled who have participated in this vote, having a full and free opportunity, uncontrolled by any influence other than the Spirit of God, to express their wishes and desires, there has not been, from all that we could discover, one dissenting vote.

You could not find the same unanimity anywhere upon the earth. Union is a principle that exists in the heavens, and so far as we manifest this feeling in all sincerity, so far do we exhibit our faith in God, in His Priesthood, and in His law as revealed to us. For our religion, our Priesthood and all the blessings and ordinances that we possess were not given us by any man or any combination of men; it was the Lord who revealed all of these things or we could not have been in possession of them. We have had an example here to-day of the unanimity which characterizes those possessed of the spirit of the gospel, and it ought to be a pattern for us in all of our affairs.

And now let me refer with pride to my brethren of the Twelve here,