EVENING NEWS.

Saturday, Sept 8, 1898.

THE HOLY PRIESTHOOD.

Its Powers and Authority, Together with its Rights and Privileges.

LECTURE SECOND.

The following lecture was prepared by Elder Joseph E. Taylor and was read before the members of the School of Science, in the Logan Temple, Satby Elder Joseph E. Taylor and was urday afternoon, December 3rd, 1887:

In continuing the subject of Priesthood we wish now to consider the cases of difficulty respecting doctrine or principle; if there is not a sufficiency written to make the case clear to

Some there are, who seem desirous to have all the revelations of God prefaced with "Thus saith the Lord," and they consider that every important counsel given should commence with these words also; anything short of this being questioned by them as to its validity. Such persons comprehend ware light of the should commence its validity. Such persons comprehend very little of the true sources of revelation, or the rights and privileges of the Priesthood in relation thereto President Young said that the Lord was merciful to the people in speaking to them by way of counsel and not by way of commandment; and we are told in the revelations that the Lord is

not pleased with those who wait to be commanded in all things. In view of our entire ignorance of

every-using portaining to heavenly things in the opening up of this last dispensation, it was very necessary that God should reveal, not only the Gospel with its laws and ordinances, bu, tas Priesthood also, with its valiwas offices and autocity thereof, and wast it was ordained to accomplish.

the extent that this has been made known, what need is there to have repeated any of the subjects that have been revealed? There is none unless we depart from the true order of God, so far as to lose our knowledge Let us illustrate. There is no need that God should repeat to us the necessity of building Temples, in which certain ordinances may be administered, and why? Because that it be published, and one of you lay your has already been revealed, as the following will show : "For it is ordained that in Zion and in her stakes and in Jerusaiem, those places which I have appointed for refuge, shall be the for your baptiams for your See Doc. and Cov. Sec. 124 :v.

THE REVELATION EXPLAINS.

where this ordinance must be administered, to be acceptable to the Lord, and says further: "There is not a place found on earth that He may come and restore that which was lost unto you, or that which He hath taken are dead. For this ordinance belongare dead. For this ordinance belong-eth to my house, and cannot be ac ceptable to me only in the days of your items of doctrine and covenants. poverty, wherein ye are not able to build a house upto me. Priesthood ordained that you may re-ceive honor and glory."

enter into His presence; but we have no claim upon God for further revela tion until we have observed that waich has already been given. In regard to special revelation Joseph and. April 17,1863. (See Millenial Shire has already been given. In regard to special revelation Joseph said, April 17,1863. (See Millenial Star, Vol. 14, page 413). "We never enquire at the hand of the Lord for special revelation only in case of there being no previous revelation to suit the case and that in a Council of High Priests. It is a great thing to enquire at the

It is a great thing to enquire at the hand of God or to come into His pres-ence, and we feel fearful to approach Him with subjects that are of little or

no importance to satisfy the queries of individuals, especially about things, the knoweledge of which men ought

At the time of the organization of the High Cound 1 in Kircland, Fab. 17, 1824, the following is recorded: "in the minds of the Council, the Presi

dent may enquire and obtain the mind of the Lord by revelation." To prove that there is no necessity for repetition

> It is a fact, if I now had in my possession every decision which has been had upon important

and duties since the commencement of this and duties since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking per-haps that they would never benefit us here-after; which, had we now, would decide almost every point of doctrine which might be agitated. But this has b en neglected, and now we cannot bear record to the Uhurch and to the world of the great and glorious manifestations which have been

these things to publish abroad. since the Twelve are now chosen. I wish to tell them a course which they may pursue and be benefited hereafter, in a point of light of which they are not now aware. If they will, on every time they assemble, ap-point a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, we it what it may, let such decision be written and such decision will forever remain upon record and appear an item of covenant or

action and appear an item of covenant or doctrine. An item thus decided may appear at the time of little or no worth, but should

be a feast to your own souls. Here is another important item: If you assemble from time to time and proceed to

vealed them, NOT ESTREMING.

away, even the fulness of the Priest-hood. For a baptismal font there is not upon the earth that they, my Saints, may be baptized for those wh are dead. For this ordinance belong-

For therein are the keys of the Holy book of Doctrine and Covenants

lowing question:

What importance is there attached to the calling of the Tweive Apostles different from the other callings or officers of the Church?

After the question had been dis-cussed by Brothers Young, Patten, S with and McLellan, President Joseph Smith, Jun., gaye the following decislop:

quorams or councils, we may say that every decision made in righteeusness by a High Council in a Stake of Ziou;

TTEMS OF DOCTRINE

glorious manifestations which have been might work an iojustice at times. Ac-

authority we otherwise could if we now had these things to publish abrond, since the Twelve are now chosen, I wish to tell them a course which they may pursue always in accordance with the evi

We have shown that when

worth not only to your brethren, but it will

discuss important questions and pass deci-sions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to

extricate yourselves, because you may be in a situation not to bring your faith to bear

a ith anflictent perfection or power to obtain the desired information; or perhaps, for neglecting to write these things when God power. Joseph, previous to his death, placed the responsibility of Presidency upon the Twelve, and the precedent not only

sidin

them of sufficient worth, the Spirit may

We are constantly referring to the especially, for items to prove the cortarian world occupies today, and if there is any one thing more than an-other wherein our superiority is marked, it is in having a living Priest-beod to minister to us. Our late President, John Taylor, used to tell or the Prophet Joseph appointing him and others to write a constitution for the Court with the seried of our own short lives, and try to for own them within that limit; not al-the function of the Minhonric, which is not the Church, and that they finally re-

ported their inability to do so satisfac-torily to themseives; upon which Joseph remarked that he knew they could not, for said he, "Ye are the Constitution," referring to the living lesthood. Suppose there could not be found a

They are the Twelve Apostles who are called to the office of traveling High Coun-cil, who are to preside over all the churches of the Saints among the Gentiles, and they are to travel and preach among the Gen-ules 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 spostleship. olitary thing written for our guidance. would a living Priesthood be then sufficient? Most certainly it would, When Jon on commenced Lis mission, it was not essary that God should teach It was necessary that God should teace him everything, even to the smallest minutic in regard to the Gospel and the Priesthood; and why? Because there was not one to be found upon the earth who was possessed of the true knowledge, neither was there one who could rightly interpret the Scrip-

In regard to the decisions of other tures, even the plainest parts of them. And how many thousands are there who can testify that the first time in by a High Council in a Stake of Zion; especially if it is a decision upon doc-trine, is entitled to be recorded and should be a guide hereafter; and it may be u ei as a precedent when a like question is considered by them. Every decision made in righteousness by a Bishop's court is worthy of all accept-ance; but unlike questions upon doc-trinal matter, the cases that are gener-ally considered by the Bishop's courts have each of them features peculiar to themselves, and distinct from all others, that should have weight in the minds of the Bishopric when rendering a decision concerts the the first time in the special state of the saying, "The letter killeth, but the Spirit giveth life." The Book of Mormon contains the letter of the pure Gospel, and was written by in spiration and preserved by God, that it might go forth among the remnants-of the Bishopric when rendering dead letter; but when its principles others, that Should when rendering a decision; consequently, precedents followed too closely by Bishops, al-though established by themselves, might work an lojustice at times. Ac-of itself it is to them like the Bible was to us, a scaled book. Hence the trath to us, a scaled book. Hence the truth of another saying, "How can they hear without a preacher, and how can he preach except he be sent?" Our late revelations also need the spirit of rev-

and in faith and virtue and knowledge temperance, patience, brotherly kind elation to enable us to interpret them ness and charity," and outside of de-cisions upon doctrine, we will say, correctly. There is no question that from the

earliest periods THE MORE IMPORTANT TEACHINGS

AN EMERGENCY of God's servants at least have been AN EMERGENCY arises, such as there being no First Presidency, the burden then falls upon the Twelve Apostles and that they have authority equal to a Quorum of three First Presidency, and can legitimately exercise this power over the Priesthood and people. They also nave the right to place in nomination a Presidency of three to be sustained by the people in order that there may ex-ist a completeness of organization so necessary to a fullness of strength and to way the sayings of Joseph Smith and others; and could we have the ist a completeness of organization so necessary to a fullness of strength and and others; and could we have the privilege to read the teachings and in-

structions of Father Adam, Nosh, Melchisedek and others who held the keys of eternal life, and who minisof presiding as a quorum, but of creat-ing a First Presidency, has been twice established since his death, and has tered to the people in those carly ages, we should value them as beyond price. And yet they are really not essential to our salvation, but a living Priestworked most harmoniously in both instances, not a single jar occurring; hood is; for without its adminialstra-tions in word, in doctrine and in orand now for the third time in our history we are without a Quorum of Three, and the Twelve are again predinance, we will not be prepared to enter into the presence of the Father and the Son. That which He reveals to us He ex-

In view of another supposed emer-gency arising, namely, that there was no longer a quorum of Twelve Aposgency arising, namely, that there was no longer a quorum of Twelve Apos-ties nor First Presidency, we would then have to look elsewhere for an au-thority to preside. The Seventies are quoted as ranking next in autaority to the Twelve. All reliable data that I have found upon this subject (although a great deal more is claimed to have have been made to us with that degree

loseph said:

of Japheth also, and thus became a

other.

marked:

istter. We are liable to guage the promises made by our Father within the NARROW COMPASS of our own short lives, and try to crowd them within that limit; not ai-ways realizing that the period of our lives many times multiplied is only a very short space. Apostle Parley P. Prait stated that it was promised him very short space. Apostle Parley P. Frait stated that it was promised him that lineage to act in this office, an emergency arises and we must go higher and not lower for that supply, which is found in the High Priest, wao has no need. to be ordained to any more Priesthood, for the office of High Priest has embodied within it the powers of the Bishopric, which is not the case with the Deacon or Teacher, for to create either of these a Priest, even, would require an ordination to a iver short space. Apostle Parley P. Pratt stated that it was promised him that he should build tempies in Scot-land. Parley himself is gone behind the vall, but that promise will be fuleven, would require an ordination to a higher office than either of them hold. Thus it can easily be seen that a Deacon is simply a Deacon and nothing

filled by some of his posterity per-forming the work, and thus the word of the Lord will be verified. more, while

A HIGH PRIEST also an Elder, Priesta Teacher and The seed of Joseph was scattered Descon; or, as the revelation says, can act in all of these offices by virtue of among the nations centuries ago, and they have seemingly mingled promis-cuously, and have intermarried with the children of Japheth for ages, and al-though metaphysical science itself cannot explain how and in what man-ner that blood has been preserved, yet the Lord has revealed to us that it is this peculiar seed or blood that He is eathering to Zion to because seriors his higher Priesthood. The greatest powers Deacon cau exercise, is that of President over the quorum to which he may belong, which is composed of twelve members.

To show the superiority of the au-thority of the First Presidency or head, we will say that while a High Priest gathering to Zion to became saviors there, in fulfiment of the promises has all the Priesthood necessary to act in the calling of a Bishop, yet he is not authorized to assume the functions of made to ancient Joseph, as well as to

is father Jacob, as also to Isaac and the Bishopric unless "he is called, set Abraham, to whom the promises were first made. Further, there are thou-sands beside Joseph and Oliver who apart and ordained unto this power by the Presidency of the Meichisedec Priesthood;" for although he may have had sealed upon them the blessings of Abraham, Isaac and Jacob possess the right by virtue of his ordiand consequently can claim for their posterity the same blessings; and every nation, yet the right to use this authority will only be valid when called into exercise by a higher power than itseif. Paul beautifally illustrates this subone of the seed of Joseph that is faith-ful is lawfully entitled to the blessings In regard to our children the Prophet

ject by comparing it to the various parts of the body and asks: "Shall the head say to the feet, il have no need of thee?" While each individual member forms a When a seal is put upon a father and mother, it secures their posterity so that they cannot be lost, but will be saved by very important part of the same body; yet are the functions and powers of

each part different, the one from the virtue of the covenant of their father and other. And to use them for other purposes than those for which they were ordained would not only produce confusion but disaster. To say that all the qualities of the

Not only has the Priesthood been confined to a certain lineage, but the blessing of carthly possessions also. Although I do not believe the record head is possessed by the feet would be to be complete in regard to Noab's blessing and prophecy upon his three sons, yet the intimation is very strong preposterous in the extreme. The governing or will power is in the head. and from this superior member issues that to Shem would belong the right to earthly possessions; for while Japheth was promised enlargement, still he was to "dwell in the tents of Shem," all dictation in regard to the move-ments of every other member of this complete body. Each member is em-ployed to perform its own particular duty, and is supported by every other member in a body possessing a bealthy equilibrium. A ready response is given to the will of the head unless sickness and consequent debility exists in one all dictation - in regard to the movewhereas Canasa, the son of Ham, was not only made the servant of Shem but

SERVANT OF SERVANTS. and consequent debillty exists in one and consequently could not be the possessor of any part of the laud. Abraham being of the lineage of Shem, was chosen of God to receive this beautifully illustrated in the saying, "If the head is sick the whole heart is faint." It may be claimed that was chosen of God to receive this blessing, as well as the Priesthood, and was told at one time to look northward, southward, esstward and the same elementary principles exist in the feet as in the head. Granted; but only a portion of them. While I might ask if it would be contrary to westward as far as his eye could see, and was bidden to walk through the land in the length and breadth of it, "For," says the Lord, "I will give it unto thee." This was afterwards consound philesophy to say, that the head contains within itself every elementary principle of the entire body? Chemical analysis and scientific research may not furnish evidence sufficient to justidirmed by covenant. Jacob, when blessing Joseph after saying, "Joseph is a fruitful bough, whose branches run over the wall," refy such an assertion, but we are not to be confined to the meagre researches of science for evidence (seeing they have as yet only scanned the surface)

The blessings of thy father have pre-vailed above the blessings of my progeni-tors (Isaac and Abraham) unto the atmost bounds of the evering hills. They shall be upon the head of Joseph, etc. in our contemplation of those higher principles that pertain to eternity and eternal things. While the head has a right to the

exercise of all the powers and func-tions of the body, yet the wisdom of government is shown in the employ-ment of every part of the body, and to leave any part inactive would tend to the enfeeding of that part, and it is It is revealed to us that this blessing only when a necessity exists that the head exercises the functions of any of the other members. We have shown that the immaterial to our purpose; enough for us to knew is, that Jacob did receive

ings and your washings and your bap-tisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, places, wherein you receive conversa-tions, and your solemn is imply reminders of some places, wherein you receive conversa-tions, and your solemn is in the public utterances are in places, wherein you receive conversa-tions, and your solemn is in the public utterances of this char places, wherein you receive conversa-tions, and your solemn is in the public utterances of this char places, wherein you receive conversa-tions, and your solemn is in the public utterances of this char places, wherein you receive conversa-tions and your solemn is in the public utterances of this char places, wherein you receive conversa-tions and your solemn is in the public utterances of this char places, wherein you receive conversa-tions and your solemn is in the public utterances of this char places, wherein you receive conversa-tions and your solemn is inter public utterances of this char places, wherein you receive conversa-tions and your solemn is inter public utterances of this char places, wherein you receive conversa-tions and your solemn is inter public utterances of this char places, wherein you receive conversa-tions and your solemn is inter public utterances of this char powers of office having its powers clearly defined. Seeing then, POWERS OF THE PRIESTHOOD

certainly appears to me that the time of the H'gh Council should be occu-pied in something of more importance pied in something of more importance than collecting debts; for the spiritual welfare of a Stake is in their keeping, presided over as it is by a presidency of three, all, however, being subject to the First Presidency, as is every other organization in the Church.

The revelation given November, 1831 Says:

Ablquist Mrs Caro-Johnson Miss Marie line

That no Bishop or High Priest who shall be set apart for this ministry, shall be tried or condemned for any crime save it be be-fore the First Presidency of the Church. Abbott Sadie Abbe Mrs Sarah F Lewis Mrs T F Burgess Mrs SarshLamb Miss Rosie Benson Miss Mitha Millard Mrs Wm Butte Mrs J W Morton Miss Flore

Some contend, therefore, that Bishop is only amenable to that author. ity: to which I reply, First, that this revelation was given two years and three months previous to the organiza-tion of a High Council or a Stake of Zion: Second, a Bishop in a Stake of Division of a Bishop in a Stake has only local authority, and in the late revelation the word of the Lord to Pres-idents of Stakes was, that they not only organize the various quorums of local Briefford in the States was

local Priesthood in their Stakes but the "Bishops and their Councils" also. This certainly indicates that the PRESIDENCY OF A STAKE

has authority over all the local affairs thereof, as to its Priesthood as well as to its members.

We have now officiating a Presiding Bishop, whose authority is made general in regard to temporal matters, in directing the use to which the directing the use to which the lithings of the people and their free will offerings shall be put, etc. Consequently in his official acts he can only be held amenable to a general presiding authority, which is the First Presidency, and his official acts can-not therefore be called in question by a President of a Stake, while as a member of the Church residung in a

member of the Church, residing in a Stake, his moral conduct, or his neglect of duty, may be inquired into by the authorities where he resides. But a Bishop in a Stake is certainly amenable to the authorities of the Stake in which he resides for all of his acts, both official and otherwise, because Third, the Presidency of a Stake are held responsible for the official acts of its Bishops, which they case of transgression. By virtue of his Bishopric, as well as the High Priesthood which he holds, he can ordain individuals to all the offices in the lesser Priesthood, and organize the quorums thereof. This brings us back again to a former proposition; namely, that the Presidency of a Stake stands in the same relation to the Stake as does the Presidency of the Church to the whole Church. The Presidency of the Church presides over every organ-ization there is in the Church, and the Presidency of a Stake, by the same parity of reasoning, presides over every organization within the Stake,

as the Bishop presides over every or-ganization within the Bishopric. Yet it remains with and is the right of the residency of the Church to determine to what extent the powers of the sev-eral organizations shall be exercised, for there is no council or organization of Priesthood that is an independent

As I have already extended my re-marks to a sufficient length for this time, allow me to say in conclusion, that in this, and my former lecture, I have only touched upon a few

SALIENT POINTS

only controls man, but the Godhead. By its power man and worlds are crea-ted and redeemed, and it organizes earths into spheres after a celestial or-

der. It gives laws, not only to one universe, but to countless millions of

As its grand object as pertaining to

this planet is not only to redeem the earth but the inhabitants thereof, it

joy for evermore. Amen.

SEALED BIDS

NOTICE

LEGAL NOTICE.

robate Court of the County of Sal

a L. e matter of the Estate of Charles S. Harmon, Deceased.

them.

ten by man or even by God pyet it not

Barker Mrs Henry, T Barker Mrs Eliza Mayiar Miss Annie Barber Miss Elica Moses Mrs Chas Bruce Mrs A 2 Nog e Mrs Josie Collin Mrs Sarah Neison Mrs C.F. Carr Mrs Suzie Oldbam Miss Eliza Conrad Miss MamiePierce Mrs Will G ampbell Mrs J L Pollard Miss Mary crosby Mrs Eme-Ellen Palmer Mrs Capt George H Real Miss Jenuie Smith Allce Simmons MrsViola lle Mary A Mary Wfikins Mrs I.J.

ones Mrs Wm K liams Miss May Jaques Miss Paulia

Jeffrey Albert Keeler Orson kimball Wm Krah Herm Kraft Frank Fenton Long J B Lindley John Lara FA Lewis Ephraim McMinny John A McNiell D R 2 **IcAllister** G J McCoy W M 2 Morris T G Meeuir J C facy Hobard Mansard D Don terson Nielson N C Nelson Olia Frank Nidu Emil **Obrica** Morgan J Odojie Jose Putman Capt F G Parker Mr Jos Parman John Powers Geo Powell Felix K Price C R Roos Nils Ruthen S Rannels Harry Robinson Geo M DSinclair Isaac L Smith S Smith Wm H Smith Joseph D Symons Wm 8 Scott Porter Spain Michael

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ber 15th, and re-opened on October 6th

SALE OF CITY BONDS.

JOTICE IS HEREBY GIVEN THAT

THOS. G. WEBBER,

Secretary and Treasurer

6 URC 1

this Institution will be closed

next.

dlw als

SALT LARE CITY, September 7th, 1888.

Opposite Assembly Hall.

ters," and give the date of the list.

Weetman James

VheelerWilliam C

Postmaster.

LIST OF LETTERS

LADIES' LIST.

Allen Mrs Fannie Lewis ElizabethW

Kimball Mrs E V Lindell Miss Wellie

Morton Miss Flors

Remaining in the Post Office at Sait Lake City, Utah. Sep. 8th, 1888, which

if not called for within one month will be sent to the Dead Letter Office at Washington, D. C.;

of Priesthood that were necessary for the saivation of the living and the dead, and that he had conferred these keys, together with all the sacred ordinances pertaining thereto, upon the Twelve Apostles, he being one of the is thus defined in Doctrine and Covenumber who received the same at his nants, Section 43, verses 1, 7: hands. President Woodruff, gives the

date also when

THESE BLESSINGS

length, breadth and beight thereof, as well as to its internal arrangements; number of rooms necessary and their dimensions; the enfrances there to and the places of exit therefrom; or to designate to what purpose each room shall be applied from the lowest to the highest one in the building There is none whatever; for the size of a temple will be determined mainly according to the locality in which it is built, and the purposes for which it is to be used, seeing that the number of Temples is not limited to merely one or two, but they belong to the stakes of Zion as well as Zion herself and Jeru;

salem. Neither is there any particular necessity to enquire of the Lord as to the number of towers each Temple should have, whether it be one, two, six or twelve.

President B. Young, when delivering his oration previous to laying the corser stones of the Sait Lake Temple, said: "At Nauvoo Joseph dedicated

THE VISION

of it was there. I see it as plainly as if it was in reality before me. Walt until it is done. I will say, however, that it will have six towers and Joseph only built one. It is easier for us to build sixteen than it was for him to build one. The time will come when there will be one in the centre of Temples we shall build, and on the top, groves and fish ponds, but we shall not see them here at pres

The Lord accepted the Kirtland Temple, small as 16 was (sixty-five by fifty-five feet); that was built by the the people in the days of their poverty, and holy messengers appeared and ministered therein, yet the dimensions of that Temple were not followed in the building of the one in Nauvoo, which was sixty-three feet longer and thirty-three feet wider than the Kirt-land Tampie, which the Saft late

places, wherein you receive conversa-tions, and your statutes and judg-ments for the beginning of the reveia-tions and foundation of Zion, and for the glory, honor and endowment of all her municipals, are ordained by the ordinance of my boly house which my people are always commanded to build unto my bely name." President Wilford Woodruff, in his testimony which formed a part of the Spitte of the Tweive Aposties that was read at the semi-annual Conference in Sait Lake City, October 8, 1887, said that Joseph had received all the keys of Priesthood that were necessary for of Priesthood that were necessary for

closes with a glorious promise to those eous and holy men. who are obedient to God's law. The Prophet Joseph's right to re IF SUCH AN EMERGENCY ceive revelation for the whole Church should arise that there was no longer

is thus defined in Doctrine, and Cove-inants, Section 43, verses 1, 7: 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 to receive commandments and revelations from my hand.

THESE BLESSINGS were bestowed by Joseph upon the Twelve; namely during the winter of 1843 and 1844. beeing then that the pattern of Tem-ples has been revealed, what need is there every time that one is built for the Lord to give a revelation as to the length, breadth and Feight thereof, as point 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 com-

mandments. And the s I give unto you that you may not be deceived, that you may know they are not of me. For verily, verily I say unto you, that he hands of God and the proper authority

In reference to the

SEALING POWER t is said:

I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood, are conferred. (Doc. and Cov., provided for, as they may appear from

ec. 132, ver. 7.;

his oration previous to laying the cor-ser stones of the Sait Lake Temple, said: "At Nauvoo Joseph dedicated another Temple, the taird on record (in our time.) He knew what was wanting for he had previously given most of the promineent individuals then before him their endowments. Hie needed no revelation theu of a thing he had losg experienced any more than those now do who have ex-periences the same things. It is only when experience fails that revelation is needed." In a sermon preached by him in the attersoon of the Same day he said: "Fived irs ago last July I was here and saw in the Spirit the Temple not ten feet from shere we have not en-quired what kind of a Temple we should build. I have netwer looked up on the ground but THE VISION

exercise this power, it would naturally devolve upon the President of the Quorum ef Twelve in the absence of a would be an lilegal proceeding? Where

rirst Presidency. Yet every revelation thus received would undoubtedly be submitted to the entire quorum before IS RENDER IS RENDERED INCOMPLETE

submitted to the entire quorum before being given to the people, for they (the entire council) would then constitute the Presidency of the Church. In the quorum of the first Twelve we find that the right of sentority, and consequently presidency, was deter-termined first by age and alterwards by ordination, which I believe has never been varied from except for fountain of revelation is open to all

But to return again to our subject of revelation: We may say that the fountsin of revelation is open to all cause. I will quote from the Prophet Joseph's history. Lyman E. Johnson

was the first one of the Tweive who was ordained in this dispensation, which was on the fourteenth day of February, 1835; but on the second day of May of that same year, Joseph said:

be turned to Joseph and said: Moreover 1 have given the one portion and resurrection of the Redeemer of the world. graven with an iron pen and laid in the ter. Nor is this all; for at the time rock for ever." He felt the great im- Jacob was blessing the sons of Joseph

In regard to the revealing of other

In regard to the revealing of other principles than those already made known, it may be said that we have so far received but a small portion of that which God has in store for His people, and the promises are made in several revelations that other things will yet be revealed. The Lord, in speaking upon the

upon the SUBJECT OF THE DEAD,

September 1st, 1843, said :

For I am about to restore many things to the earth pertaining to the Priesthood, saith the Lord of hosts

In the prayer and prophecies (Sec. 121) it is said :

God shall give unto you (the Saints) knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy thost, that has not been revealed since the world was,

has not been revealed since the world was, until now; Which our forefathers have waited with anxious expectation to be revealed in the last times which their minds were pointed to by the angels as held in reserve for the fulness of their glory. A time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest. All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the especial seventy, for there is now bor dering upon one hundred organized quorums of Seventles, all claiming equal anthority and power. Our best course would be, instead of indulging

and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ. And also if there be bounds set to the heavens, or to the seas; or to the dry hand; or to the sun, moon or stars. All the times of their revolutions; all the approximated dars months and values and all hands of God aud the proper authority to make plain and for us to try and learn our duties and the responsibili-

which he is appointed in all diligence." In reference to emergencies: Many

and the end thereof when every man shall enter into His eternal presence and into his immortal rest. provided for, as they may appear from time to time. The business of a Stake

for the present.

for the present. Had we neglected attending to ordi-nances for the dead or building Tem-ples for this purpose, could we have expected the Lord would reveal any-thing further upon this subject? Or if we neglect to observe that part of the law pertaining to celestial marriage, which we now have given to us, we will look in vain for any further know!" edge as pertaining to this higher law though God has promised to reveal it. We will now say a few words upon the subject of succession to the Priest-

NOT INHERENT.

but is bestowed by God upon those who are worthy; for Priesthood is 'without father, without mother, without descent." It is also "without

Some years afterwards, January 19, 1841, the Lord, in speaking concerning Joseph in particular and also his pos-terity, uses the following peculiar lan-

with my bow.

and dwell in their own lands.

All the times of their revolutions; all the appointed days, months and years and all the days of their days, months and years, and all their glories, laws and set times shall be revealed in the days of the dis-pensation of the fullness of times. According to that which was ordained in the midst of the council of the Eternal God

have arisen in the past, some exist now, and others, not yet thought of, of all other Gods before this world was, that should be reserved unto the finishing

This certainly is a promise of an eternity of revelation yet to come. In the revelation upon celestial marriage the Lord says, (verse 66):

And now as pertaining to this law; verily, verily, I say unto you, I will reveal more nato you bereafter, therefore let this suffice

offices, hence the suthority of every office is incorporated in them; for they could not confer an authority which they do not themselves possess. The authority of a High Priest is con-fined to his own calling or standing, and the offices of Eider, Priest, Teach-er and Deacon:

We will now say a few words upon the subject of succession to the Priest-hood in our own lineage or blood. A man who has been chosen by God and is faithful, has the right and privilege to be represented in the Priesthood by those of his own begetting, although they may not occupy the same identi-cal position in the Priesthood that he himself has held. It must be remem-bered however that Priesthood itself

fountsin of revelation is open to all according to their calling, but the Spirit of Revelation will always make itself manifest through the head. Hence the President of the High Eriesthood has the right to receive revelation for the whole Church, be-cause this is according to his calling, and he may receive the same either by the voice of the Holy One, by the min istrations of angels, by the Urim and

After this, Elias appeared and committed the dispensation of the Gospel to Abraham saying that in us and our seed all genera-tions after us should be tolessed.

guage:

the Book of Joshua, sixteenth chap that the authority of a Priest has em-bodied within it that of Teacher and

Descon, he can act in these offices when occasion requires. The High Priest also can act in any office below, himself; while the Apostleship has embodied within it everything there is of Priesthood and can act in any place

upon necessary occasions. Thus it upon necessary occasions. Thus it can be seen, we can descend by virtue of the powers we possess but in order to ascend other powers must be bes-towed, and to possess these we must be ordained thereto. This principle might be extended, and we might show the line of communication from the earth but the inhabitants thereof, it takes fallen man and lifts him upon his teet, and bids him look in the dis-tance. Powerless as he is to see any-thing beyond himself, it quickens his signt, and he then beholds thromes, kingdoms, principalities and domin-ions, and it tells him these were cre-ated for his use. Straightway the kingdoms, principalities and domini-ions, and it teils him these were cre-ated for his use. Straightway the vision closes and fallen man flads him-self again enveloped in darkness. Even now it does not leave him, but takes him by the hand and gently guides his Jootsteps dutil it leads him up to God; seats him upon a throne and gives him dominion, power and authority com-mensurate with his exalted position. Seeing that we have been ordained to a portion of this power, let us use it as God would have us do, for the sal-vation and exaltation, not only of our-selves, but of all that we can reach that are worthy to be saved and re-deemed, either living or dead. Being thus engaged, we will find "the doc-trines of the Priesthood distilling upon our souls like the dews from heaven," and we will be filled with a fulness of joy for evermore. Amen.

and dwell in their own lands. It seems that in the occupancy of the Western Continent by the children of Lehi, who were a branch of the house of Joseph, although in area the land of America was vastly in excess of that upon the eastern continent, yet it was not parcelled out or divided at any time, only by common consent or by the right of priority of occupancy, ex cept during these times that the people wandered away from the true order of heaven: then the right thereto was heaven; then the right toereto was often established by conquest. For nearly one hundred and seventy years after Christ appeared to them they had ALL THINGS IN COMMON, and alshough they had become exceed.

and although they had become exceed-

it is possessed; but it must be borne in mind that its powers are only local. A Stake might have its Presidency, its High Council, a quorum of High Priests and one or more of Elders, and ingly numerous and had "spread, themselves all over the land," yet the record says "there were no contentions among them," during this entire peri-od; consequently none in regard to proprietary rights. But I am wander-

still would be incomplete without a Bishopric to attend to its temporal matters, and that Bishopric would be incomplete without a quorum of

The Priesthood after the order of Melchisedec is essentially a Priesthood of Presidency, or in other words, of rele or government; and its powers of Priests, Teachers and Deacons. Every member of the Church, no matter what Priesthood he nolds, is amenable to the authorities where he resides for his moral conduct, and For Constructing Sewer Laterals in Sewer District Sumber One, Salt rale or government; and its powers of Presidency or rule are largely deter-mined by its right to ordain and or-ganize. To say that a man is ordained to any one of the offices in the Melchisedec Priesthood does not imply that he holds the entire keys of the Priesthood, unless we except the Presidency of the High Priesthood and the Twelve Apostics. It is said of this authority in the Book of Doctrine and Covenants, Sec. 107: v. 9: Lake City, Utah. **F**ROM DATE AND UNTIL THE ELEV-enth day of September, at 10 a.m., the Gity Council of Sait Lake City solicits sealed hids for the construction of Sewer Laterals in Sewer District Number One, as defined while the Stake is powerless to dictate the First Presidency, Apostles or Seventies in regard to the duties of their respective callings, yet they have in Sewer District Number One, as defined by said Council. Details as to boundaries of district, plans, specifications, etc., will be furnished on application to the City Re-eorder, at Office No. 2, City Hall. Bids will be addressed to the undersigned and be marked "Sealed Bids for Sewer Laterals" The right is reserved to reject any and all bids. the right to make enquiries through the Teachers in regard to their faith-fainess in performing the duties of their respective callings. We have said that the

EXTENT OF JURISDICTION

The Presidency of the Migh Priesthood after the order of Melchisedek have a right to officiate in all the offices of the Church. is in a large degree proportionate to the power to ordain and organize. In the Book of Dec. and Cov., sec. 20, Hds. By order of the City Cuncil. HEBER M. WELLS, City Recorder. SALT LAKE CITY, August 29th, 1888. dif Why is this? Because they have the power to ordain individuals to all these offices, hence the suthority of every

ver. 67, we read: That every President of the High Priest-hood (or presiding Elder) Bishop, High Councilor and High Priest is to be ordained by the . irection of a High Council or geneof the Intention of the City Council to Extend Water Mains on First Street, from First East Street to C

l conference.

This revelation was given nearly four years before a High Council was organized, but is a strong indication of the power it would posses when or-

The authority of a calling or standing, and the offices of Eider, Priest, Teach-er and Deacon: And they have a right to officiate in all these offices of Eider, Priest, Teach-in structure and Deacon: And they have a right to officiate in all these offices of Eider and structure and Deacon: The word *Nigher* in this connection necessarily implies that a man who is ordained to the office of High Priests and postle. Again, because the revelation says, "The authority of an Eider comes, "we field not infer from this that a man thus ordained has all the Priesthed of Doctrine and Covenants, Sec. St, v. 29, we read: And again, the offices of Eider and Bishop are necessary appendages belong ing unto the High Priest, Joseph said in the same The Priest, December 20, 1800 read and 20 a

AN APPENDAGE the High Priesthood. See Hist. of Jos

ercise of their Priesthood, or to deal with them in case of transgression, as also in regard to the Elder, Priest, Teacher or Deacen. Nor is this sil, for although the Stake authorities do not ordain Seventices, and cannot dic-tate their isbors when abroad, yet while remaining at home, tvery mem-ber of this maintenant body. Is subject to the authorities of the Stake in which he resides, and in case of transgres-sion may be deaft with for his fellow-ship. And again, the offices of Eider and Bishop are necessary appendages belong-ing unto the High Priesthood. The Prophet Joseph said in the same letter we have already quoted, from, April 17, 1833: It is the High Priest's duty to be bette qualified to teach principles and doctrine than the Elder, for the office of an Elder i

In Plat D., Salt Lake City Survey. All protests and objections to the carrying out of such intention must be presented in writing to the City Recorder on or before Tuesday, Sept. 18th, 1888, being the time set by the said Council when it will hear and consider such objections as may be made ship. The High Council was considered a very important bedy in the early days of the Church. The Prophet Joseph published the following in the Messen-By order of the City Council of Salt Lake City, made August 3d, 1888. HEBER M. WELLS, City Recorder. Salt Lake City, Utah, Aug. 20th, 1888.

er and Advocate, in the June number,

That according to the order of the king-dom, begun in the last days to prepare men for the rest of the Lord; the Elders in Zion or in her immediate region, have no author-ity or right to meddle with her spiritual af fairs, or hold councils for the expulsion of members in her unorcanized condition. The

mombers in her unorganized condition. The High Council has been expressly organized to administer in all her spiritual affairs and the Bishop and his council are set over her

matters.

