

## BUILDING UP THE KINGDOM OF GOD, &amp;c.

*Discourse by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, September 16th, 1860.*

REPORTED BY J. V. LONG.

I feel to rejoice this day in what I have heard. The kingdom of God is independent, and so are the servants of God. They should act so always, and not be afraid to tell the truth.

I rejoice particularly in the overturn of affairs suggested by our President this morning in regard to assisting the Elders from this end of the route.

This is a good day for Israel—the very best day they have ever seen. They are prospered; they are becoming wealthy in the good things of life; they are comfortable, and they have peace in all their borders. They go forth upon the right hand and upon the left, and they are building up the kingdom of God. They did more yesterday than the day before, and they are continuing to do so every day, and thus the kingdom is increasing.

How fully we should realize (and perhaps many of us do partially realize) the greatness of the work in which we are engaged—the magnitude of the work of this last dispensation. What else should occupy our attention equal to it? There are scarcely any, be they rich or poor, but what have these feelings, and they have come here in consequence of them, and some few may have come for other motives. But I take it for granted that those who come here do so because their hearts have been touched with the light of truth.

This is the beauty of the revelations and principles that have been re-

vealed in these last days. They that have embraced them desire to build up and exalt righteousness upon the earth, and to walk wickedness and every species of abomination under their feet; and for this cause have they assembled themselves together in these valleys of the mountains. There is less of wickedness and of those who desire unrighteousness and to roll it as a sweet morsel under their tongues: their desire is to exalt the principles of truth with which they have fallen in love. They have crossed the great seas and plains, and many of them have striven for years to come to these mountains to associate with those that have pursued the same course, stimulated by the same influence. We have great reason to rejoice that there is a nucleus formed here that we can gather to. It should be the feeling of every heart, not to build up ourselves, but to build up the kingdom of our God. How is this to be accomplished? We are to be united as the heart of one man. We have difficulties to contend with, as the people of God always had. We need food and clothing, but we do not need the wickedness which other people revel in, or the wastefulness with which others trample under their feet the good things bestowed upon them by our Heavenly Father; but we require that wisdom that will enable us to live and accomplish the most good, in the best way, in the work in which we are engaged. It is our business to provide for ourselves

and our households those things that are necessary to make them comfortable. It is our duty to teach them how to pray, and how to practise economy, and do all things for the building up of the kingdom of God. How shall we use the bounties of nature so as to build up this kingdom? We must go to work with spirit and energy to do those things that are necessary for our existence, and to give us greater ability for the rolling forth of the work of the Lord. Let virtue and truth control us in all things. Are we not living in an age of revelation? Do we not have revelation day by day, week by week, and month by month, pertaining to our salvation? Suppose that one of you were living in some dark corner of the earth, and the light of revelation and truth should reach and penetrate your understanding, and leave a testimony in your bosom higher in value and more to be coveted than gold; would it not be more appreciated than it is now?

If we cultivate the Spirit and influence that was spoken of to-day, and if we notice and observe its operations, it will be like the voice of the true shepherd speaking unto us. If we clothe ourselves with that Spirit, we shall be blest with its guidance and inspirations from time to time; we shall have line upon line and precept upon precept. If this influence and Spirit were to control us continually, we should see, feel, and appreciate it; we should know that it was from heaven—the voice of the Almighty unto us. I have heard many say that they required not “Thus saith the Lord,” because they knew the words of the servants of God to be true, by the Spirit and influence that accompanied them. This satisfies any one who has the light of truth within him. And this is what we all can have: we can all attain to it, if we have this Spirit. When this is our

guide, we know what is the true voice from heaven: we can then tell when anything emanates from the right source, and we can see the beauty there is therein, and the propriety of following out the dictates of wisdom and the instructions which we receive from day to day. We should strive to appreciate and understand the things we hear, and then go and practise upon them. We should love the truth for the truth's sake, as we were told this morning, and do all that lies in our power for the advancement of the cause of truth. We should labour for the attainment of this object with perseverance and energy, and work humbly and diligently, that hundreds and thousands more may be brought to an understanding of the same glorious principles that we now rejoice in. We should also strive to learn more of everything that is necessary for our benefit, and that we may be useful in the kingdom in which we are engaged; and thereby we shall learn to be diligent in the work of the Lord.

Have we any need to see any idle times in our experience in this Church and kingdom? I have not found any peace in my experience where I could be idle for one moment; and if I have not had my mind and hands employed, I have always felt that I was idle and unprofitable. And I will here remark that I think, if we are willing, we have plenty to do; and I think it would be so with all, if they had the right spirit.

Let us all strive to be in the way of our duty, and ready to jump into any place and work. No matter what is to be accomplished, do it with an eye single to the glory of God and the advancement of his kingdom. My soul delights in seeing any measure adopted, which has a tendency to roll on the great work of the Lord. I rejoice that the means of the Church are now going to be

husbanded and kept for the gathering of the Saints, instead of being expended for fine clothing and other unnecessary articles, which is almost equal to squandering the money away. I know the feelings of President Young upon this subject, and have for years. He has been borne down under this for some time, and all Israel ought to rejoice in this movement; for it is lifting a great burden from the people abroad as well as from the Presidency; and I consider that the Saints in these valleys ought to be thankful for the opportunity of doing something for the spread of the Gospel. Have you not seen many precious opportunities for doing good, and neglected them, and afterward regretted that you have let them pass? If you have, remember now, and consider that you will regret more if you let the present redeeming chance pass without doing something to aid in sending forth the Gospel to the nations of the earth. I would likewise advise you to make your deposits towards gathering the poor. Remember that it is one of the chief duties of the Saints to gather Israel, in building up the kingdom of God; and everything we do should conspire to this end.

It is for this purpose that we gather together, and that we may have greater power and put our means together to accomplish it in a greater degree, and that we may see how we can best operate to bring forth more fully the kingdom of God and the gathering of Israel.

I am told that in the old country they have a saving fund, into which they cast their spare pence for the gathering of the poor Saints. They pray and watch; they also fast, believing that their deliverance will come, if they are faithful in putting by a little every week for the purpose of bringing the poor to Zion. You that have been there and passed

through the ordeal know about this better than I do. I understand how anxious they feel to gather with the Saints to these mountain fastnesses, and I will ask how you feel, who have left brothers and sisters in those lands. Do you not think that they feel to long for the hour to come when they can have the blessings which you enjoy in these valleys of the mountains? Do they not long to contribute to the building up of the kingdom of God.

It is a duty incumbent upon this generation of the Saints of God to impart freely of their substance for the gathering of scattered Israel, and also to aid in dispensing the words of life to all nations, that those who sit in darkness may have an opportunity of embracing the Gospel of salvation that has been revealed in this dispensation. This Gospel must be proclaimed to every creature, that they may receive it, if they see proper; and if they do not, they will be under condemnation. This is an obligation resting upon the Saints of God. Who are there that would not be glad to gather their friends together and encircle them around them—I mean those whom they know to be as honest as themselves? They would certainly like to have their relatives participate in the same blessings that they themselves enjoy. We all wish our friends to have the privilege of exercising their own agency in regard to the Gospel, as well as in any other matter. I suppose there are none but that have these feelings for their friends and acquaintances.

We are here living in the midst of the Saints, participating in all the blessings of the kingdom of God. And suppose we do not have all the luxuries we desire, what of that? How often do the Saints abroad go without a meal's victuals for the sake of saving something for the Mission and for the spread of truth? I have

heard the Elders say when they were gathering money to assist the brethren to go to India, that many of the poor would go to meeting without anything to eat for the sake of contributing something to help forward the work of the Lord. Who is there here that has done without a meal of victuals for the sake of the Gospel? Let us think of these things, brethren and sisters, and do all we can for this or any other enterprise that may be suggested by our President. Let us see how ready we can be to man the ship Zion, and to push on any enterprise that he has set on foot; and in this way we can test ourselves and see if we are as ready as we were in the first place to assist in the work of the Lord, and to yield of the things of the world and everything else for the cause's sake.

Economy and prudence in our deal and management is a thing touched upon by brother Kimball this afternoon. Now, you all know that speculation is rife in our midst. What do speculators care about our principles? Nothing whatever. They run here to line their pockets with the golden god in the mountains. Yes, they come one after another to offer their worship at the shrine of the golden god. If this is not idolatry, I would like to see it, and to know where it is. Where does this idolatrous worship prevail so much as it does in the Christian world? Among the nations it seems to be the object of both merchants and ministers to get the people's money.

When I have heard that some of the Elders of this Church made it their special object to get people's money, and that their preaching has been MONEY, MONEY, *money*, every day of their ministry, I have been grieved in my spirit; and then they would come upon this stand, when they returned, and misrepresent their labours. I have been ashamed of

their conduct. Then, again, I have heard the Elders tell that they had to gather money for such and such a fund, and that half their preaching was about money. I have felt anxious to see some change. This movement, then, I hail as a great blessing to the British Saints. What a blessing it will be when they are relieved from this great burden! I rejoice in it, and I trust we shall all feel united in responding to the call.

I will also call your attention to something else in addition to the Missionary Fund. Let us do something towards emigrating the poor Saints at this end of the route. I feel interested in it. We have had a great many come to us to know how they could manage to get their friends from the old country. Many of them are out of employment, and they do not know how to get out of bondage. The friends of such persons come to us and want us to help them; but what have we to assist them with? Who of you have paid your Tithing for the last two years? (President Young: "They do not know what it means.") You have almost forgotten the meaning of the word: this is through carelessness. Let us rub up a little, and see if we cannot learn what tithing means. Will you rob the Lord of tithes and of offerings?

These are not my words, but they are in the Bible. The Prophet said to the Jews—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough

to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." (Malachi, chap. 3, verses 8 and 12.)

Let us apply these things to ourselves, ponder over them, and seek to do better, and live better every day, and strive to increase in our ability to do good.

I have striven diligently to do what I could for this kingdom, and I find that the more I do the more ability the Almighty gives me. I hope ever to be free with what means I have, and the Lord knows that I cherish nothing in this world in comparison with the success and prosperity of this kingdom. When I joined the Church, I joined with all I could control, and I rejoice in the continuation of this feeling within me. Let us all live and feel that it is a duty and privilege for every one of us to be upon the altar, and to do all we can to promote the interests of the kingdom of God upon the earth. In that our interests are combined and circumscribed. If we wish to appeal to a selfish motive, we shall find that motive fully satisfied in pursuing that course in which I have endeavoured to direct your minds. The best investments and bargains that you can make and the best thing you can do for yourselves here while in time and for eternity is to let the kingdom absorb all your interests and all that pertains to you. It is the best bargain that any son and daughter of Adam can make, to consecrate their time, their talents, and all that they possess to the advancement of the cause of our Redeemer; for by it we shall obtain all that is good for us here and all we desire in

the future. Through that channel we shall attain eternal riches, and through that channel we shall preserve our identity before our Father and God, and insure our salvation in his kingdom.

Let us be obedient and humble, and listen to the whisperings of the Spirit of God. There are not many people in the world but who hear the whisperings of the Spirit at times, and you Latter-day Saints have a claim upon it constantly, if faithful. I have remembered the whisperings of the Spirit to me for years after they were given, and they have come to my mind at times and seasons when they have been very acceptable. I know that it came to me by the power of the Spirit with regard to the truth of this work.

I can bear the same kind of testimony as brother Pratt, who addressed you this morning, although he has been an Apostle for many years, and was one before I was baptized. This causes me to rejoice, because we have all the privilege of receiving a testimony for ourselves.

"This is the Gospel of Jesus Christ: go and be baptized for the remission of your sins," was the whispering of the Spirit to me. I soon went forward and embraced it, and I have been thankful ever since that I followed the dictates of the Holy Spirit. It is true I did not think as much of it at that time as I have done since, but I know it was the whispering of the Spirit of the Lord to me.

Many times when I heard President Joseph Smith teaching the people the principles of the Gospel, I have had this same influence whispering to me that what he said was true, and I often desired in my heart that the time might come when I could go forth and be baptized and dwell with this people; and the Lord has answered my prayer. I feel

perhaps there are some who are accountable for having put the intoxicating cup to their neighbour's lips, and more especially for having put it to the lips of their sons. It seems to me that there should be some restraining influence thrown around the rising generation, as well as on this practice of men introducing liquor to others. I suppose that a man is responsible who takes liquor into his system; but I would rather it be some one else than me who throws the first temptation in the way of any man. It is my desire to throw around my family and friends a good influence—to instil into their minds something better, higher, and nobler. Parents can do this whose minds are steady, and who have the light of truth in them like a well of water springing up unto eternal life. Let us throw around those that have a wild disposition a salutary influence, and endeavour to cause them to forsake the paths of vice—throw something around them that will be calculated to exalt them and bring them into the presence of their Father and God. How joyful that family would be if they could save a soul! How joyful would they be if they could see their sons taking a wise course, being moral and sober,—to see them growing up in this kingdom in righteousness, and to have the assurance that they were raising up families imbued with righteous and holy principles! What encouragement it would be to press on in the paths of virtue, and to shun the path of immorality! How pleasing would it be to see our sons and daughters pursuing the path that leads to life, and avoiding the one that leads to degradation and death! I hope that we shall see an improvement in this respect in the future.

I will not occupy your time any longer. I feel well, and I rejoice in the Gospel of salvation, and I feel to bear my testimony that this is the

Church and kingdom of God, and that the servants of God have borne a faithful testimony all the day long. You have had so much of their preaching that you do not appreciate it; you have had it like a surfeit; the words seem to bound back; they are like the tinkling cymbals, as the President remarked. And it will be so, unless you have the spirit to appreciate the teachings of the servants of God. A greater blessing could not be poured out upon you, and it comes in such a way that you cannot appreciate it. For instance, it is a common thing for people to say, "Oh, I have heard that before!" and hence the people pay no attention, nor do they give heed to the teachings that are given here. This is because they are blessed with them so frequently. But is that the way to do? It is the way you do. But I look for a reformation in many things. The work is not going to stop; it is going to be propelled with immense force, and there are sufficient people to make it roll with greater rapidity.

This people have been prospered and blessed, and have got the comforts of life; and if they do not keep them in their possession, it is their own fault. It is within the power of every one to get them: they are offered for labour on every hand. Those who can lay up for their families should do so, and there is no necessity for any one going short of bread. It is offered in the streets for sale very cheap, and the supposed surplus is going out of the Territory. The people can get it for their labour, and they had better keep it and treasure it up against a time of need.

May the Lord bless us all, and keep us faithful, and enable us to be useful in his kingdom, is my prayer in the name of Jesus. Amen.

mim on his breast, and looked into it like looking on a mirror, and the information he needed was there obtained. This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can enjoy this privilege. They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror.

The office of a Bishop belongs to the lesser Priesthood. He is the highest officer in the Aaronic Priesthood, and has the privilege of using the Urim and Thummim—has the administration of angels, if he has faith, and lives so that he can receive and enjoy all the blessings Aaron enjoyed. At the same time, could Aaron rise up and say, "I have as much power and authority as you, Moses?" No; for Moses held the keys and authority above all the rest upon the earth. He holds the keys of the Priesthood of Melchisedek, which is the Priesthood of the Son of God, which holds the keys of all these Priesthoods, dispensing the blessings and privileges of both Priesthoods to the people, as he did in the days of the children of Israel when he led them out of Egypt. This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lot had it, and it was handed down to the days of the Prophets, long after the days of the ancients. But the people would not receive the Prophets, but persecuted them, stoned them and thrust them out of their cities, and they had to wander in the wilderness and make dens and caves their homes. The children of Israel never received the Melchisedek Priesthood; they went

into bondage to enjoy it in part, but all its privileges and blessings they never would receive in full, until Jesus came, and then but a few of them would receive it. This High Priesthood rules, directs, governs, and controls all the Priesthoods, because it is the highest of all.

What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory, and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ. In the last week's *News* I published a portion of a revelation, showing the authority of the First Presidency of the Church, composed at first of Joseph Smith, Sidney Rigdon, and Frederick G. Williams. When this revelation was given, the two last-named brethren were Joseph Smith's counsellors, and this First Presidency possessed the power and authority of building up the kingdom of God upon all the earth, and of setting the Church in order in its perfection. You read in the revelation alluded to that when the Twelve were called and ordained, they possessed the same power and authority as the three First Presidents; and in reading further you find that there must needs be appendages and helps growing out of this Priesthood. The Seventies possess the same power and authority; they hold the keys of establishing, building up, regulating, ordaining, and setting in order the kingdom of God in all its perfections upon the earth. We have a Quorum of High Priests, and there are a great many of them. They are a local body—they tarry at home; but the Seventies travel and preach; so

also do the High Priests, when they are called upon. They possess precisely the same Priesthood that the Seventies and the Twelve and the First Presidency possess; but are they ordained to officiate in all the authority, powers, and keys of this Priesthood? No, they are not. Still they are High Priests of God; and if they magnify their Priesthood, they will receive at some time all the authority and power that it is possible for man to receive.

Suppose that Sidney Rigdon and Frederick G. Williams had been taken away or had apostatized, as one of them did soon after the revelation I have referred to was given, and there had been only Joseph Smith left of the First Presidency, would he alone have had authority to set in order the kingdom of God on the earth? Yes. Again: Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one Apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth, as much so as the Twelve, were they all together. Again: If in the providence of God he should permit the Enemy to destroy these two first Quorums, and then destroy the Quorum of Seventy, all but one man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now. Can we go any further? Yes; and I think you will see the reason of it, and how easy it is to be understood, and see the propriety of it. I really believe, and it is my doctrine, that if I speak to the brethren by the power of the Spirit of my calling, the evidences are commended to those who hear, and the reasons they see in the spirit of the remarks I make. Suppose the Enemy had power to

destroy all but one of the High Priests from the face of the earth, what would that one possess in the power of his Priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. Could the Seventies? No. Could the Twelve? No. And we ask, Could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further. Whoever is ordained to the office of an Elder to a certain degree possesses the keys of the Melchisedek Priesthood; and suppose only one Elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation.

How came these Apostles, these Seventies, these High Priests, and all this organization we now enjoy? It came by revelation. Father Cahoon, who lately died in your neighbourhood, was one of the first men ordained to the office of High Priest in this kingdom. In the year 1831 the Prophet Joseph went to Ohio. He left the State of New York on the last of April, if my memory serves me, and arrived in Kirtland sometime in May. They held a General Conference, which was the first General Conference ever called or held in Ohio. Joseph then received a revelation, and ordained High Priests. You read in the Book of Doctrine and Covenants how he received the Priesthood in the first place. It is there stated how Joseph received the Aaronic Priesthood. John the Baptist came to Joseph Smith and Oliver Cowdery. When a person passes behind the veil, he can only officiate in the spirit-world; but when he is resurrected he officiates



as a resurrected being, and not as a mortal being. You read in the revelation that Joseph was ordained, as it is written. When he received the Melchisedek Priesthood, he had another revelation. Peter, James, and John came to him. You can read the revelation at your leisure. When he received this revelation in Kirtland, the Lord revealed to him that he should begin and ordain High Priests; and he then ordained quite a number, all whose names I do not now recollect; but Lyman Wight was one; Fathers Cahoon and Morley, John Murdock, Sidney Rigdon, and others were also then ordained. These were the first that were ordained to this office in the Church. I relate this to show you how Joseph proceeded step by step in organizing the Church. At that time there were no Seventies nor Twelve Apostles.

Twenty-seven years ago, on the 5th of this month, in the year 1834, a company started for Kirtland to redeem the land of Zion. Brother Heber C. Kimball and my brother Joseph were in that camp. There had not then been ordained any Twelve Apostles, nor any Seventies, although there was a revelation pertaining to the Apostles and Seventies. There were High Priests, but no High Priests' Quorum. I am relating this as a little matter of history that will no doubt be interesting to those who were not there.

After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting was dismissed, brother Joseph Smith said, "Come, go down to my house with me." We went and sung to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever thought of it. He said, "Brethren, I am going to call out

Twelve Apostles. I think we will get together, by-and-by, and select Twelve Apostles, and select a Quorum of Seventies from those who have been up to Zion, out of the camp boys." In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and brother Joseph called out Twelve Apostles at that time. He had a revelation when we were singing to him. Those who were acquainted with him knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face. He followed up that revelation until he organized the Church, and so along until the baptism of the dead was revealed.

I relate these circumstances to show you that a person who is ordained to the office of an Elder in this kingdom has the same Priesthood that the High Priests, that the Twelve Apostles, that the Seventies, and that the First Presidency hold; but all are not called to be one of the Twelve Apostles, nor are all called to be one of the First Presidency, nor to be one of the First Presidents of all the Seventies, nor to be one of the Presidents of a Quorum of Seventies, nor to preside over the High Priests' Quorum; but every man in his order and place, possessing a portion of the same Priesthood, according to the gifts and callings to each. Does not this clear up the subject? [Voices: "It does."] This will explain it to you so that you can understand it. When we find where our callings and positions are in the midst of the people of God, and every person wil-

ling to act in the discharge of his duty, there is enough for us all to do. All persons can have all they desire to do to promote the kingdom of God on the earth; they can exercise themselves in all that God has granted to them to prove themselves worthy before God and the people.

I will again refer to the office of a Bishop. If you will look over the revelations and search the Scriptures, you will find that the office of Bishop was bestowed upon Aaron, Moses' half-brother, for certain services he had performed, which Priesthood was to continue with Aaron's posterity. We have not the literal descendants of Aaron in the Church to fill the Bishopric, but the Church is mostly composed of the literal descendants of Abraham, Isaac, and Jacob, who are entitled to the Melchizedek Priesthood, that holds the keys of all the Priesthoods ever delivered to the children of men. But we want Bishops in the Church. Here are brethren settling in different neighbourhoods, and we learn that the office of a Bishop is to attend to the temporal affairs of the Church—to see that the poor are taken care of—to see that the brethren judiciously and wisely conduct themselves in the capacity of a community. The President of the Church cannot attend to these temporal affairs in all the different settlements, and the Twelve Apostles are away preaching, and the Seventies are away preaching, and the High Priests are scattered here and there in their local capacity; and we want men who are literal descendants of Aaron to act in the Aaronic Priesthood, to which pertains the Bishopric; but we have not got them. Under these circumstances, we take a High Priest and ordain him to the office of a Bishop, to which he is not entitled by lineage; but in his calling he possesses the keys and power of the

holy Priesthood of the Son of God on the earth, and this qualifies him to officiate in all the lesser offices. We take this man and set him apart to be a Bishop. "What! ordain a High Priest to the lesser Priesthood?" No; we call it ordaining a Bishop; and though we say, "We ordain you to be a Bishop, with our hands upon your head," it really and virtually means, "We set you apart to officiate as a Bishop in the midst of the people of God, by virtue of your holy Priesthood, which is after the order of Melchizedek, which is after the order of the Son of God. We set you apart to officiate in this office of the Aaronic Priesthood, blessing you with all the keys and authority of the same." This Bishop can call two men to be his Counsellors, but it would not be so if we had a literal descendant of Aaron. When we find such a man, and he is ordained to act or is set apart to act in his lineal Priesthood, he is to all intents and purposes a Bishop, and needs no Counsellors. This seems to be a great curiosity. A man who is a Priest, and cannot hold any higher office, can preside as a Bishop over a community of people where he is appointed to preside, and dictate the temporal affairs of the people of God, and that too without a Counsellor from among his brethren; but a High Priest cannot act in this office without two Counsellors. Is not this a novel thing—a strange peculiarity? It requires three High Priests to perform the duties, fill the office, and attend to the callings of a literal descendant of Aaron, who cannot hold a higher Priesthood. That is the order, and what Joseph did is according to the revelation he received.

When we take a High Priest and set him apart to officiate in the office of a Priest as a Priest or as a Bishop, while he is acting in this calling do we expect him to officiate as a High

Priest? When Bishop Miller finds that the Seventies in his Ward are teaching doctrine that he does not believe in, he has nothing to do with the matter while acting in the capacity of a Bishop. He would say, "I stand here as your Bishop, and I have nothing to do with the doctrines you teach. I cannot control the higher Priesthood, while in my present calling. I cannot officiate here as an Apostle, as a Revelator, as one who has authority to say 'Thus saith the Lord' to the people concerning spiritual things." The Doctrine and Covenants teaches us whom they are to be decided by. Though brother Miller, as a Bishop, should say nothing on controverted points of doctrine, yet he can meet with his brethren of the High Priesthood who may be in his neighbourhood. Three High Priests form a Quorum; five form a Quorum; seven form a Quorum; twelve form a Quorum. Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it. If you cannot get the information in any other way, suppose you were upon the islands of the sea, far away from the main body of the Church, you are entitled to the administration of angels who administer in the terrestrial kingdom; and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine.

In the capacity of a Bishop, has any person a right to direct the spiritual affairs of the kingdom of God? No. In that capacity his right is restricted to affairs in a temporal and moral point of view. He

has a right to deal with the transgressor. I do not care what office a transgressor bears in the Church and kingdom of God, if he should be one of the Twelve Apostles, and come into a Bishop's neighbourhood, and purloin his neighbour's goods, defile his neighbour's bed, or commit any breach of the moral law, the Bishop has a right to take that man before himself and his council, and there hold him to answer for the crime he has been guilty of, and deal with him for his membership in the Church, and cut him off from the Church to all intents and purposes, to all time and eternity, if he will not make restitution and sincerely repent. "What! one of the Seventies?" Yes. "One of the High Priests?" Yes. "One of the Twelve Apostles?" Yes, anybody that happens to come into his neighbourhood and transgresses the moral law. On the other hand, can the Seventies try a Bishop? No. Can the High Priests try him? No, unless they call twelve High Priests in the capacity of a High Council; and then you must have the Presidency of the Melchisedek Priesthood to preside over the council, and there you can try a Bishop. How curiously it is all woven together to make the fabric so strong that no one man or set of men can rend it asunder! The Lord has so effectually woven it for the salvation of the people, that it takes tremendous power to destroy it from the earth. All this is designed to guard against evil. A Bishop can try a man for a breach of moral conduct, but he cannot sit in judgment on controverted points of doctrine, for they are to be referred to those who hold the keys of the higher Priesthood, and their decision is the end of all strife.

In trying all matters of doctrine, to make a decision valid, it is necessary to obtain a unanimous voice,

faith, and decision. In the capacity of a Quorum, the three First Presidents must be one in their voice—the Twelve Apostles must be unanimous in their voice, to obtain a righteous decision upon any matter that may come before them, as you may read in the Doctrine and Covenants. The Seventies may decide upon the same principle. Whenever you see these Quorums unanimous in their declaration, you may set it down as true. Let the Elders get together, being faithful and true; and when they agree upon any point, you may know that it is true.

I will now say a few words upon the callings of men in a neighbourhood or Ward capacity. Some of the High Priests may be ordained to officiate in callings pertaining to the Church in Ward capacities. Now I will ask the Bishop of this Ward if he has a right to neglect this Ward to meet with the High Priests' Quorum in their meetings. He has no such right—he has no right to neglect this Ward one minute for the sake of such meeting. That is not his right and calling when his services are required here as Bishop. There is a poor widow, a sick family, business is going at random here and there, and he has no right to believe that he has the privilege of leaving all his Ward to look out for themselves, and say, "If you do well, it is well; and if you do ill, I cannot help it, I am going to my Quorum meeting." It is his duty to devote his time, from New Year's morning to New Year's morning again, for the benefit of his ward. He is placed to preside over it, and he will dictate all in his Ward. If he sees a Seventy or a High Priest squandering his property, or if he sees any getting drunk, gambling, or loafing about, wasting their time, he has a perfect right to call them to account.

We have mass Quorums of Seven-

ties in most of the settlements in the Territory; and I have frequently thought, if the brethren did not improve pretty fast, the title would have to be altered a little; but as they have improved, we do not see any necessity for making the application and calling them mass Quorums. Joseph Smith never would permit the Seventies to get together and believe themselves a separate body from the rest of the Church. I never cared much about this, for I was not a particle afraid that they would get any power that truly does not belong to them; for, if they did, I was always satisfied that it would be blown to the four winds. I want to inform the Seventies living in Bishop Miller's Ward, (and what I now say applies to all the other Wards and Bishops,) if he calls on them to act as Teachers, it is their imperative duty to act as Teachers, seeking to benefit and bless the people by enlarging their understandings, that they may prove themselves before God and one another. There is a world of intelligence to impart, and the Priesthood (in its various callings, appointments, helps, and governments,) is the means, through its ministers, of imparting it to the people. It is not the duty of a Seventy or High Priest, who is appointed a Teacher or a Bishop, to neglect the duties of those callings to attend a Seventies' or High Priests' meeting. Attend to the wishes of your Bishop, and never ask who has the most power. The man who has the most power with God will wield it, and earth and hell cannot hinder it. Talk about power, and "I want you to give me influence!" There are but few things that offend me more than to have men come to me and say, "Brother Brigham, give me influence, for I am a great man in this kingdom." And what would he do with it? He would take himself and all who would follow him to the Devil.

Every man who has true influence has obtained it before God through faithfulness, and in all such cases there is not the least danger but what he will have it before the Saints. It is the man who converses with the heavens, who delights in doing so, and knows for himself that this is the kingdom of God, who has true influence.

As I said last Sabbath, the greatest proof and the least to prove that this is the kingdom of God, consists in its embracing every truth and rejecting every error, and that embraces God and heaven and all holy beings. Who, then, has the greatest power? Those who best do the will of God. When a Bishop calls upon a man to officiate as an assistant to him, he does not call upon him as a Seventy or as a High Priest, but as one of his own family—as a member of his Ward. You know what the Spirit of the Lord teaches me, to see that the widows go not hungry, that the orphans are clothed, and every able-bodied man is judiciously and profitably employed, and that every man is doing his duty,—to see that the cattle and waggons are got together when they are wanted; and it is as much the duty of the Seventies to look after these matters as it is the duty of

any of their brethren. When the Bishops say, "Go and drive that team, do this, or do that," "Oh yes," says a Seventy, "with all my heart." Bishop, we thought we would meet once a week as Seventies or High Priests; can we have your permission?" "Yes; go to the school-house and sound life eternal to the people."

Told by their President to have a muss Quorum meeting here! No; no such power is vested in the Seventies anywhere. No man gets power from God to raise disturbance in any Branch of the Church. Such power is obtained from an evil source.

Now, High Priests and Apostles, go to with your might and assist your Bishops in providing for the widows and fatherless.

If Bishop Miller is not responsible for this Ward, to dictate all this Ward, who is? He is the man that is appointed here to preside, and as a High Priest he has a right to meet with his brethren of that Quorum, and to baptize, confirm, bless children, administer to the sick, and perform all other duties pertaining to the office and calling of a High Priest. His being a Bishop does not take away any of his Priesthood or power.

May God bless you! Amen.