

An Exegesis of the Priesthood

BY

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“Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.”

Doc. & Cov. Sec. 104:44

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PREFACE

To the Reader: The following pages are indited as the result of an earnest desire to benefit the ministry and laity comprising the Reorganized Church of Jesus Christ of Latter Day Saints, with a view to aid all in the fulfilling of the Divine injunction, "Wherefore, now let every man learn his duty."

Duties and obligations cannot be adequately or efficiently discharged if those upon whom these duties are imposed are in doubt or ignorance as to the limits and prerogatives attaching to the particular office or position they are called to fill. This applies not only to the ministry, but to the laity, for the membership will not only be able to conserve the best interests of the work by a studious perusal of their own privileges and duties in the church, but can to a large extent help the ministry by becoming acquainted with the duties devolving upon those who have the watch care over them.

To meet this great need in the church, so self-evident, has been the object of the author. The various quotations from the Latter Day Revelations have been carefully compiled and arranged, so that the instructions pertaining to each office are classified, to facilitate the reader in locating the duties of each minister in his respective calling, thereby securing "courtesy to whom courtesy is due."

The charts which are placed at the beginning of the book have been prepared to elucidate the subject matter, and the author respectfully suggests a frequent reference to them as the reader peruses these pages; it is usually admitted that very often the thought wished to be conveyed to the mind is more readily received and impressed by an apt illustration than by an elaborate argument.

Terseness, concentration and lucidity have been aimed at, even at the sacrifice of elegance of diction and nicety of composition. Utility, not brilliancy. A catalogue, rather than a treatise. We have avoided a too frequent reference to the Bible, as priesthood examined from a Biblical standpoint is presented in the "Instructor," a work already known to the church. In the few cases where these citations do appear we have made use of the Inspired Version.

Especial attention is invited to the appendix, as the subject of succession in church presidency is more or less attractive to all Latter Day Saints; hence, the succession in church presidency subsequent to the ascension of Christ will be a theme of more than ordinary interest. Unfortunately, there is a diversity of opinion upon this matter, but we venture to hope that the evidences culled from various sources will prove of service in the effort to place this matter in what we sincerely believe to be its proper and true light.

We now commend our humble effort to God, praying He will bless it to the good of all in this great Latter Day work we love so dearly.

In Gospel Bonds, Your Brother,

GOMER T. GRIFFITHS.

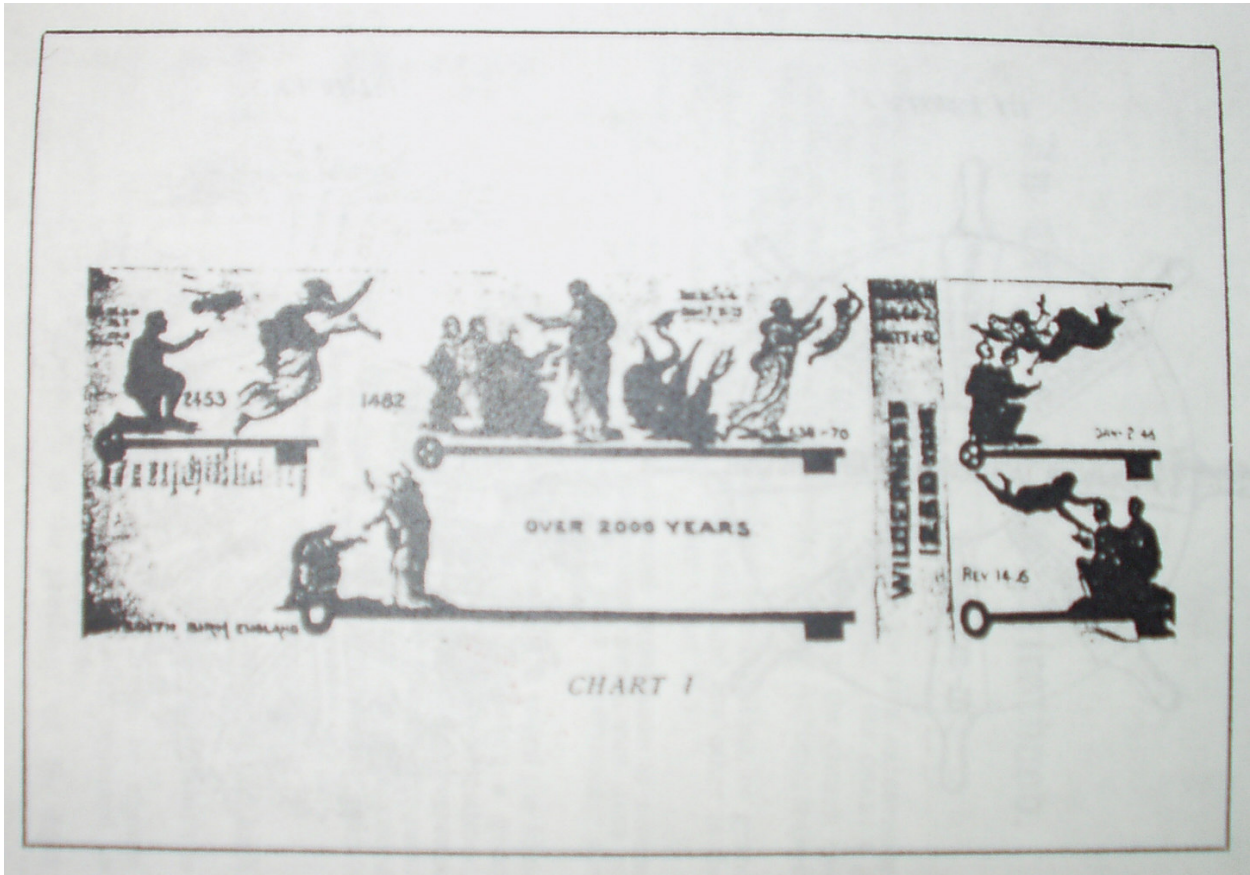


CHART I

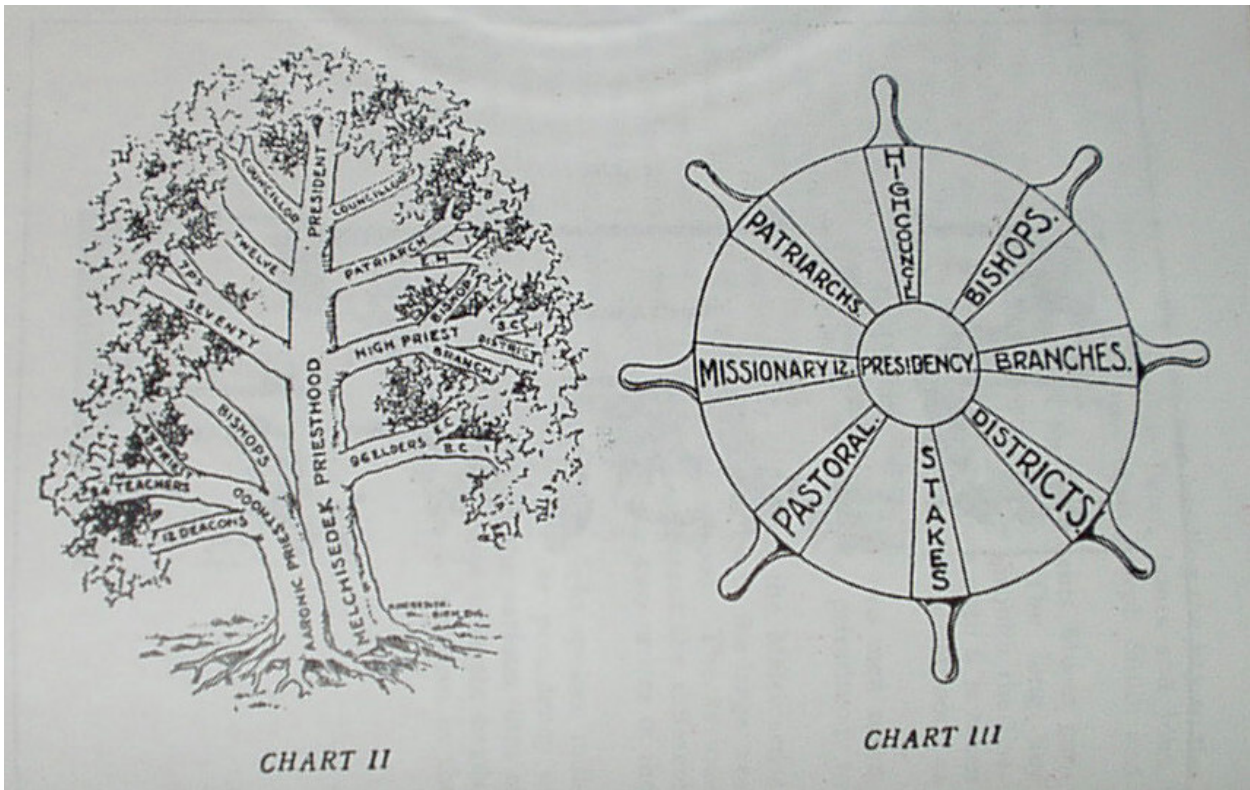


CHART II

CHART III

EXPLANATION OF THE CHARTS

Chart No. I. The figures of the keys represent the two orders of the priesthood, namely, the Melchisedec and the Aaronic. The key with three rings in the upper line represents the Melchisedec priesthood, the rings representing the presidency. The key with one ring, the Aaronic priesthood. The picture of the key coming from Heaven to the man (Adam) represents the origin of the Melchisedec priesthood. The list of names between Adam and Moses under the key shows the line of succession. The picture of Moses ascending to Heaven with the key in his hand represents the Melchisedec priesthood being taken to Heaven. The figure 2553 between Adam and Moses show the number of years the Melchisedec priesthood was upon the earth without any break in the line of succession. The figures 1451 between Moses and Christ show the number of years the Melchisedec priesthood was away from the earth.

The picture of Christ handing the three-ringed key to the Apostles represents Christ restoring the Melchisedec priesthood to the earth again. The picture of the woman, the dragon, the man-child ascending to Heaven with the two keys in his hand:—the woman represents the church; the dragon, the power of persecution, which drove the church into the wilderness. The man-child ascending to Heaven represents God taking “the power of the Kingdom,” i. e., the two priesthoods, to Heaven. The blackness upon the canvas between the man-child and the last picture on the upper line represents “the dark ages,” during which period there was no priesthood in any form upon the earth. The picture of the three men handing the key to the two men who are kneeling represents Peter, James and John, conferring the Melchisedec priesthood upon Joseph Smith and Oliver Cowdery.

The first picture on the lower line represents Moses conferring the Aaronic priesthood upon Aaron. The long key represents the Aaronic priesthood continuing through the lineage of Aaron to John the Baptist, and on down until it is taken up to Heaven, together with the Melchisedec priesthood, as illustrated by the picture of the “man-child.”

The picture of the angel appearing to the two men represents John the Baptist restoring the Aaronic priesthood to Joseph Smith and Oliver Cowdery.

Chart No. II. The large tree represents the Melchisedec priesthood. The small tree which is grafted on to the large tree near the root represents the Aaronic priesthood. The various limbs and branches on each of the trees represents the different offices belonging to or growing out of the two orders of the priesthood. They explain themselves.

Chart No. III. The pilot wheel having eight spokes, radiating from the hub. The hub representing the presidency of the church. The different spokes represent the various lines of authority in the priesthood, all of which have separate heads, each line having distinct and specific duties to perform in the organization.

An Exegesis of the Priesthood.

CHAPTER I.

THERE ARE TWO GRAND HEADS OR ORDERS OF THE PRIESTHOOD, NAMELY, THE MELCHISEDEC AND THE AARONIC. SEE CHART I.

Doc. and Cov. Sec. 104:1a. "There are, in the church, two priesthoods; namely: The Melchisedec, and the Aaronic, including the Levitical priesthood."

Doc. and Cov. Sec 104:2. "...but there are two divisions, or grand heads—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood." (See Chart II.)

APPELATIONS BY WHICH THE MELCHISEDEC PRIESTHOOD IS DISTINGUISHED FROM THE AARONIC PRIESTHOOD; UNTIL THE DAYS OF MELCHISEDEC IT WAS KNOWN AS "THE HOLY PRIESTHOOD," BUT WAS CHANGED FOR THE FOLLOWING REASON:

Doc. and Cov. Sec. 104:1b & c. "Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood."

IT IS ALSO KNOWN AS "THE HIGH PRIESTHOOD."

Doc. and Cov. Sec. 104:4. "The presidency of the high priesthood, after the order of Melchisedec, ..."

Doc. and Cov. Sec. 104:31e. "then comes *the high priesthood*, which is the greatest of all; ..."

Doc. and Cov. Sec. 104:32b & d. "nevertheless, a bishop must be chosen from *the high priesthood*, ...but has been ordained to *the high priesthood* after the order of Melchisedec."

Doc. and Cov. Sec. 104:37a. "And inasmuch as a president of *the high priesthood* shall transgress, ..."

Doc. and Cov. Sec. 104:42a. "And again, the duty of the president of the office of *the high priesthood*..."

Doc. and Cov. Sec. 77:1a. "The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto *the high priesthood* of my church..."

AS THE "GREATER" AND THE GREATEST PRIESTHOOD.

Doc. and Cov. Sec. 83:3b. "And this *greater priesthood*..."

Doc. and Cov. Sec. 104:8b. "...it is an appendage to *the greater*, or the Melchisedec priesthood..."

Doc. and Cov. Sec. 104:31e. "then comes the high priesthood, which is *the greatest* of all; ..."

ALSO "THE PRIESTHOOD AFTER THE HOLIEST ORDER OF GOD."

Doc. and Cov. Sec. 83:3. "With the *priesthood which is after the holiest order of God*."

Historical Facts Concerning Melchisedec

The individual who bore the name of Melchisedec, after whom this priesthood is designated, is a person of whom the authorized, or King James' version of the Bible gives us but little information, and that is of such an obscure nature that we are not enlightened either as to his pedigree or posterity, he being represented as "being without father or mother, having neither beginning nor end of days." See Hebrews 7:1-3. Still, the hazy account of the Bible, incomplete as it is, gives sufficient evidence to show that he had been a priest well known among the people, and recognized as being in favor with God. See Genesis 14:18, Psalms 110:4, Hebrews 5:6, 6:20, 7:1.

The Inspired Version of the Scriptures, however, elucidates the matter, and informs us that it was “the ‘order’ of the priesthood,” not Melchisedec, which was without father and mother, having neither beginning nor end of days.

Hebrews 7:1-3. “For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.”

We here append a few extracts from the writings of some renowned scholars to corroborate this view:

Mathew Henry’s Commt., Vol. I, page 57: “The most received opinion is that Melchisedec was a Canaanite Prince, that reigned in Salem and kept up the true religion.”

Mr. Gregory, Oxford, tells us that the Arabic Catena, which he builds much upon the authority of, gives this account of Melchisedec: “That he was the son of Heraclim, the son of Peleg, the son of Eber, and that his mother’s name was Salathiel, the daughter of Gomer, the son of Japheth, the son of Noah.” Quoted from Matt. Henry’s Commt., Vol. I, Page 57.

Calvin on Genesis, Vol. I, Pages 386-393: “I really believe that Salem is to be taken for Jerusalem, and this is the generally received interpretation.”

Calvin also presents the view that Melchisedec was a man, and a great high priest; a father, at the head of the church, in the days of Abraham, to whom Abraham paid tithes.

Josephus (Whiston’s), Chap. 10, par. 2, page 33. “So Abram, when he had saved the captive Sodomites who had been taken by the Assyrians, and Lot also, his kinsman, returns home in peace. Now, the king of Sodom met him at a certain place, which they called the King’s Dale, where Melchisedec, king of the city Salem, received him. The name signifies ‘the righteous king,’ and such he was without dispute, insomuch that on this account he was made the priest of God. However, they afterward called Salem Jerusalem.”

The following is an extract from “Marvelous Discoveries in bible Lands,” pages 40, 41, 42: The account of Melchisedec from ‘The Tel-el-Amarna Tablets’: “In these tablets the analogy of Melchisedec is maintained by what is recorded of the meaning and antiquity of the word ‘Jerusalem.’” It is evident, from these tablet inscriptions, “that Melchisedec, king of Salem, and priest of the Most High God, who is taken as a type of Christ in his united kingly and priestly offices, was not the solitary occupant of that dignity, but one in a succession of priest-kings which continued to the times before the conquest. And that Abraham should have received Melchisedec’s blessing was only the due acknowledgement of the God of peace to One who had delivered Palestine from the invader, and given peace to the land.” In reference to this great personage Professor Sayce says: “Two or three years ago it would have seemed a dream of the wildest enthusiasm to suggest that light would be thrown by modern discovery on the history of Melchisedec. Whatever lingering scruples the critic might have felt about rejecting the historical character of the first half of the 14th chapter of Genesis, he felt none at all as to the second half of it. Melchisedec, ‘king of Salem,’ and ‘priest of the Most High God,’ appeared to be altogether a creation of mythology. And yet, among the surprises which the tablets of Tel-el-Amarna had in store for us was the discovery that after all Melchisedec might well have been a historical personage. Among the correspondents of the Egyptian Pharaoh is a certain Ebed-tob, the vassal king of Jerusalem. Jerusalem was already an important city, with a territory which extended to Carmel in the south and to Gath and Keilah in the west. It was threatened at the time by the Khabiri, or ‘confederates,’ confederated tribes it may be, who had their center at Hebron, and the letters of Ebed-tob are largely occupied with appeals for help against them.

“Ebed-tob held a position which, as he tells us, was unlike that of any other Egyptian Governor in Canaan. He had been appointed, or confirmed, in his post, not by the Pharaoh, but by the oracle and power of ‘the great king;’ the god, that is to say, whose sanctuary stood on the summit of Moriah. It was not from his ‘father or from his mother’ he had inherited his dignity; he was king of Jerusalem because he was the priest of its God.” In all this we have an explanation of the language used in reference to Melchisedec. Melchisedec, too, was ‘without father, without mother,’ and, like Ebed-tob, he was at once priest and king. It was in virtue of his priesthood that Abram the Hebrew paid tithes to him after the defeat of the foreign invader. Up to the closing days of the eighteenth Egyptian dynasty, if not later, Jerusalem was governed by a royal priest.

“There is a reason, too, why Melchisedec should be termed ‘king of Salem,’ rather than king of Jerusalem. In the cuneiform inscriptions the name of Jerusalem is written ‘Uru’-Salim,’ and a lexical tablet explains ‘Uru’ as the equivalent of the Assyrian Alu, city.’ ‘Salim was the god of peace,’ and we accordingly see in Jerusalem ‘the city of the god of peace.’ The fact is plainly stated in one of the letters of Ebed-tob, now preserved at Berlin, if the reading of a somewhat obliterated cuneiform character by Dr. Winckler and myself is correct.”

CHAPTER II.

THE ORIGIN OF THE MELCHISEDEC PRIESTHOOD. SEE CHART I.

Doc. and Cov. Sec. 104:18. "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendents of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage..."

Doc. and Cov. Sec. 83:2f & g. "Abel . . . who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years."

Genesis 6:7. "Now this same priesthood which was in the beginning, shall be in the end of the world also."

IS A LINEAL PRIESTHOOD. SEE CHART I.

Doc. and Cov. Sec. 104:18-29. "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed like unto his father in all things; and could be distinguished from him only by his age.

Enos was ordained at the age of one hundred and thirty-four years, and four months, by the hand of Adam.

God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty-seven years old when he received his ordination.

Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him—and he saw the Lord; and he walked with him, and was before his face continually: and he walked with God three hundred and sixty-five years: making him four hundred and thirty years old when he was translated.

Methuselah was one hundred years old when he was ordained under the hand of Adam.

Lamech was thirty-two years old when he was ordained under the hand of Seth.

Noah was ten years old when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them forever.

And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."

Doc. and Cov. Sec. 83:2c to g. "And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years."

Gen. 6:10-26. (v. 10) Adam begat Seth; (v. 12) Seth begat Enos; (v. 15) Enos began Cainan; (v. 17) Cainan begat Mahalaleel; (v. 19) Mahalaleel begat Jared; (v. 22) Jared begat Enoch; (v. 26) Enoch begat Methuselah.

Genesis 7:79. “And it came to pass, that Methuselah, the son of Enoch, was not taken (with the city of Zion), that the covenants of the Lord might be fulfilled which he made to Enoch; for he truly covenanted with Enoch, that Noah should be of the fruit of his loins.” (v. 82) Methuselah began Lamech; (v. 83) Lamech begat Noah.

Doc. and Cov. Sec. 84:3a & b. “Therefore, thus said the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.”

We feel it necessary to make some comments upon this quotation, as it is argued by some that the priesthood has been continued upon the earth through such men as Luther, Melancthon, Zwinglius, Calvin, Knox, Wesley and others of the reformers. These men, it is claimed, were in possession of the priesthood, but did not know it. This conclusion is based upon this sentence: “The priesthood hath continued through the lineage of your fathers”. Apparently those holding this view lose sight of the following statement: “For ye (Joseph Smith and his fellow ministers) are lawful heirs according to the flesh, and have been hid from the world with Christ in God.” Now, it is evident this can have no reference to the reformers, for they have not been “hid” from the world, their names and missions being emblazoned on the pages of nearly every history. It seems the mistake arises from a misapplication of the word “fathers,” but in Doc. and Cov. Sec. 105:12c God himself shows us who is meant by “the fathers.” He applies it to those who held the priesthood. “...verily I say unto you, The keys (priesthood) of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven (not through or from the reformers) unto you.” Peter, James, and John, and John the Baptist were the last of “the fathers” to hold the keys of the presidency of these respective priesthoods, as is evident from the fact that they were commissioned and sent down from Heaven to confer the same keys upon Joseph Smith and Oliver Cowdery.

Doc. and Cov. Sec. 26:2d to f. “which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael or Adam, the father of all, the prince of all, the ancient of days.”

Doc and Cov. Sec. 26:3a to c. “And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times...” See also Chart I.

It certainly would be instructive to learn how these keys could be in Heaven under the care of John the Baptist, Peter, James and John, and at the same time be in the world among the reformers.

We have now traced the Melchisedec priesthood from its origin, in the days of Adam, down to Moses, covering a period of 2,553 years, according to commonly accepted chronology.

THIS PRIESTHOOD WAS TAKEN AWAY WITH MOSES. SEE CHART I.

Doc. and Cov. Sec. 83:4c. “Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued...”

A period of 1,451 years elapsed between Moses and Christ, wherein there is no mention made of the Melchisedec priesthood.

THIS HIGH PRIESTHOOD WAS RESTORED IN AND THROUGH CHRIST.

We are informed that God called Jesus Christ to this order of the priesthood.

Hebrews 5:5, 6, 10. “So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek . . . Called of God a high priest after the order of Melchizedek.”

**CHRIST CONFERRED IT UPON THE APOSTLES AND SEVENTY;
AND THEY UPON OTHERS.**

Luke 9:1-3. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.”

Luke 10:1, 2. “After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place where he himself would come. And he said unto them, The harvest truly is great, but the laborers few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.”

John 15:16. “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it to you.” See also Matt. 10:2, 3, 4.

**THIS PRIESTHOOD WAS AGAIN REMOVED FROM THE EARTH BECAUSE
OF THE APOSTACY. SEE CHART I.**

Rev. 12:3, 7. “And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. . . . And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.” See Chart I.

The author believes that the “man-child” here referred to is symbolical of the priesthood, for the kingdom could have no existence without the priesthood, inasmuch as it is the administrative power therein; this thought is sustained by the following. Doc. and Cov. Sec. 83:3b & c. “And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.”

THE PRIESTHOOD THE HEAD OF THE KINGDOM.

Doc. and Cov. Sec. 42:18e. “Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given...”

Paul, in forecasting the direful effects of the universal apostasy, gave expression to the following: II Tim. 3:5. “Having (the people) a form of godliness, but denying the power thereof...” (the priesthood, by which power only can the gospel be administered), also Amos 8:11, 12. “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.”

We learn from this prophecy that the day was coming when there would be a famine, not of bread and water, but for the ‘hearing of the word of the Lord’; so far as the written word is concerned, that was continued in the world, coming down to us in manuscript form until today the mere letter of the word is scattered broadcast in all lands, but it was “the power of the priesthood” by which “the word” was to be administered, which men would not be able to find, and would produce the conditions deplored by the prophet. “...how shall they hear without a preacher? And how shall they preach, except they be sent?...” Rom. 10:14, 15.

It has been urged by some that because of the following statement, in Book of Mormon, Alma 2:11, “...Alma had consecrated . . . teachers, and priests, and elders, over the church;” the Melchisedec priesthood was in the possession of some upon the continent of America prior to the advent of Christ. We believe that this is a mistake arising from a too rigid and literal interpretation of the word Elder. That the word is susceptible of more than the one application to the Melchisedec priesthood must be admitted, for it is so used in Biblical parlance. Further, in the Aaronic priesthood there were certain of the ministry who in the Old and New Testaments are designated Elders and High Priests. See Deut. 32:7, Ezra 10:8, Joel 2:16, Psalms 107:32, Matt. 26:3. As a matter of fact, we are obligated to accept the position that the Melchisedec priesthood was not bestowed upon any in the Judaic church since the days of Moses, for God has volunteered the information unto us in the Latter Day Revelations which is, or should be, conclusive to the Latter Day Saints. See Doc. and Cov. Sec. 83:4c. “Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued...”

These people upon this land of America were descendants of this same people, and were only in possession of the same priesthood, and they did not receive the Melchisedec priesthood until Christ himself bestowed it upon the people when he visited them after his resurrection.

Another objection that has been advanced is, that the Melchisedec priesthood was continued upon this continent subsequent to the apostasy of the church in the Eastern hemisphere. This objection, however, is pointless when it is remembered that the church and the people of America four hundred years after Christ were in an apostate and fallen condition, and the Nephites were either slain or merged into the Lamanites and forsaken of God. This was more than one hundred years before the consummation of the apostasy of the church in the East.

CHAPTER III.

THE AUTHORITY AND PREROGATIVES OF THE MELCHISEDEC PRIESTHOOD.

Doc. and Cov. Sec. 104:9a & b. “The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.”

Doc. and Cov. Sec. 83:3b & c. “And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.”

Matt. 16:19, 20. “And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

THIS PRIESTHOOD HOLDS THE RIGHT OF PRESIDENCY, AND TO ADMINISTER IN SPIRITUAL THINGS.

Doc. and Cov. Sec. 104:3a & b. “The office of an Elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.”

THE MELCHISEDEC PRIESTHOOD IS DIVIDED INTO THE FOLLOWING NUMBER OF OFFICES:

- First—The President.
- Second—The two Counselors to the President.
- Third—The Twelve Apostles.
- Fourth—The Seventies.
- Fifth—Seven Presidents of the Seventies.
- Sixth—The Patriarch.
- Seventh—Evangelical Ministers.
- Eighth—High Priests.
- Ninth—Elders.
- Tenth—Bishops.
- Eleventh—Bishops’ Counselors.
- Twelfth—The High Council, Standing.
- Thirteenth—The stake Councils.
- Fourteenth—Stake Presidents.
- Fifteenth—Counselors to Stake Presidents.
- Sixteenth—Presidents of Quorums.
- Seventeenth—Counselors to Presidents of Quorums.

These seventeen officers require a separate and distinct ordination. See Chart II.

THE MANNER IN WHICH THE ABOVE OFFICERS ARE CALLED AND ORDAINED.

There is a law governing the calling and ordination to the sacred offices common to all, none, not even Jesus Christ, was exempt, as will be seen by the following. Hebrews 5:5, 6, 10: "So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek . . . Called of God a high priest after the order of Melchizedek."

That law is, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Hebrews 5:4.

**THE OFFICERS OF THE CHURCH OF JESUS CHRIST IN THIS DISPENSATION
WERE CALLED TO THE PRIESTHOOD IN CONFORMITY WITH
THIS LAW.**

Doc. and Cov. Sec. 107:37. "Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedec, which is after the order of my only begotten son."

**THE CALLING OF MEN TO THE PRIESTHOOD MUST BE RATIFIED IN THE
FOLLOWING MANNER:**

Doc. and Cov. Sec. 17:17. "Every president of the high priesthood (or presiding elder), bishop, high councilor and high priest, is to be ordained by the direction of a high council, or General Conference."

Doc. and Cov. Sec. 27:4b & c. "...for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

**JOSEPH SMITH AND OLIVER COWDERY THE TWO FIRST PERSONS TO HOLD
THE PRIESTHOOD IN THESE LAST DAYS WERE CALLED ACCORDING
TO THE LAW, "AS WAS AARON."**

Doc. and Cov. Sec. 26:2d & 3a to c. "which John I have sent unto you, my servants, Joseph Smith Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; . . . And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times..."

**THEIR ORDINATION DEFERRED UNTIL THE CALL HAD BEEN CONFIRMED
AND ORDINATION DIRECTED BY THE CHURCH.**

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz.: That provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. . . . We had not long been engaged in solemn and earnest prayer when the word of the Lord came unto us in the chamber (of Father Whitmer's), commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this, our ordination, until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not." Supplement Mill. Star, Vol. 14, page 20.

**THE ONE TO SUCCEED THE MARTYR IN THE OFFICE OF PRESIDENT OF
THE HIGH PRIESTHOOD AND THE CHURCH MUST BE APPOINTED
AND ORDAINED AS FOLLOWS:**

First—He must be of the lineage or seed of Joseph.

Second—He must be appointed by the incumbent of the office.

Third—His appointment must be confirmed and his ordination directed, either by a general conference of the church or the High Council.

**THE PRESIDENT OF THE REORGANIZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS HAS BEEN CALLED AND ORDAINED IN HAR-
MONY WITH THE REQUIREMENTS OF THIS LAW OF GOD; HEREWITH
WE ADDUCE THE EVIDENCE IN CONFIRMATION THEREOF.**

1st.—As pertains to the rights of lineage.

Doc. and Cov. Sec. 107:18a to e. “And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.”

Doc. and Cov. Sec. 104:18. “The order of this priesthood was confirmed to handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth, Seth to Enos, Enos to Cainan, Cainan to Mahalaleel, Mahalaleel to Jared, Jared to Enoch, Enoch to Methuselah, Methuselah to Lamech, Lamech to Noah. It is manifest that others besides the persons named held the priesthood, but those mentioned by name in all probability held the presidency of the priesthood in their times, and occupied this position by virtue of the law of lineal descent, being handed down from father to son.”

Doc. and Cov. Sec. 83:3a. “And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God.”

From this we learn that the priesthood conferred upon Aaron was a lineal priesthood, and in this respect was similar to the Melchisedec priesthood; again,

Doc. and Cov. Sec. 68:2c. “...except they be literal descendents of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; for the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same.”

This is emphatic, and proves conclusively that the presidency of this priesthood belongs only by right to the literal descendant of Aaron, and that the firstborn. God decreed unto Aaron that the priesthood conferred upon him should continue with him and his seed throughout all generations. In like manner did God promise Seth, through his father Adam, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth.

Doc. and Cov. Sec. 104:19a & b. “From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam’s) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.”

Is it reasonable to believe that the Lord would make a better and surer provision for the continuance of the presidency of the lesser priesthood, which is but an appendage to the greater, then for the Greatest Priesthood? We think not, and, moreover, we have the word of the Lord to show that God had made equal provision for the presidency of both the “lesser” and the “greatest” priesthood, being handed down from father to son. (See the genealogical table on page 13.) This established a precedent from Adam to Noah, and God being unchangeable, this

order would partake of His immutability, except, of course, in case of disqualification, through lack of posterity or transgression; in which event the Lord would have the right to choose the next of kin.

2nd.—The appointment of the successor.

The Lord intimates that there would be another appointed.

Doc. and Cov. Sec. 34:4e & f. "...and I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, *another* will I plant in his stead."

Doc. and Cov. Sec. 27:2a to d. "But, behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them *another* in his stead."

THE APPOINTMENT OF THE SUCCESSOR TO JOSEPH SMITH (THE MARTYR) HAD TO BE MADE THROUGH HIM.

Doc. and Cov. Sec. 43:1a & b, 2a to c. "O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: 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 unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint 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 commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the *gate* and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

THE FOLLOWING STATEMENTS ARE NOW PRESENTED TO SHOW THAT IN COMPLIANCE WITH HIS OWN LAW GOD DID APPOINT THE PRESENT PRESIDENT, JOSEPH SMITH, THROUGH HIS FATHER, WHO WAS SLAIN IN 1844.

"In Liberty Jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damp, and by the Spirit confirmed through attesting witnesses. This blessing has by some been called an ordination, from the usual predilection to confound names and terms. The blessing which marked Moses as the deliverer from Egyptian bondage was not that which Jethro pronounced upon his head.

"Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith—once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage." (True Latter Day Saints' Herald, Vol. 14. p. 105.)

In reply to the query, "Do you claim to be a prophet of God?"

Answer: "I claim to occupy the position and office my father did."

"Did your father ordain you to be a prophet, to lead the church?"

Answer: "Not in the sense of installing me in the leadership, for he was living and occupying. But in the sense of conferring on me, by his blessing and the laying on of his hands, whatever appertained to me as his son and successor, he did using the word 'ordained' to mean blessing, conferring and confirming upon me whatever he held that could descend to me as his son, by right of lineage. He did this in Liberty Jail, in Missouri, and again in Nauvoo some time before his death, after I was baptized, in the brick store and in the presence of witnesses, of whom James Whitehead, now of Lamoni, was one. Whether he used the word 'ordained' I do not know. He again laid his hands upon me and blessed me to the same blessing, just before he left Nauvoo for Carthage, in the north

room of the Mansion, at which time a number were present. Whether this may be considered an ordination or not, it was a setting apart by blessing, and I have so considered it.” See statement of Interview, “True Succession in Church Presidency,” by H. C. Smith.

The testimony of Elder James Whitehead, private secretary to Joseph Smith at the time of his death, given under oath in the Temple Lot Suit:

“I recollect a meeting that was held in the winter of 1843 at Nauvoo, Illinois, prior to Joseph Smith’s death, at which the appointment was made by him (Joseph Smith) of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five, I suppose, at the meeting. At the meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph, his father, blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father’s successor in office, holding all the powers that his father held. I cannot tell all the persons that were present; there were a good many there. John Taylor and Willard Richards, they were two the ‘the Twelve’; Ebenezer Robinson was present, and George J. Adams, Alpheus Cutler and Reynolds Cahoon. I cannot tell them all. I was there, too.” (Plaintiff’s Abstract, page 28.)

The testimony of John H. Carter, taken in the Temple Lot Suit, March 14, 1892:

“Joseph Smith came on the stand, leading his son, young Joseph, and they sat him down on a bench at the Prophet’s right hand, and Joseph got up and began to preach and talk to the people, and the question, he said, was asked by somebody: ‘If Joseph Smith should be killed or die, who would be his successor?’ And he turned around and said, pointing to his son, ‘There is the successor,’ and he went on and said: ‘My work is pretty nearly done,’ and that is about all he said in regard to his son. He said, in answer to a question that was asked as to who would be his successor in case he should be killed or die, and he pointed to his son, young Joseph, who was sitting there at his side, and said he: ‘There is your leader.’” (Plaintiff’s Abstract, pp. 180-181.)

Affidavit of Martin Harris’ niece, Mrs. Sophia K. Cook, Provo City, Utah, September 13, 1900:

“With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby solemnly swear that I was born near Pontiac, Michigan, July 28, 1828. I was baptized into the church of Jesus Christ of Latter Day Saints in Missouri in my girlhood, my parents having previously united with that church. I am now a member of the church of Latter Day Saints, the headquarters of which is located at Salt Lake City, though I do not endorse polygamy; that I was present in a meeting held in the bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speakers’ stand, only a few feet. At this meeting I heard Joseph Smith, president of the church of Jesus Christ of Latter Day Saints, say in substance: ‘I have often been asked who would succeed me as the Prophet to the church; he is here in the stand.’ He then turned and led his son Joseph before the audience and said: ‘My son Joseph will be your next Prophet.’ Approximately, I should say there were several hundred people present at this meeting.” Sophia K. Cook.

Subscribed and sworn to before me this 13th day of September, A. D. 1900. John U. Buchi, Notary Public.

My commission expires February 5, 1904.

(Seal.)

3rd.—His appointment confirmed by the Church, and ordination provided for according to the Law of the Church.

Doc. and Cov. Sec. 17:17. “Every president of the high priesthood (or presiding elder) . . . is to be ordained by the direction of a high council, or General Conference.”

Doc. and Cov. Sec. 27:4b & c. “...for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.”

Doc. and Cov. Sec. 104:11a & b. “Of necessity, there are presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the church.”

**IN HARMONY WITH THE FOREGOING, PRESIDENT JOSEPH SMITH, WAS
CHOSEN AND HIS ORDINATION DIRECTED BY THE BODY, i. e.,
THE CHURCH.**

“On motion of Isaac Sheen it was ‘Resolved, That Brother Joseph Smith be chosen Prophet, Seer and Revelator of the church of Jesus Christ, and the successor of his father.’ Mrs. Emma Bidamon, widow of Joseph Smith, the Martyr, was also received into fellowship by unanimous vote. Joseph Smith was then ordained President of the High Priesthood of the church, under the hands of Elders Z. H. Gurley, Sen. of the Quorum of Twelve, and William Marks, of the High Priests, according to the minutes of the conference. This ordination was previously ordered by the unanimous vote of the conference.” Church History, Vol. III, pp. 250, 251.

Elder W. W. Blair, in his journal, under date of April 6, 1860, states: “Conference convened at Amboy in the Mechanics’ Hall. In the afternoon Joseph Smith claimed his right to the presidency of the church, stating in his address, which was delivered most of the time in tears, that he had come to the conference by a higher power than that of man. He was ordained under the hands of Z. H. Gurley (Sen.), Samuel Powers, William W. Blair, apostles, and William Marks, high priest.”

**THE LAW PROVIDES THAT THE PRESIDENT SHALL HAVE TWO COUNSELORS TO ASSIST
HIM, APPOINTED BY THE LORD, THROUGH THE PRESIDENT, THIS APPOINTMENT
TO BE CONFIRMED AND ORDINATION DIRECTED BY THE CHURCH,
AND THESE THREE CONSTITUTE THE PRESIDENCY
OF THE ENTIRE CHURCH.**

Doc. and Cov. Sec. 107:39a & b. “I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church.”

Doc. and Cov. Sec. 87:3a & b. “And, again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized...”

Doc. and Cov. Sec. 104:4. “The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.”

DUTIES OF THE PRESIDENT DEFINED.

1st.—To preside over the Melchisedec Priesthood.

Doc. and Cov. Sec. 104:31e & f. “...then comes the high priesthood, which is the greatest of all; wherefore it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.”

2nd.—To preside over the Church.

Doc. and Cov. Sec. 104:42a. “And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses.”

3rd.—To preside over the High Council.

Doc. and Cov. Sec. 99:6. “The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church...”

4th.—*To be a Seer, Revelator, Translator and Prophet.*

Doc. and Cov. Sec. 104:42b. “Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.”

5th.—*To receive Revelations and Commandments to the Church.*

Doc. and Cov. Sec. 27:2a. “But, behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses.”

Doc. and Cov. Sec. 43:1a & b. “O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: 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 unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.”

Doc. and Cov. Sec. 87:2a. “Verily I say unto you, The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church.”

Doc. and Cov. Sec. 19:2a & b. “Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith...”

6th.—*May inquire of the Lord.*

Doc and Cov. Sec. 99:10. “In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make a case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation.”

7th.—*To perform the Ordinance of the Washing of Feet.*

Doc and Cov. Sec. 85:46a & b. “And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John’s testimony concerning me.”

CHAPTER IV.

THE DUTIES OF THE PRESIDENCY AS A QUORUM.

1st.—*Are equal in holding the Keys of the Presidency, setting in order the affairs of the Church, and presiding over the School of the Prophets.*

Doc. and Cov. Sec. 87:3a to d, 5a to c. “And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration, the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation . . . And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom.”

2nd.—Have the right to officiate in all offices in the Church.

Doc. and Cov. Sec. 104:4. “The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.”

3rd.—To receive revelations for the Church.

Doc. and Cov. Sec. 107:39b. “I give unto him (Joseph Smith) for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church.”

4th.—Have the burden and care of the Church placed upon them.

Doc. and Cov. Sec. 122:2a & b. “The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.”

5th.—The purchasing of land and the locating of families in Zion and her Stakes under the direction of the Presidency and Bishop.

Doc. and Cov. Sec. 48:2c & d. “and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive.” See also Sec. 122:6.

6th.—To decide on appeals.

Doc. and Cov. Sec. 99:14. “Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.”

Doc. and Cov. Sec. 104:35a. “Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood;”

7th.—The Presidency and its Council to try the Bishops.

Doc. and Cov. Sec. 68:3a & b. “And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.”

Doc. and Cov. Sec. 122:10a & b. “Should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them to take measures to correct such disorder; . . . the Presidency and high council if the Bishop, or his counselors, if high priests, are in transgression.”

8th.—Are the Counselors and the Leaders of the Twelve.

Doc. and Cov. Sec. 105:12a. “For unto you (the Twelve), and those (the First Presidency), who are appointed with you, to be your counselors and your leaders...”

9th.—They direct the Twelve.

Doc. and Cov. Sec. 104:12. “The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeably to the institution of heaven...”

Doc. and Cov. Sec. 105:7a to d. “Verily I say unto thee, my servant Thomas, Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the First Presidency) whom I have sent, whom I have made counselors for my name’s sake unto you.”

10th.—They direct the High Priests.

Doc. and Cov. Sec. 104:5. “High priests, after the order of the Melchisedec priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.”

11th.—Through whom Bishops are called, and by whom ordained.

Doc. and Cov. Sec. 68:2b to e. “There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedec priesthood, . . . but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided, he is called and set apart, and ordained unto this power under the hands of the First Presidency of the Melchisedec priesthood.”

Doc. and Cov. Sec. 104:8d. “But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedec priesthood.”

12th.—The standing Ministry are under the Presidency.

Doc. and Cov. Sec. 122:8d. “It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church.”

13th.—In the event of transgression, to be tried by Bishopric and Council.

Doc. and Cov. Sec. 104:37a. “And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him.”

Doc. and Cov. Sec. 122:10a & b. “Should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them to take measures to correct such disorder; . . . and in case the Presidency is in transgression, the Bishop and his council of high priests, as provided in the law...”

14th.—All tracts to be placed before the Presidency for examination.

Doc. and Cov. Sec. 125:11a & b. “It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the Presidency before being published.”

15th.—All General Officers to be tried by the First Presidency and Council.

Doc. and Cov. Sec. 126:11. “In case of transgression in his office the Bishop should be called in question before the council which is provided for in the law, to which court (the Presidency) all the general officers of the church are to be subject.”

CHAPTER V.

THE TWELVE APOSTLES. SEE CHART II.

THE MANNER OF THEIR CALLING; THEY ARE CALLED IN TWO WAYS. FIRST- BY A COMMITTEE APPOINTED BY THE LORD AND THE CHURCH. SECOND- DIRECTLY THROUGH THE PRESIDENT OF THE CHURCH.

The first apostles in the primitive church were called by Jesus personally. When the vacancy caused by the death of Judas, the traitor, was filled, it was done by a committee who invoked the intervention and guidance of the Almighty, and resulted in the election of Matthias. See Acts 1:15-26.

The first twelve men appointed to this office, in the restoration of the gospel in this last dispensation, were also appointed through a committee. Doc. and Cov. Sec. 16:6a & b. "And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them; and when you have found them you shall show these things unto them."

Church Hist., Vol. 1, page 541. "President Joseph Smith, Jr., after making many remarks on the subject of choosing the twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all the elders present expressed their anxious desire to have it so. A hymn was then sung, 'Hark, Listen to the Trumpeters', etc. President Hyrum Smith prayed, and the meeting was dismissed for one hour.

"Assembled pursuant to adjournment, and commenced with prayer. President Joseph Smith, Jr., said that the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one, and then proceed to choose twelve men from the church as apostles, to go to all nations, kindreds, tongues and people.

"The three witnesses, viz: Oliver Cowdery, David Whitmer and Martin Harris, united in prayer.

"These three witnesses were then blessed by the laying on of the hands of the presidency.

"The witnesses then, according to a former commandment, proceeded to make choice of the twelve. Their names are as follows:

- | | | |
|----------------------|-------------------------|----------------------|
| 1. Lyman E. Johnson. | 5. David W. Patten. | 9. Orson Pratt. |
| 2. Brigham Young. | 6. Luke Johnson. | 10. William Smith. |
| 3. Heber C. Kimball. | 7. William E. McLellin. | 11. Thomas B. Marsh. |
| 4. Orson Hyde. | 8. John F. Boynton. | 12. Parley P. Pratt. |

"Lyman E. Johnson, Brigham Young, and Heber C. Kimball came forward, and the three witnesses laid their hands upon each one's head and prayed separately.

"A hymn was then sung, 'Glorious Things of Thee are Spoken,' etc., and the congregation dismissed by President Joseph Smith, Jr."

The following apostles of the Reorganization were appointed similarly, namely: J. W. Briggs, Z. H. Gurley, Sr., D. B. Rasey (Razy), R. W. Newkirk, H. H. Deam (Deane), J. Cunningham, George White, D. Newkirk, S. Powers, W. W. Blair, J. Blakeslee, E. C. Briggs, J. Shippy, J. Ells, C. Derry.

Those in and since 1873, directly, through the president of the church, namely W. H. Kelley, J. H. Lake, T. W. Smith, A. H. Smith, J. R. Lambert, J. Caffall, Z. H. Gurley, Jr., J. W. Gillen, H. C. Smith, J. Luff, G. T. Griffiths, I. N. White, J. W. Wight, R. C. Evans, P. Anderson, Fred A. Smith, F. M. Sheehy, U. W. Greene, C. A. Butterworth, J. W. Rushton.

THE DUTIES OF AN APOSTLE DEFINED.

1st.—(a) Are next in authority to the Presidency.

(b) Constitute Second Presidency.

A: Doc. and Cov. Sec. 122:5b & 9a "the one whom I had called to preside over the church, had not yet approved himself unto the scattered flock; and I gave this command unto the quorum next in authority in spiritual things. . . The quorums in respect to authority are designed to take precedence in office as follows: The Presidency, the Twelve, the Seventy in all meetings and gatherings of the membership, where no previous organization has been effected."

B: Doc. and Cov. Sec. 122:9c. “the parallels are: in the Presidency, the President and his counselors; in the second presidency, the Twelve...”

2nd.—They form a Quorum equal in authority with the Presidency.

Doc. and Cov. Sec. 104:11c & d. “The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.”

3rd.—Are a Traveling Council, and special witnesses.

Doc. and Cov. Sec. 104:11c. “The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ...”

Doc. and Cov. Sec. 117:4a. “Let my servants . . . be chosen as especial witnesses, even of the quorum of the twelve, for they are called thereunto, that they may take this ministry upon them.”

Doc. and Cov. Sec. 123:23a to d. “The following opinion of the First Presidency, as communicated to the Quorum of the Twelve, in 1890, was adopted as the opinion of this joint council:

“As a traveling, presiding council, your quorum has the active supervision and presidency, under the First Presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organizations, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the First Presidency presides over the whole church, differing in this, that the First Presidency is necessarily local, while your province is not localized; nor do we mean by this that the word ‘abroad’ is to be construed to mean foreign lands, but in the field of itinerant gospel labor everywhere, as contra-distinguished from branch, district, or other local organizations.”

4th.—Are a Presiding High Council.

Doc. and Cov. Sec. 104:12. “The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeably to the institution of heaven...”

5th.—An Apostle is an Elder. His duties.

Doc. and Cov. Sec. 17:8b to f. “An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of hands, and the giving of the Holy Ghost, and to take the lead of all meetings.”

6th.—To ordain and set in order all other Officers (Quorums) of the Church.

Doc. and Cov. Sec. 104:30 & 31a to d. “It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says: To the church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily, I say unto you, saith the Lord of hosts, There must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.”

Doc. and Cov. Sec. 122:8a & b. “That part of the law which says: ‘It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church,’ is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside;”

7th.—*They ordain the Presidency.*

Doc. and Cov. Sec. 117:3a to c. “Let my servants, William W. Blair and David H. Smith, be chosen and ordained to be counselors to my servant, the presiding elder of my church. Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my church; and let my servants, the president of the high priests’ quorum and the president of the lesser priesthood, also lay their hands upon these their brethren who are to be counselors, but let my servants of the Twelve be the spokesmen.”

8th.—*They call and ordain Evangelical Ministers.*

Doc. and Cov. Sec. 104:17. “It is the duty of the twelve, in all large branches of the church, to ordain *evangelical ministers*, as they shall be designated unto them by revelation.”

9th.—*Ordain Priests and Teachers.*

Doc. and Cov. Sec. 16:5d & e. “And now I speak unto the twelve: Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain *priests* and *teachers* to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it.”

10th.—*To regulate Church affairs.*

Doc. and Cov. Sec. 104:12. “The twelve are . . . to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.”

11th.—*To hold the Keys of the Proclamation of the Gospel.*

Doc. and Cov. Sec. 107:40a. “. . . which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature;”

12th.—*To travel and preach under the direction of the Presidency.*

Doc. and Cov. Sec. 122:3a & b. “It is the duty of the Twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the Scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, under the direction and counsel of the Presidency.”

13th.—*To push the preaching of the Word into new fields, leaving the care of Branches and Districts to the standing ministry.*

Doc. and Cov. Sec. 122:7a to d. “The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests, and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.

Doc. and Cov. Sec. 122:8a to f. “That part of the law which says: ‘It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church’, is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical

ministers, then will those offices set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.”

14th.—Missions not opened by the Martyrs to be opened by the Twelve, or by their direction.

Doc. and Cov. Sec. 125:12a & b. “The missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death they were prosecuted in righteousness—wherever they were sent. Other missions not thus opened, it will be requisite that the Twelve shall either go, or in the exercise of their missionary authority send, as provided in the law, of the Seventy.”

15th.—To call upon and direct the Seventy.

Doc. and Cov. Sec. 104:16. “It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.”

16th.—To direct the High Priests and Elders in connection with the Presidency.

Doc. and Cov. Sec. 120:3c. “the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.”

17th.—To direct organization of Branches and Districts.

Doc. and Cov. Sec. 120:1c & d. “When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge, and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.”

18th.—To feed the Sheep (Saints).

Doc. and Cov. Sec. 105:6a & b. “Now, I say unto you,—and what I say unto you I say unto all the Twelve,—Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.”

19th.—To require local authorities to adjust difficulties.

Doc. and Cov. Sec. 120:7a to c. “In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.”

20th.—When in Branches and Districts their advice and counsel to be sought and respected when given.

Doc. and Cov. Sec. 120: 4a to c & 5. “In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the

appeal and adjudication provided for in the law. He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church.”

21st.—No appeal from their decision.

Doc. and Cov. Sec. 99:13a & b. “There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions: from the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.”

22nd.—To recognize the Presidency as their Counselors and Leaders.

Doc. and Cov. Sec. 105:12a. “For unto you (the Twelve), and those (the First Presidency), who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time...”

23rd.—Admonished to be not doubting, but believing.

Doc. and Cov. Sec. 124:4b. “...Let the quorum be not doubting but believing and I, the Lord, will bless them.”

24th.—One of the three Quorums to protect the rights of the people.

Doc. and Cov. Sec. 126:10. “In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy.”

CHAPTER VI.

THE SEVENTY. SEE CHART II.

THE LAW OF THE CHURCH PROVIDES FOR SEVEN PRESIDENTS OF SEVENTY.

Doc. and Cov. Sec. 104:43a. “And it is according to the vision, showing the order of the Seventy, that they should have Seven Presidents to preside over them, chosen out of the number of the Seventy, and the seventh president to these presidents is to preside over the six.”

Doc. and Cov. Sec. 121:5b. “My servants of the Seventy may select from their number seven; of which number those now being of the seven presidents of Seventy shall be a part; who shall form the presidency of seven presidents of Seventy as provided in my law.”

HOW THE SEVEN PRESIDENTS ARE APPOINTED.

Doc. and Cov. Sec. 124:5a & b. “My servants, the presidents of the Seventy, may with the consent and approval of their brethren of the Seventy sitting in council together, select from their brethren one to take the place of my servant I. N. White, if he accept the appointment to the Quorum of Twelve, and his choosing be approved by the church; and in like manner they may fill any other vacancy that has occurred or may occur; such selection and appointment to be made in the spirit of prayer and supplication and wisdom, and to be approved by the church.”

THEIR DUTIES AND PREROGATIVES.

Doc. and Cov. Sec. 124:6a to d. “It is according to the vision that the seven presidents of the Seventy shall preside over the whole number of the Seventy when assembled in council together; the senior, or chosen president of the seven presidents shall preside over the six other presidents in their councils as presidents of the Seventy; and when either quorum is sitting in council, as a quorum, then its chosen president shall preside over its sittings. When any quorum of the Seventy may be sitting, any one, or all of the seven presidents, may at their request, or by invitation of such quorum, be present and take part in the deliberations of such council, but the president of such quorum only shall preside, except by consent of the quorum obtained by vote properly taken.”

THE SEVENTY ARE CALLED THROUGH THE SEVEN PRESIDENTS.

Doc. and Cov. Sec. 104:43b. “And these Seven Presidents are to choose other Seventy besides the first Seventy, to whom they belong, and are to preside over them; and also other Seventy until seven times seventy, if the labor in the vineyard of necessity requires it.”

TO SELECT FROM ELDERS’ QUORUMS.

Doc. and Cov. Sec. 120:10a & b. “The presidents of Seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of Seventy, that they may be ordained unto the filling of the first quorum of Seventy. In making these selections the presidents of Seventy should confer with the several quorums before so selecting, and be guided by wisdom and the spirit of revelation, choosing none but men of good repute.”

THE DUTIES AND RESPONSIBILITIES OF THE SEVENTY.

1st.—They travel, and regulate the affairs of the Church under the direction of the Twelve.

Doc. and Cov. Sec. 104:3a & b, 13a “The office of an elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things. . . The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews;”

2nd.—They are to travel continually.

Doc. and Cov. Sec. 107:44a to c. “And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.”

3rd.—Are special witnesses for Jesus Christ.

Doc. and Cov. Sec. 104:11e. “The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling...”

4th.—They are a Traveling Council.

Doc. and Cov. Page 327. “And also President Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the council of the seventy.”

Doc. and Cov. Sec. 123:13a & b. “Resolved that it is the opinion of this joint council, that the words ‘presiding councils’ in the fourth and seventh paragraphs of Section 120 (of the Book of Doctrine and Covenants) refer to the traveling ministry—the Twelve and Seventy. From this decision President W. W. Blair dissented.”

5th.—When in Branches and in Districts their counsel and advice to be sought, and respected when given.

Doc. and Cov. Sec. 120:4a to c. “In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.”

6th.—May require local authorities to adjust difficulties.

Doc. and Cov. Sec. 120:7a to c. “In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.”

7th.—The Seventy when sent by the Church in place of Apostles have the power of Apostles.

Doc. and Cov. Sec. 120:3d. “The seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the Twelve or Presidency be present.”

8th.—To push the preaching of the Word into new fields.

Doc. and Cov. Sec. 122:7a to d. “The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.”

9th.—The decision of the Quorums of the Seventy equal to the decisions of the Quorums of the Twelve and Presidency.

Doc. and Cov. Sec. 104:11e. “...and they (the seventy) form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.”

10th.—One of the three Quorums to protect the rights of the people.

Doc and Cov. Sec. 126:10d & e. “In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy.”

CHAPTER VII.

THE PATRIARCH. SEE CHART II.

IS APPOINTED THROUGH THE PRESIDENT OF THE CHURCH.

Doc. and Cov. Sec. 107:38. “First, I give unto you Hyrum Smith, to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.”

Doc. and Cov. Sec. 124:2a. “Separate and set apart my servant Alexander Hale Smith to be a counselor to my servant, the President of the church, his brother; and to be a patriarch to the church, and an evangelical minister to the whole church.”

**THIS OFFICE CONTINUES THROUGH LINEAL DESCENT, EXCEPT, OF COURSE,
IN CASE OF TRANSGRESSION OR OTHER DISQUALIFICATION.**

Doc. and Cov. Sec. 107:29b. “that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people...”

HAS THE POWER TO BLESS, TO BIND ON EARTH AND IN HEAVEN.

Doc. and Cov. Sec. 107:29b & c. “that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven;”

**HE IS A PROPHET, A SEER, AND REVELATOR TO THE CHURCH AND ACTS
IN CONCERT WITH THE PRESIDENT.**

Doc. and Cov. Sec. 107:29d. “and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph,”

**HE IS AN EVANGELICAL MINISTER AND FATHER TO THE CHURCH, AND
HAS THE POWER TO POINT OUT THE LINEAGE OF THE ONES BLESSED.**

Doc. and Cov. Sec. 125:3a & b. “The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessings, and if so led, to point out the lineage of the one who is blessed.”

**HE IS A REVIVALIST, FREE FROM MISSIONARY AND LOCAL RESPONSIBILITY,
HAS NO JURISDICTION IN BRANCH OR DISTRICT AFFAIRS.**

Doc. and Cov. Sec. 125:4a to e. “He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister.”

**HE IS PRESIDENT OF ALL PATRIARCHS, OR EVANGELICAL MINISTERS, HE
CAN ALSO MEET WITH OTHER QUORUMS BY INVITATION, BUT HAS
NEITHER VOICE NOR VOTE THEREIN EXCEPT BY COURTESY.**

Doc. and Cov. Sec. 125:5a & b. “The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.”

**EVANGELICAL MINISTERS. SEE CHART II.
THEY ARE TO BE DESIGNATED AND ORDAINED BY THE TWELVE.**

Doc. and Cov. Sec. 104:17. "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation."

TO BE SET WITH OTHER OFFICERS IN THE CHURCH.

Doc. and Cov. Sec. 122:8e. "observing the law already given to ordain the set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those offices set in the church be useful and he who gave the law be honored;"

**THEIR DUTIES ARE SIMILAR TO THE PRESIDING EVANGELICAL MINISTER, WITH
THIS DIFFERENCE, THAT THESE ARE TO ADMINISTER IN BRANCHES
AND DISTRICTS, WHILE THE PRESIDING EVANGELICAL
MINISTER ADMINISTERS TO THE WHOLE CHURCH.**

Doc. and Cov. Sec. 125:6a & b. "Other evangelical ministers besides the Presiding Patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason what they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer."

CALLED TO MINISTER IN SPIRITUAL BLESSINGS.

Doc. and Cov. Sec. 126:3. "I asked the question who these men occupying the upper row of seats were, and I was told that they were evangelical ministers, called to minister in spiritual blessings to the church and to preach the gospel undeterred by the burden of the care and anxiety of presiding over missions and districts."

See also the duties of the patriarch defined on pp. 31-33.

CHAPTER VIII.

HIGH PRIESTS. SEE CHART II.

**TO BE APPOINTED AND ORDAINED BY THE HIGH COUNCIL OR GENERAL
CONFERENCE OF THE CHURCH.**

Doc. and Cov. Sec. 17:17. "Every president of the high priesthood (or presiding elder), bishop, high councilor and high priest, is to be ordained by the direction of a high council, or General Conference."

DUTIES AND PREROGATIVES OF HIGH PRIESTS.

1st.—To administer in spiritual things.

Doc. and Cov. Sec. 104:5. "High priests, after the order of the Melchisedec priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member."

2nd.—To officiate when no higher authority is present.

Doc. and Cov. Sec. 104:7. "The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present."

3^d.—Their calling is to preside.

Doc. and Cov. Sec. 107:42a. “And again, I give unto you Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.”

4th.—High Priests the head of the Standing Ministry under the direction of the Presidency and the Twelve.

Doc. and Cov. Sec. 120:3c. “the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.”

Doc. and Cov. Sec. 123:16. “Resolved, further, that when high priests are acting in their own standing as local presidents, they are subject to the direction and counsel of members of both the First Presidency and the Twelve, whose duty it is to regulate.”

5th.—They shall travel.

Doc. and Cov. Sec. 83:22. “And, behold, the high priests should travel, and also the elders, and also the lesser priests...”

6th.—May officiate as Missionaries.

Doc. and Cov. Sec. 122:7a. “The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such *high priests*, and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work.”

7th.—When engaged in Missionary work they are under the direction of the Twelve the same as the Seventy.

Doc. and Cov. Sec. 123:15. “Resolved that in the opinion of this council that high priests, when needed for missionary service abroad, may be appointed by the First Presidency or the Twelve or both jointly, and should labor after such appointment under the direction of the Twelve, the same as Seventies.”

8th.—Preside over Districts and Branches.

Doc. and Cov. Sec. 120:2a to c. “A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch, or district be large, he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president;”

9th.—To preside over Stakes.

Doc. and Cov. Sec. 107:42a. “And again, I give unto you Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad...”

10th.—A High Priest is to act in the office of Bishop in the absence of a literal descendant of Aaron.

Doc. and Cov. Sec. 104:32a to c. “Wherefore the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron, for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things...”

Doc. and Cov. Sec. 68:2b & c. “There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedec priesthood...”

11th.—Can act as Counselors to Bishops.

Doc. and Cov. Sec. 42:8c. “and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.”

12th.—Preside over a Quorum of High Priests.

Doc. and Cov. Sec. 107:42a & b. “And again, I give unto you Don C. Smith to be a president over a quorum of high priests, . . . I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord.”

13th.—High Priests can form a High Council abroad, and one of their number preside over said Council; it is their duty to transmit a copy of their proceedings to the High Council at the seat of the First Presidency.

Doc. and Cov. Sec. 99:11a to c. “The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church.”

14th.—A re-hearing can be had on the decision of this Council.

Doc. and Cov. Sec. 99:11d. “Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church...”

15th.—Only very difficult matters to be tried by this Council.

Doc. and Cov. Sec. 99:12a & b. “This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The traveling or located high priests abroad, have power to say whether it is necessary to call such a council or not.”

16th.—There is a distinction between this Council and that of the Twelve Apostles in their decision.

Doc. and Cov. Sec. 99:13a & b. “There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions: from the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.”

17th.—The Presidency to determine whether any case coming from this Council is entitled to a re-hearing.

Doc. and Cov. Sec. 99:14. “Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and evidences and statements accompanying it.”

THE STANDING HIGH COUNCIL. SEE CHART II.

TO BE COMPOSED OF HIGH PRIESTS.

Doc. and Cov. Sec. 99:1a. “This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jr., by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case may require.”

THE METHOD OF ORGANIZATION OF THE HIGH COUNCIL IN THE “REORGANIZATION.”

Doc. and Cov. Sec. 120:9a to d. “Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve and one other to be chosen by the Council of Twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conferences may be held.”

THE PRESIDENCY TO PRESIDE OVER HIGH COUNCIL.

Doc. and Cov. Sec. 99:6a & b. “The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.”

LAWS GOVERNING THE HIGH COUNCIL.

1st.—In case of the minority being absent the majority have the right to appoint others in their place.

Doc. and Cov. Sec. 99:4a & b. “Voted: that the high council can not have power to act without seven of the above-named councilors, or their regularly appointed successors, are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent councilors.”

2nd.—In case of vacancy by death or transgression the Presidency shall nominate the successors, such nomination to be sanctioned by a General Council of High Priests.

Doc. and Cov. Sec. 99:5a & b. “Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any of the above-named councilors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.”

3rd.—To cast lots to ascertain who shall speak first.

Doc. and Cov. Sec. 99:7. “Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number 1; and so in succession to number 12.”

4th.—The number of speakers to be decided by the importance of the case.

Doc. and Cov. Sec. 99:8a & b. “Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak.”

5th.—The accused has the right to one-half of the Council.

Doc and Cov. Sec. 99:8c. “The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the councilors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice.”

6th.—The Counselors who draw even numbers defend the accused.

Doc. and Cov. Sec. 99:8d. “Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.”

7th.—Both the accused and accuser have the privilege of speaking for themselves.

Doc. and Cov. Sec. 99:9a. “In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard, and the councilors who are appointed to speak on the case have finished their remarks.”

8th.—The President renders the decision, to be confirmed by the Council.

Doc. and Cov. Sec. 99:9b. “After the evidences are heard, the councilors, accuser, and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to sanction the same by their vote.”

9th.—In the event of the discovery of error the case to be re-heard.

Doc. and Cov. Sec. 99:9c & d. “But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a rehearing; and if, after a careful rehearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.”

10th.—In case of obscurity touching doctrine the President may inquire of the Lord.

Doc. and Cov. Sec. 99:10. “In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make a case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation.”

11th.—No appeal from the decision of this Council.

Doc. and Cov. Sec. 104:35a to c. “Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.”

12th.—This Council only to try cases wherein satisfaction had not been obtained from the Church (i. e. Elders’ Court) and the Bishop’s Council.

Doc. and Cov. Sec. 99:1b. “This council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop’s council, to the satisfaction of the parties.”

Doc. and Cov. Sec. 104:35a. “Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood;”

13th.—No one in the Church exempt from this Council.

Doc. and Cov. Sec. 104:36. “There is not any person belonging to the church, who is exempt from this council of the church.”

14th.—Can act in an advisory manner in conjunction with the Bishop.

Doc. and Cov. Sec. 42:10b. “Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship,”

Doc. and Cov. Sec. 122:6a to h. “And further the Spirit saith unto you, that ‘with the Lord one day is as a thousand years, and a thousand years as a day’; therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given today; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation; nevertheless, that portion of that commandment which made it the duty of the high council to assist in looking after the poor and needy of the church, was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, except as they might do so in an advisory manner, and in such way that no one of the poor and the needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the new Jerusalem, and the gathering of the people, these last named being within the province of the Presidency, the Twelve as a quorum the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation. The high council could not in justice dictate to the Bishop in direction in any of these matters and then try and condemn and punish him if he did not obey.”

15th.—The High Council can authorize ordinations.

Doc. and Cov. Sec. 17:17. “Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council, or General Conference.”

Doc. and Cov. Sec. 120:2d. “or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or General Conference, as required in the law.”

16th.—High Priests form a High Council of Stakes of Zion.

Doc. and Cov. Sec. 107:42a. “And again, I give unto you Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad...”

Doc. and Cov. Sec. 104:14, 15. “The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the Presidency or to the traveling high council. The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.”

Doc. and Cov. Sec. 125:10a. “My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors.”

CHAPTER IX.

ELDERS—HOW CALLED.

Doc. and Cov. Sec. 17:12a & b. “Every elder . . . is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordained him.”

THEIR APPOINTMENT CAN BE MADE THROUGH GENERAL CONFERENCE AND MISSIONARIES IN CHARGE WHERE NO DISTRICT EXISTS.

Doc. and Cov. Sec. 17:16a & b. “No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.”

ORDINATION OF ELDERS IN DISTRICTS MUST BE ORDERED BY DISTRICT CONFERENCE OR MISSIONARY IN CHARGE.

“That in organized districts no one be ordained to the office of an elder, without the voice of the district conference be had ordering such ordination, or by the sanction of the missionary in charge.”

General Conference Resolution No. 312, page 84, adopted April 13, 1886.

THE OFFICE OF AN ELDER IS AN APPENDAGE TO THE HIGH PRIESTHOOD.

Doc. and Cov. Sec. 83:5a. “And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood.”

DUTIES DEFINED.

1st.—To administer in Spiritual things.

Doc. and Cov. Sec. 104:7. “The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church...”

2nd.—To preach, baptize, lay on hands for confirmation, blessing of children, healing of the sick, ordination, etc.

Doc. and Cov. Sec. 17:8b to f. “An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures, and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands and the giving of the Holy Ghost, and to take the lead of all meetings.”

3rd.—To preach by the Spirit of God.

Doc. and Cov. Sec. 50:4a to c. “And now come, saith the Lord, by the Spirit, unto the elders of his church, . . . wherefore I, the Lord, asketh you this question, Unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth...”

4th.—To conduct all meetings as they are led by the Holy Ghost, and according to the Law of God.

Doc. and Cov. Sec. 17:9. “The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.”

Doc. and Cov. Sec. 46:1a & b. “Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.”

Doc. and Cov. Sec. 104:6. “An elder has a right to officiate in his stead when the high priest is not present.”

5th.—To preside when no higher authority is present.

Doc. and Cov. Sec. Sec. 104:7. “The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.”

6th.—To administer the Sacrament of the Lord’s Supper.

Doc. and Cov. Sec. 17:8b, 22a & b. “An apostle is an elder, and it is his calling to ... administer bread and wine—the emblems of the flesh and blood of Christ—...It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the elder or priest shall administer it...”

7th.—To administer to the sick.

Doc. and Cov. Sec. 42:12c & d. “And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.”

8th.—May preside over Branches and Districts.

Doc. and Cov. Sec. 120:2a & b. “A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district.”

9th.—To preside over Quorums.

Doc. and Cov. Sec. 104:41a & b. “Again, the duty of president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the Seventy, and is designed for those who do not travel into all the world.”

Doc. and Cov. Sec. 107:43. “And again I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of elders...”

10th.—They are Standing Ministers.

Doc. and Cov. Sec. 107:43. “...they are ordained to be standing ministers to my church, saith the Lord.”

11th.—They may travel.

Doc. and Cov. Sec. 107:43. “...which quorum is instituted for standing ministers; nevertheless they may travel...”

12th.—May labor as Missionaries under the direction of the Twelve.

Doc. and Cov. Sec. 122:7a. “...the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work.”

13th.—Constitute Elders’ Courts.

Doc. and Cov. Sec. 42:22a & e. “And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; ...and thus ye shall do in all cases which shall come before you.”

14th.—*May serve as Counselors to Bishops.*

Doc. and Cov. Sec. 42:8c. "...and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

Doc. and Cov. Sec. 104:32c. "...having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgement upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church."

CHAPTER X.

BISHOPS—HOW APPOINTED AND ORDAINED—APPOINTMENT AND ORDINATION TO BE PROVIDED FOR BY THE HIGH COUNCIL OR GENERAL CONFERENCE.

Doc. and Cov. Sec. 17:17. "Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council, or General Conference."

CALLED AND ORDAINED BY THE PRESIDENCY.

Doc. and Cov. Sec. 68:2b, d & e. "There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedec priesthood ... but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided, he is called and set apart, and ordained unto this power under the hands of the First Presidency of the Melchisedec priesthood."

Doc. and Cov. Sec. 104:8d. "But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedec priesthood."

MUST BE CHOSEN FROM THE HIGH PRIESTHOOD.

Doc. and Cov. Sec. 104:32a to c. "Wherefore the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of Truth..."

IS AN APPENDAGE TO THE HIGH PRIESTHOOD. (Doc. and Cov. Sec. 83:5) A BISHOP OF THE HIGH PRIESTHOOD MUST HAVE TWO COUNSELORS.

Doc. and Cov. Sec. 104:32c. "...by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church."

Doc. and Cov. Sec. 42:8c. "and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and it shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

Doc. and Cov. Sec. 117:10a. "It is expedient that the Bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs, that there may be henceforth no caviling among my people."

THE PRESIDING BISHOP PRESIDES OVER THE AARONIC PRIESTHOOD IN THE ABSENCE OF A LINEAL DESCENDANT OF AARON.

Doc. and Cov. Sec. 104:8c. "The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron."

THE DUTIES AND RESPONSIBILITIES OF A BISHOP.

1st.—To receive consecrations, tithing and freewill offerings.

Doc. and Cov. Sec. 42:8b & c. “And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and it shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.”

Doc. and Cov. Sec. 106:1a & b. “Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.”

Doc. and Cov. Sec. 107:8b. “I, therefore, say unto you, I seal upon his (George Miller) head the office of a bishop, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord.”

2nd.—The Bishops not exempt from this law.

Doc. and Cov. Sec. 70:3a to d. “Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord’s storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.”

3rd.—To travel and search for the poor in the Church.

Doc. and Cov. Sec. 38:8a & b. “And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer...”

Doc. and Cov. Sec. 83:23a. “And the bishop ... also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud;”

4th.—To administer in temporal things.

Doc. and Cov. Sec. 104:32a. “...for the office of a bishop is in administering all temporal things:”

5th.—To keep a storehouse.

Doc. and Cov. Sec. 51:4a. “And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop.”

6th.—Persons wishing to locate in Zion instructed to correspond with the Bishop.

Doc. and Cov. Sec. 123:12. “Resolved that all parties wishing to change their location be recommended to correspond with the Bishopric for information...”

7th.—The Bishopric with the Presidency direct the gathering.

Doc. and Cov. Sec. 48:2d. "...and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen."

8th.—The Bishop to be supported.

Doc. and Cov. Sec. 42:19c. "And the bishop also shall receive his support, or a just remuneration for all his services, in the church."

9th.—A Bishop is a Common Judge.

Doc. and Cov. Sec. 104:32c & d, 33a to c. "...and also to be a judge in Israel, to do the business of the church, to sit in judgement upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose, among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedec. Thus shall he be a judge, even a common judge, among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office."

10th.—The Bishop's Court can be appealed from.

Doc. and Cov. Sec. 99:1b. "This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."

Doc. and Cov. Sec. 104:35a. "Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood;"

11th.—A Bishop to be present at the rendering of the verdict on cases of adultery.

Doc. and Cov. Sec. 42:22a to e. "And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. and thus ye shall do in all cases which shall come before you."

12th.—The Bishop and his Council try the Presidency, in case of transgression.

Doc. and Cov. Sec. 104:37a. "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the* common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him."

*NOTE—"The common council" means the bishop's court.

13th.—The Presidency try the Bishop in case of transgression.

Doc. and Cov. Sec. 68:3a & b. "And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church."

Doc. and Cov. Sec. 126:11. "In case of transgression in his office the Bishop should be called in question before the council which is provided for in the law, to which court all the general officers of the church are to be subject."

14th.—*The Bishopric to apply the law touching gathering tithing and consecration.*

Doc. and Cov. Sec. 126:10a to c. “In regard to the gathering and the work of the Bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the Bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.”

CHAPTER XI.

THE AARONIC OR LEVITICAL PRIESTHOOD. SEE CHART I AND II. IT IS CALLED THE SECOND PRIESTHOOD.

Doc. and Cov. Sec. 104:8a. “The *second priesthood* is called the priesthood of Aaron...”

IT IS ALSO DESIGNATED THE LESSER PRIESTHOOD, THE REASON THEREOF.

Doc. and Cov. Sec. 104:8b. “Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances.”

THE ORIGIN OF THIS PRIESTHOOD.

Doc. and Cov. Sec. 83:3a. “And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations...”

Doc. and Cov. Sec. 104:8a. “The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.”

THIS PRIESTHOOD CONTINUED FROM AARON THROUGH HIS POSTERITY TO JOHN THE BAPTIST.

Doc. and Cov. Sec. 83:4c to f. “...and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron, among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother’s womb: for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people; to prepare them for the coming of the Lord, in whose hand is given all power.”

THROUGH THE CHURCH OF CHRIST UNTIL THE APOSTACY, WHEN TOGETHER WITH THE MELCHISEDEC PRIESTHOOD THE AARONIC PRIESTHOOD WAS TAKEN FROM THE EARTH.

Rev. 12:3-7. “And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child after it was born. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore years. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael; And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.”

**THIS PRIESTHOOD WAS RESTORED TO THE EARTH AGAIN IN THESE
LAST DAYS BY JOHN THE BAPTIST TO JOSEPH SMITH AND
OLIVER COWDERY.**

Doc. and Cov. Sec. 26:2d to f. “which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.”

THE AARONIC PRIESTHOOD IS ALSO A LINEAL PRIESTHOOD.

Doc. and Cov. Sec. 68:2c. “...except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; for the first-born holds the right of the presidency over this priesthood, and the keys or authority of the same.”

Doc. and Cov. Sec. 83:3a. “And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God.”

**BOTH THOSE HOLDING THE RIGHT BY DESCENT TO THE PRESIDENCY
AND THOSE TO THE BISHOPRIC MUST BE DESIGNATED BY THE
PRESIDENCY OF THE CHURCH.**

Doc. and Cov. Sec. 68:2f to g. “And a literal descendant of Aaron, also must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.”

**THE LEGAL PRESIDENT, THE FIRST BORN OF AARON, CAN PRESIDE OVER
THIS PRIESTHOOD WITHOUT COUNSELORS.**

Doc. and Cov. Sec. 104:34a. “But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors...”

**THE PRESIDENT OF THIS ORDER ALSO PRESIDES OVER
A QUORUM OF FORTY-EIGHT PRIESTS.**

Doc. and Cov. Sec. 104:40a & b. “Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.”

**THE RIGHTS AND AUTHORITY OF THE AARONIC PRIESTHOOD.
IS AN APPENDAGE TO THE MELCHISEDEC PRIESTHOOD.**

Doc. and Cov. Sec. 104:8a & b. “The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood...”

**TO HOLD THE KEYS OF THE MINISTERING OF ANGELS AND TO ADMINISTER
IN THE OUTWARD ORDINANCES OF THE GOSPEL.**

Doc. and Cov. Sec. 83:4c & d. “Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John...”

Doc. and Cov. Sec. 104:10. “The power and authority of the lesser, or Aaronic, priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.”

TEACHERS AND DEACONS APPENDAGES TO THE AARONIC PRIESTHOOD.

Doc. and Cov. Sec. 83:5b. “And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.”

**TEACHERS AND DEACONS REPRESENT THE LEVITICAL PRIESTHOOD
WHICH IS INCLUDED IN THE AARONIC.**

Doc. and Cov. Sec. 104:5. “...and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.”

CHAPTER XII.

**PRIESTS, HOW CALLED AND ORDAINED—THROUGH THE TWELVE AND
OTHER OFFICERS.**

Doc. and Cov. Sec. 16:5d & e. “And now I speak unto the twelve: Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men...”

Doc. and Cov. Sec. 17:16b. “...but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.”

Doc. and Cov. Sec. 17:12a & b. “Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.”

**THE CALLING AND ORDINATION TO BE APPROVED OF BY THE BRANCH
WHERE SUCH ORGANIZATION EXISTS.**

Doc. and Cov. Sec. 17:16a. “No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church;”

A PRIEST CAN TRAVEL AS A MISSIONARY.

Doc. and Cov. Sec. 83:20a. “Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.”

Doc. and Cov. Sec. 83:22. “And, behold, the high priests should travel, and also the elders, and also the lesser priests...”

PRIESTS ARE STANDING MINISTERS.

Doc. and Cov. Sec. 122:7b, 9b & c. “leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as

possible ... where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are: in the Presidency, the President and his counselors; in the second presidency, the Twelve; in the missionary work, first the Twelve; second, the Seventy; in the standing ministry, the Presidency; second, the high priests; third, the elders, then priests, teachers, and deacons in their order.”

THEIR DUTIES DEFINED.

TO PREACH, BAPTIZE, ADMINISTER THE SACRAMENT, MAY ORDAIN PRIESTS, TEACHERS AND DEACONS; WHEN ACTING IN THE CAPACITY OF BRANCH PRIEST, TO ASSIST THE BRANCH ELDER. TO VISIT AND CARE FOR THE FAMILIES OF THE SAINTS.

Doc. and Cov. Sec. 17:10a to e. “The priest’s duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament. and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest it to assist the elder if occasion requires.”

MAY PRESIDE OVER A BRANCH.

Book of Rules, Sec. 4, Page 9. “Branches are the primary congregational organizations of the Church, and may be formed wherever six or more members in good standing may be resident in one neighborhood, one of whom must be an elder, a priest, a teacher, or a deacon.”

Book of Rules, Sec. 164, p. 140. “In the absence of the presiding elder of the branch, the priest or priests chosen by the branch, or either of them, shall have the right to preside.”

TO PRESIDE OVER A QUORUM OF FORTY-EIGHT PRIESTS.

Doc. and Cov. Sec. 104:31b. “...There must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest.”

THERE CAN BE PRIESTS OF EVERY RACE.

Doc. and Cov. Sec. 116:1a to c. “Hearken! Ye elders of my church, I am he who hath called you friends. Concerning the matter you have asked of me: Lo! It is my will that my gospel shall be preached to all nations in every land, and that men of every tongue shall minister before me: Therefore it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law, and become heirs according to the promise.”

EXCERPTS FROM THE TEACHINGS OF THE TWO LATTER DAY PROPHETS REGARDING THE DUTIES OF PRIESTS.

“That he (the priest) may preside is shown by the fact that Israel mourned when there were no ‘teaching priests;’ by the fact that ‘priests’ were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of a priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.” Saints’ Herald, Vol. 36, page 452. “And in no other case does occasion so urgently require as in the absence of the elder.” Ibid, page 451.

“President Smith said: From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services as necessary in the body, as are also those of teachers and deacons. Therefore in viewing the church as a whole, we may strictly denominate it one priesthood.” Mill. Star, Vol. 15, page 850.

CHAPTER XIII.

TEACHERS, HOW CALLED AND ORDAINED.

Doc. and Cov. Sec. 17:12a & b. “Every ... teacher ... is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.”

THEY ARE STANDING MINISTERS TO THE CHURCH.

Doc. and Cov. Sec. 83:22. “...teachers should be appointed to watch over the church, to be standing ministers unto the church.”

Doc. and Cov. Sec. 122:9b & c. “where organization has been arranged and officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are ... in the standing ministry, the Presidency, second, the high priests; third, the elders, then priests, *teachers*, and deacons in their order.”

THEIR DUTIES.

1st.—To watch over the Church.

2nd.—To see that all the members do their duty.

3rd.—To preside in the absence of Elder and Priest.

Doc. and Cov. Sec. 17:11a to f. “The teachers’ duty is to watch over the church always, and to be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.”

4th.—To preside over a Quorum of twenty-four Teachers.

Doc. and Cov. Sec. 104:31b & c, 39. “Verily, I say unto you, saith the Lord of hosts, There must need be ... teachers to preside over those who are of the office of a teacher ... And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.”

THE DEFINITION OF THE TEACHERS’ DUTY.

By President Joseph Smith.

Saints’ Herald, Vol. 36, pages 402, 403. “The fact that the teacher has been given authority to take the lead of meetings, the fact that paragraph 22, Sec. 83, Doc. and Cov., provides that teachers should be appointed to watch over the church, to be standing ministers to the church; the fact that King Mosiah granted Alma authority to establish churches, and to ordain teachers over them; the fact that Nephi did, consecrate teachers over the land of the people; the fact that God gave teachers the church, the fact that God hath ‘set’ teachers in the church, and the fact that there were teachers in the church as before cited, are all evidences that teachers may preside over churches, watch over, and care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up. . . . His duties differing from the duties of a deacon, still so closely allied to them that he may require the deacon as an assistant.”

CHAPTER XIV.

DEACONS, HOW CALLED AND ORDAINED.

Doc. And Cov. Sec. 17:12a & b. “Every ... deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.”

THE DEACONS ARE STANDING MINISTERS TO THE CHURCH.

Doc. and Cov. Sec. 83:22. “...but the deacons . . . should be appointed to watch over the church, to be standing ministers unto the church.”

Doc. and Cov. Sec. 122:9b & c. “where organization has been arranged and officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers and *deacons*; ... in the standing ministry, the Presidency, second, the high priests; third, the elders, then priests, teachers, and *deacons* in their order.” He is to assist the teacher if occasion requires.

Doc. and Cov. Sec. 17:11d to f. “and is to be assisted always, in all his (i. e. The teacher’s) duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.”

TO PRESIDE OVER A QUORUM OF TWELVE DEACONS.

Doc. and Cov. Sec. 104:31b & c, 38. “Verily, I say unto you, saith the Lord of hosts, There must needs be presiding elders to preside over those who are in the office of an elder; and ... in like manner; and also the deacons: ... And again, verily I say unto you, The duty of the president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.”

DEFINITION OF THE DEACON’S DUTIES.

Conference minutes of 1900, pp. 235-6.

REPORT OF THE FIRST PRESIDENCY, THE TWELVE, AND BISHOPRIC, ON “THE DUTIES OF A DEACON.”

The resolution presented to conference was:—“Be it resolved by this body, in conference assembled, that we concur in and hereby adopt the definition of the duties of a deacon as defined by President Joseph Smith in ‘Herald’ of June 15, 1871, and No. 25, vol. 31, of ‘Saints’ Herald’”.

C. F. CHURCH,
C. E. BLAIR.

THE RESOLUTION OF THE CONFERENCE BY WHICH THAT MATTER WAS REFERRED, IS:—

“Resolved, that a committee, consisting of the First Presidency, the Twelve, and the Bishopric, be appointed, to whom this matter be referred, with the request that they report as soon as practicable to the General Conference what in their judgement are the duties belonging to the office of deacon in the church.”

This committee met in the church at Independence, Missouri, April 19, 1898, at nine a. m., and proceeded to the duties assigned them.

After a consultation of several hours the committee, by a majority vote, adopted the following as their judgement upon the matter submitted to them: ‘Resolved, that we approve of the duties set forth in the article referred to as a rule of action to aid the deacon in his labor, in addition to his duties as made plain in the law (D. & C. 17:11), as a standing minister to the church, under the direction of the proper officers placed over him in the law.’

The committee directed the chairman and secretary of the council to compile from said article in the ‘Herald,’ referred to in the resolution before the conference, the duties named therein and incorporate them in the report to be made of the action of the committee thereon. Those duties thus compiled from said article as stated in paragraph 32 and 36, with the preliminary explanation at the beginning of paragraph 32, are as follows:

“We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting-house, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys, open the doors; conduct visitors, either those belonging to or not belonging to the church; to see that the floor, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering and laughing, reproving the thoughtless, and rebuking the giddy, putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts,—these unwritten but essential things of the law, devolve upon the office of a deacon.”

JOSEPH SMITH, *Chairman*.
J. W. WIGHT, *Secretary*.

It was moved to endorse the report.

General Conference Resolutions No. 471, pp. 26, 127, 128.

CHAPTER XV.

“THE PILOT WHEEL.” CHART III.

Again we call the reader’s attention to the fact that there are twenty separate offices, requiring just so many separate and distinct ordinations in both orders of the priesthood. Seventeen in the Melchisedec priesthood, under present conditions; three in the Aaronic, which provides for four; but in the absence of a lineal descendant of Aaron to fill the office of bishop, a high priest of the Melchisedec order acts in that capacity. These officers are as follows:

- 1st.—The President.
- 2nd.—Counselors to President.
- 3rd.—The Twelve Apostles.
- 4th.—The Seventy.
- 5th.—The Seven Presidents of Seventy.
- 6th.—The Patriarch.
- 7th.—Evangelical Ministers.
- 8th.—High Priests.
- 9th.—Elders.
- 10th.—Bishops.
- 11th.—Bishops’ Counselors.
- 12th.—High Council.
- 13th.—Stake Council.
- 14th.—Stake Presidents.
- 15th.—Counselors of Stake Presidents.
- 16th.—Presidents of Quorums.
- 17th.—Counselors to Presidents of Quorums.
- 18th.—Priests.
- 19th.—Teachers.
- 20th.—Deacons.

1st.—The Hub represents the Presidency of the whole Church, comprising the First and Second Quorums.

Doc. and Cov. Sec. 122:9c. “the parallels are: in the Presidency, the President and his counselors; in the second presidency, the Twelve...”

2nd.—The Missionary Line composed of the Twelve and the Seventy, including High Priests, Elders and Priests, when laboring as Missionaries; these being subject in this capacity to the head of this ‘Line,’ viz., the Twelve, the same as the Seventy.

Doc. and Cov. Sec. 122:9c. “...in the missionary work, first the Twelve, second, the Seventy...”

Doc. and Cov. Sec. 122:7a. “The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests, and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work.”

3rd.—The Pastoral Line includes the Presidency, High Priests, Elders, Priests, Teachers and Deacons.

Doc. and Cov. Sec. 122:9c, 7 a to d, & 8a to f. “the parallels are: in the Presidency, the President and his counselors; in the second presidency, the Twelve; in the missionary work, first the Twelve, second, the Seventy; in the standing ministry (i. e. The Pastoral), the Presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order. The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests, and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. That part of the law which says: ‘It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church,’ is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.”

THE PASTORAL IS DIVIDED INTO THREE OTHER LINES OF AUTHORITY.

4th.—Branch, consisting of President, Priest, Teacher and Deacon.

Book of Rules, Sec. 4, pages 9-10. “Branches are the primary congregational organization of the church, and may be formed wherever ‘six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, a priest, a teacher, or a deacon.’”

Book of Rules, Sec. 6. “A branch is said to be fully organized when it has a presiding elder, a priest, a teacher, and a deacon. If necessity require, two or more priests and teachers and deacons, or two or more of these three grades may be chosen. There may also be a secretary or secretaries chosen. These may or may not be ordained ministers of any grade.”

Doc. and Cov. Sec. 120:2a. “A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch.”

5th.—District, a President.

Doc. and Cov. Sec. 120:2b. “Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district.”

6th.—Stake, consisting of a Presidency of Three, Twelve Counselors and Bishopric.

Doc. and Cov. Sec. 125:10a to c. “My people are directed to establish two stakes; one at Independence (Mo.), one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required.”

7th.—The Patriarchal Line, composed of the Patriarch and Evangelical Ministers.

Doc. and Cov. Sec. 125:3a & b, 4a to e, 5a & b, 6a & b. “The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister: to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed. He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister. The Presiding Patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums. Other evangelical ministers besides the Presiding Patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer.”

8th.—Bishop’s Line, including all Bishops and their Counselors, having charge of the temporal concerns of the Church.

Doc. and Cov. Sec. 104:32a. “Wherefore the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things:”

9th.—High Council Line.

Doc. and Cov. Sec. 99:1b. “This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop’s council, to the satisfaction of the parties.”

It will be observed from the foregoing, that the duties attaching to the various offices in these respective lines of authority are specific and separate; each one to labor under, and being responsible to their several heads; these various heads being in turn connected to, and responsible to, the presidency, represented by “the Hub” of the wheel, in their official capacities as follows:

THE TWELVE.

Doc. and Cov. Sec. 104:12. “The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church...”

THE PASTORAL LINE.

Doc. and Cov. Sec. 122:9c. “the parallels are: ... in the standing ministry, the Presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.”

THE BRANCH, THE DISTRICT, THE STAKE, ARE UNDER THE JURISDICTION OF THE PRESIDENCY.

Doc. and Cov. Sec. 122:8d, 9c. “It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the church; ... in the standing ministry, the Presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.”

THE PATRIARCH TO ACT IN CONCERT WITH THE PRESIDENT.

Doc. and Cov. Sec. 107:29d. “...I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph,”

THE BISHOP TO ACT IN CONJUNCTION WITH THE PRESIDENCY.

Doc. and Cov. Sec. 48:2d. “...as is appointed to him by the presidency and bishop of the church...”
See also, Sec. 17:17; 68:2; 68:3; 104:8, 37.

HIGH COUNCIL—THE PRESIDENCY, THE HEAD OF THE HIGH COUNCIL.

Doc. and Cov. Sec. 99:6a to c. “The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; ... and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.”

“The question is sometimes asked, who is the highest, the ‘seventy’ or ‘high priests’? We reply, if in the Pastoral line, the high priest is the highest; for God has especially set apart these officers to meet the requirements of this calling; but, if in the Missionary line, then the seventy, undoubtedly is the highest, for they stand next to the twelve in this line and are their assistants in missionary work, this is the specific calling of the ‘seventy’, and a high priest laboring as a missionary is but a voluntary auxiliary; as his province defined in the law, ‘is as a standing minister to the church.’”

We offer the following admonitions and suggestions as being apposite at this juncture:

Doc. and Cov. Sec. 83:21a & b. “Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.”

The order of this priesthood designed by God for the accomplishment of His great purposes, was perfected by Him, therefore, if all who are holding any of these sacred appointments will acquaint themselves with the duties and prerogatives attaching to their office, and faithfully discharge the same, the end God has in view must and will be realized. He, primarily, is responsible and, so far as pertains to Him, as the great Controller of all these concerns, nothing can arise, which was not anticipated and hence not provided for, to necessitate any change. God is not an experimentalist; but in His condescension has chosen mankind to co-operate with Himself in the scheme of salvation; and wonderfully great are the responsibilities devolving upon those whom St. Paul designates “Ambassadors of God,” who stand as Christ, between God and the people. It will be seen then that if anything does go wrong so far as these matters are concerned, it would be folly to charge it upon a supposed imperfection in the

system; the cause of the trouble will be, if we are honest with ourselves, traceable to imperfection in the human instrument; so that if through ignorance, or lethargy, or rebellion, we fail to perform our allotted portion of the work, we clog, and more or less disarrange the workings of this system to the hurt and detriment of the whole body, but more particularly, more disastrously to ourselves.

While God is long suffering and will bear with us patiently for a time—and there is a limit to even God’s long suffering—yet if we are unrepentant of and persistent in our neglect of duties Divinely delineated, but voluntarily assumed, He has declared we shall as a consequence be taken out of the way.

This is not by any means a violation of His revealed attributes, but rather a demonstration of them, because as the Great “All Father,” He could not consistently jeopardize the safety of the whole, out of regard for the unit. To do so would be an invitation to criticism and charge of favoritism. The safety of the greatest number being the object of His work, was also in His mind when formulating the system of the priesthood. Let us not, then, blind ourselves to our own interest and especially to the interests of God’s work, but remember that all those who have accepted the honor of the priesthood have also been made partakers of its responsibilities, and whosoever will not learn his duty and diligently perform the appointed functions shall not be counted worthy to stand. Doc. and Cov. Sec. 104:44a & b. “Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.”

Further, those of the Melchisedec priesthood are called the sons of Moses, and those of the Aaronic priesthood, the sons of Aaron, and, the Lord says all who receive either of these priesthoods enter into an oath and covenant with Him, and that those who violate this covenant shall not be forgiven in this world nor the world to come.

Doc. and Cov. Sec. 83:6c to h. “for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father’s kingdom. Therefore, all that my Father hath shall be give unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.”

CHAPTER XVI.

THIS CHAPTER DEVOTED TO DIVINE INSTRUCTIONS GIVEN TO THE MINISTRY IN THESE LATTER DAYS.

Those who fail to lift up their voices to warn their friends and neighbors, should studiously and prayerfully consider the following:

Doc. and Cov. Sec. 60:1a & b, 3d & e. “Behold, thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them. ... Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time; neither shalt thou bury thy talent that it may not be known.”

Doc. and Cov. Sec. 116:2a & b. “Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me.”

INSTRUCTIONS TO BE OBSERVED WHEN ADMINISTERING TO THE SICK.

Doc. and Cov. Sec. 125:15a to e. “Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my Scriptures. The spirit of the prophets is subject to the prophets.”

COMMANDED TO STUDY GOOD BOOKS, AND ACQUIRE KNOWLEDGE OF HISTORY, GEOGRAPHY AND OF LAW FOR THE UPHOLDING OF THE WORK.

Doc. and Cov. Sec. 85:36a. “Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.”

Doc. and Cov. Sec. 87:5b. “...and study and learn, and become acquainted with all good books, and with languages, tongues, and people.”

Doc. and Cov. Sec. 90:12. “And verily I say unto you, that it is my will that you should hasten to translate my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man...”

TO STUDY THE WORD OF GOD.

Doc. and Cov. Sec. 10:10c. “...and also study my word which shall come forth among the children of men...”

Doc. and Cov. Sec. 25:1a. “Behold, I say unto you, that you shall let your time be devoted to the studying of the Scriptures, and to preaching, and to confirming the church...”

THE MINISTRY TO PREACH BY THE SPIRIT.

Doc. and Cov. Sec. 42:5a & b. “And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.”

THE PREACHER NOT TO TAKE THOUGHT BEFOREHAND WHAT HE SHALL PREACH.

Doc. and Cov. Sec. 83:14d. “Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.”

THE LORD WILL FILL THE MOUTHS OF HIS SERVANTS.

Doc. and Cov. Sec. 32:2d to g. “Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you; yea, open your mouths and they shall be filled, saying, Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.”

**THE WEAK AND SIMPLE ONES TO BE CALLED TO THE MINISTRY,
BY WHOM GOD WILL THRESH THE WORLD.**

Doc. and Cov. Sec. 1:4b to e. "...and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowman, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rules."

Doc. and Cov. Sec. 34:4a to c. "Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them."

MINISTERS TO GO FORTH WITHOUT PURSE AND SCRIP.

Doc. and Cov. Sec. 23:7c. "And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip..."

Doc. and Cov. Sec. 83:15a. "Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom."

PROMISES TO THE FAITHFUL MINISTRY.

Doc. and Cov. Sec. 83:13c, 15c, 16a to g. "And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. ...for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you, to bear you up. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. ...for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song..."

**TO BE OF CHEERFUL HEART AND COUNTENANCE, AND BLAMELESS IN
WORD AND DEED.**

Doc. and Cov. Sec. 119:3a. "The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed."

TO BE CLEAN IN BODY AND IN CLOTHES.

Doc. and Cov. Sec. 119:3c. "Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess or ornamentation."

TO TAKE SLEEP AND REST AT PROPER HOURS.

Doc. and Cov. Sec. 119:9a & b. "...take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained."

MINISTERS TO BE NEITHER BOISTEROUS NOR VULGAR.

Doc. And Cov. Sec. 119:3b. "It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse, and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed."

TO BE ABSTAINERS FROM INTOXICATING DRINK AND TOBACCO.

Doc. and Cov. Sec. 119:3d. "Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."

MINISTERS TO SET IN ORDER THEIR HOUSES.

Doc. and Cov. Sec. 87:5e. "Set in order your houses; keep slothfulness and uncleanness far from you."

TO GOVERN THEIR HOMES IN MEEKNESS.

Doc. and Cov. Sec. 30:3c. "Govern your house in meekness, and be steadfast."

TO PRAY VOCALLY IN PUBLIC, IN SECRET, AND IN THEIR FAMILIES.

Doc. and Cov. Sec. 21:5a. "Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places."

MINISTERS TO RENDER A FULL ACCOUNT TO THE BISHOP.

Doc. and Cov. Sec. 72:4b. "And now, verily I say unto you, Let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things."

MINISTERS TO BE PATIENT WITH EACH OTHER AND NOT BE CONTENTIOUS.

Doc. and Cov. Sec. 117:13. "Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."

Doc. and Cov. Sec. 122:16a & b. "And now I say unto you, mine elders, apostles and high priests of my church, Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me."

THE RIGHT OF FREE SPEECH DOES NOT GIVE LICENSE TO THE MINISTRY TO FRUSTRATE THE COMMANDS OF THE BODY.

Doc. and Cov. Sec. 125:16b & c. "Their (the ministers') right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted."

**MINISTERS MUST BE WILLING TO HEAR THOSE WHOSE DUTY IT IS TO
TEACH THE REVELATIONS.**

Doc. and Cov. Sec. 122:1a & b. “My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.”

JEALOUSY AMONG THE MINISTRY FORBIDDEN.

Doc. and Cov. Sec. 121:4c. “And this should be agreeable to the elders in charge of the branch and the district, who should ever be willing to aid such ministration; and this should be without jealousy on either part.”

CHAPTER XVII.

**CONTAINS INSTRUCTION GIVEN BY THE PROPHETS AND PRESIDENTS
OF THE CHURCH OF JESUS CHRIST IN THESE LATTER DAYS.**

THE DUTIES OF THE PREACHER.

By President Joseph Smith, son of the Martyr.

Church History vol. 3 pp. 325-6. “Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no talebearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly.”—*True Latter Day Saints’ Herald*, Vol. 4, p. 30.

Saints’ Herald for May 10, 1890, page 289 (condensed excerpt). “The preacher should represent Christ. He should be clean in all things. Must advocate the truth. Strive to present the truth in such a way that he will attract men to it. He should be honest with the world and with himself. He must be observant of all the conditions of time, place and circumstances surrounding him when he stands before the people, and be equal to every occasion, observing the properties. He should remember he is there to represent Christ and not his own smartness. He must be endowed with the spirit of Christ. Must magnify his calling. Be prompt, always ready for duty, trusting in God. Respect the rights of all men. Avoid carelessness in all things. Avoid uncouth gestures and useless habits of manner or speech. Also frequent repetitions and unnecessary words. The too frequent use of the name of the Deity must be avoided. Acquire a proper pronunciation. Avoid jesting in the sacred desk. I close with Paul’s injunction: ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness.’” 2 Tim. 2:15, 16.

INSTRUCTIONS ON THE LORD’S SUPPER.

Church History, Vol. 3, pp. 580-2. “Perhaps a few suggestions and plain teachings respecting this ordinance (the Lord’s supper) may not be amiss, during the divided opinions of the many who have superficially thought upon it. The time of its observance should be as often as once each month; it may be as often as once each week. It should be in the afternoon, toward evening. The emblems should be prepared beforehand, and should be good, sweetbread, and the pure wine of the grape, if wine is used. When wine is used it should be made by the Saints, of the pure juice of the grape. Water, or water poured upon raisins and then expressed, may be used in place of wine, when wine cannot be had.

“The Saints should gather together in the spirit of solemnity, and should avoid rudeness and laughter, either going to or coming from the meeting. They should go in peace and pray for its continuance. They should forgive trespasses, and pray for forgiveness.

“The manner of procedure should be on this wise: The elder or the priest should break the bread into as many fragments as he may in his judgement deem necessary for all; he should then kneel, the Saints kneeling if practicable, and ask a blessing upon the bread as given in the Doctrine and Covenants. After all have eaten, the elder or the priest should ask if any have been missed in passing the bread. He should then pour the wine, (if wine be used,) or the water into the cups prepared, and kneeling with the Saints, as before in blessing the bread, ask a blessing on the wine, or water.

“If the congregation be small the elder or priest may pass the emblems to the saints; if the congregation be large, or wisdom dictate, two or more should be chosen to present the emblems to the saints. The person or persons, for two may act, officiating in blessing the emblems, should require the persons who are to present the emblems to partake first, after which the persons who carry the emblems to the saints should present them to the officiating officers and then take them and present them personally to every member of the church present. No person should officiate in the act of blessing the emblems, or in the presenting them to the congregation, who is not willing and in condition of mind and body to partake. The person officiating should see that all the bread broken should be eaten; and the persons passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them. After the wine is passed, the elder or priest should ascertain if any have been missed. If all have partaken, then he should in a few words of exhortation request the saints to speak of the goodness of God, bear testimony to the work, or exercise other gifts as they may be led of the Spirit. ...

“The sacrament should not be administered in a dirty room, nor should the saints meet to partake of the emblems in filthy places. They should also be clean in person, having washed their bodies in pure water that they may show forth the purity of their intentions and their hopes. The hands of the person breaking the bread and pouring the wine should be clean, so should the hands of those who bear it to the Saints.

“If the foregoing rules be generally observed, there will be no contention as to the materials used, nor as to the manner of its administration. A pure heart is the most essential ingredient in the whole matter. The administration of the sacrament comprehends the breaking the bread, pouring the wine, blessing the bread, blessing the wine, passing or presenting the emblems, and the partaking thereof. These all constitute the Sacraments of ‘The Lord’s Supper,’ and ordinance of the church.” *The Saints’ Herald*, Vol. 17, pp. 272-3.

EXPLANATION OF THE DUTIES OF DISTRICT PRESIDENTS.

Church History, Vol. 3, pp. 561-4. “The presiding officer of a district should seek to obtain the good will of the congregations, and the individuals of which his district is composed. In securing this good will, he should be humble, faithful, and diligent. His first duty towards those under his charge is to seek unto the lord for wisdom, that he may be aided and instructed to direct the affairs instructed to him successfully. He should be a firm friend to the truth. His duty under this head would imply that he must speak the truth himself, encourage it in others, and reprove the disregard and the want of it in others. He must be gentle. In this light he must not be heady, high-minded, or obstinate, neither in his preaching to the world nor in his demeanor to the saints. He must be an open, avowed, and honest enemy to wrong, oppression, false doctrines, and false practices. Under this rule of conduct he is authorized to silence elders preaching in his district, transient or local, if they preach false doctrine, or if they transgress the rules of morality which are known to obtain in the church and by which the members should be governed. He should preach and secure the preaching of others within his district. If at all practicable, he should travel in his district constantly, opening new fields of labor, filling stated appointments, and securing, by a guarded, careful walk and conversation, the favor of the people, that they may be induced to listen to the preaching of the word. He must realize that upon him to a great extent rests the entire moral responsibility of the district. He is supposed to be the representative of the Saints comprising the district. As such a representative, if he is dirty in person, and disorderly and unclean in his dress, so will it be understood are his constituents. He must, therefore, be clean. If he be rough in language, profane, light, using foul and indecent language in private, and uncouth language in public, of just such material will it be understood is his congregation of saints composed. He must therefore be chaste and clean in his conversation.

“He must be impartial as a judge. Under this rule he must be closely discriminating in his choice of elders to take charge of congregations upon special occasions. He must not assume a right which is not his. He may preside at branch meetings, but it is not his right so to do. He may preach in a branch, and may call upon the branch authorities to call special meetings. It is their duty when requested by him to call meetings to do so at once, without delay. He has a right to inquire into the standing of any member in the branch, but it is his duty to make his inquiry of the officers of the branch. It is his duty to notify officers of branches of that which he requires of the branch; of all baptisms and confirmations to which he attends in their respective branches. He should give official notice of all specific changes in the business of the district conferences and other matters of general importance. He should see

that all branches under his charge are properly instructed as to time and place of holding conferences, and should himself attend the sessions of conference. It is his duty to encourage the talent in the various officers of the various branches, and upon all suitable occasions call out and uphold those who are of lesser priesthood and talent. It is his duty to hear every official and proper complaint. It is his duty to discourage and refuse to hear every unofficial and fault-finding complaint, more especially should he do this in the priesthood, more especially still in the elders. It is his duty to keep his opinion of the merits of individual quarrels and differences to himself, except when called upon to decide officially; in fact, he is not fit to preside in the trial of any cause concerning the merits of which he has expressed an opinion. He should be a thorough Christian. Under this rule we embrace the following list of duties: It is his duty to be a good son, if he have parents; a good husband, if married; if not married he should be a gallant, but virtuous gentleman; a good father, if he have children. It is his duty to be courteous and friendly to all, remembering this rule more especially 'to the household of faith.' Remarks:—No natural churlishness of temper will make this rule any less imperative. It is his duty to be studious, active, energetic, unflinching; true as a brother, friend, neighbor, citizen, and child of God. It is his duty to be frank, kind, and firm; neither swerving from direct duty by entreaty of friends nor threats of enemies. It is not his duty to be eloquent and a great speaker, though if he possess these gifts it will be to his advantage. It is his duty to be sober. No drunkard or dram drinker is fit for this position, and should neither be chosen nor sustained. It is not his duty to boast or wrangle with those placed under his authority, nor assume dictatorial power. It is his duty to be outspoken against vice. He should give it neither countenance nor quarter; nor while he condemns it, should he rail at individuals. It is his positive duty to refrain from hearing and retailing slander; nor should he circulate evil tales though they be "true." *The Saints' Herald*, vol. 17, pp. 80-82.

EXPLANATION OF THE PRIESTHOOD AND DEFINITION OF THE DUTIES OF SOME IMPORTANT OFFICES THEREIN.

By Joseph Smith, the Martyr. June, 1839.

"The priesthood was first given to Adam; he obtained the first presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Genesis 1:20, 26, 28. He had dominion given him over every living creature. He is Michael the archangel, spoken of in the scriptures. Then to Noah, who is Gabriel, he stand next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority. Daniel 7th speaks of the Ancient of Days; he mans the oldest man, our father Adam, Michael. He will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. The spirit of man is not a created being, it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state from eternity. Our Savior speaks of children and says: 'Their angels always stand before my Father.' The Father called all spirits before him at the creation of man and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him and by him to others. He will have to give an account of his stewardship, and they to him. The priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James, and John, on the mount when they were transfigured before him. The priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of priesthood. Wherever the ordinances of the gospel are administered there is the priesthood. How have we come at the priesthood? It came down, down in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the great high priest; Adam next. Paul speaks of the church coming to an innumerable company of angels—to God, the judge of all—the spirits of just men made perfect; to Jesus the Mediator of the new covenant, etc., Heb. 12:23. I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. Doc. and Cov. Sec. 104:28, 29.

"This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc. Moses sought to bring the children of Israel into the presence of God through the power of the

priesthood, but he could not. In the first ages of the world he tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory should be revealed. Paul spoke of the dispensation of the fullness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given, will have to be there; and they without us cannot be made perfect.”

“These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason (Matt. 13:41). And the Son of Man shall send forth his angels, etc. All these authoritative characters will come down and join hand in hand in bringing about this work. The kingdom of heaven is like a grain of mustard seed. The mustard seed is small but brings forth a large tree; and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instructions from them. Paul told about Moses’ proceedings, spoke of the children of Israel being baptized, etc. He knew this, and that all the ordinances and blessings were in the church. Paul had these things, and we may have the fowls of heaven lodge in the branches, etc. The horn made war with the Saints and overcame them, etc., until the Ancient of Days came; judgement was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the kingdom. This not only makes us ministers here, but in eternity. Salvation cannot come without revelation; it is in vain for any one to administer without it. No man is a minister without being a prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this. Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, that the coming of the Son of Man is nigh, even at your doors.

“If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, etc., we shall be among those who are calling for the rocks to fall upon us, etc. The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come the whole earth would be smitten. There will be here and there a stake for the gathering of the Saints. Some may have cried for peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the stakes; for God hath told us to flee, not dallying, or we shall be scattered one here and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The gospel net gathers of every kind.

“I prophesy that the man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but we are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come we shall have to flee to Zion. The cry is to make haste. The last revelation says: ‘Ye shall not have time to have gone over the earth, until these things have come.’ It will come as did the cholera, war, fires, and earthquakes; one pestilence after another, etc.; until the Ancient of Days come, then judgement will be given to the Saints. ... Look to the presidency and receive instruction. Every man who is afraid, covetous, etc., will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her stakes. I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, etc. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, etc. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and, with a view of them, shall I cry peace? No, I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that summer is nigh at hand. We may look for angels and receive their ministrations, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when he has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits, both false and true.

“Being born again, comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God: a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil he will flee from you: if it be of God he will manifest himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if

he comes to a little child, he will adapt himself to the language and capacity of a little child. Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the presiding elder. Pray for him that he may have the gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he can interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the apostles, who have communion with these things, and then we shall be among that number when Christ comes." Mill. Star for 1855, pp. 310, 311.

THE DUTIES OF THE TWELVE.

By President Joseph Smith, at Kirtland, February 27, 1835.

"President Smith proposed the following question: What importance is there attached to the calling of these twelve apostles, different from the other callings or officers of the church? ...President Smith, Jr., gave the following decision: They are the twelve apostles, who are called to the office of traveling high council, who are to preside over all the churches of the Saints, among the Gentiles, where there is a (no?) presidency established; and they are to travel and preach among the Gentiles, 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 apostleships." Mill. Star, Vol. 15, p. 213.

Note. In "Times and Seasons," Vol. 5, p. 714, is a communication headed, "The Apostles and Apostates," and signed "An Old Man in Israel." He says: "I take an extract from President Joseph Smith's charge to the twelve on the evening of the 27th of February, 1835. 'They are the twelve apostles, who are called to the office of a traveling high council; who are to preside over all the branches of the Saints among the Gentiles, where there is *NO** presidency established, and they are to travel and preach among the Gentiles until the Lord commands 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 apostleships.'"

Note 2. The quotation by "An Old Man in Israel" is evidently the correct one, as suggested by Elder Derry; for the principle clerk of the conference where this decision was given (W. E. McLellin) testified in 1845, quoting his diary notes at the time of the said conference, as follows: "Joseph Smith, in his official capacity, gave the following decision, viz: 'The twelve are called to be a traveling high council, to preside over all the church of the Saints among the Gentiles, where there is *NO* presidency established. ...The twelve apostles have no right to go into Zion, or any of its stakes, where there is a regular high council established, and there undertake to regulate the matters pertaining thereto; but it is their duty to go abroad and regulate and set in order all matters relative to the different branches of the church. No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the twelve.'"

Elder McLellin says of the above that he gives the words of Joseph the Seer, "taken verbatim as he delivered them, as Elder O. Hyde and myself placed them in the record of the twelve, the original copy of which is now in my possession" (Messenger and Advocate, page 150). President Smith, referring to the minutes of a high council, held in Kirtland, Sept. 19th, 1835, says: "I decided that the high council had nothing to do with the twelve, or the decisions of the twelve. But if the twelve erred they were accountable only to the general council of the authorities of the whole church, according to the revelations." Mill. Star, 1853, Vol. 15, p. 343.

*The word "no" is italicized by the author.

DECISION ON THE PREROGATIVES OF THE TWELVE, GIVEN IN A GRAND COUNCIL, MAY 22, 1835, KIRTLAND, OH.

“After the conference was opened, and the twelve had taken their seats, President Joseph Smith, Jr., said that it would be the duty of the twelve, when in council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided, and then begin at the oldest again, etc. The twelve then took their seats according to age. ...

“President Joseph Smith then stated that the twelve will have no right to go to Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council, but it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions; and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the twelve. No standing high council will ever be established only in Zion or one of its stakes. When the twelve pass a decision, it is in the name of the church, therefore it is valid. No official member of the church has authority to go into any branch thereof, and ordain any minister for that church, unless it is by the voice of that branch. No elder has authority to go into any branch of the church and appoint meetings, or attempt to regulate the affairs of the church, without the advice and consent of the presiding elder of that branch.” Mill. Star, Vol. 15, p. 261.

TWELVE EQUAL IN THEIR MINISTRY.

“Verily thus saith the Lord your God, I appoint these twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord. Amen.” Mill. Star, Vol. 15, p. 374.

THE TWELVE NEXT TO THE PRESIDENCY.

“I next proceeded to explain the duty of the twelve, and their authority, which is next to the present presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the high councils of Kirtland next the presidency, was because the business to be transacted was business relating to that body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the twelve are not subject to any other than the first presidency, viz., myself, Sidney Rigdon, and Frederick G. Williams, who are now counselors; (and where I am not there is no first presidency over the twelve).” Is this last clause Brigham’s work? See Doc. and Cov. Sec. 99:6. Also Mill. Star, Vol. 15, pp. 39, 299, 849.

“The twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them and call upon the seventy to follow after them, and assist them. The twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say, Amen.” Mill. Star, Vol. 15, p. 727.

OLIVER COWDERY’S CHARGE TO THE TWELVE.

“You are to preach the gospel to every nation. Should you in the least come short of your duty, great will be your condemnation. ...You are equal in bearing the keys of the kingdom to all nations. ...You are called to preach the gospel of the Son of God to the nations of the earth; it is the will of your Heavenly Father that you proclaim his gospel to the ends of the earth, and the islands of the sea. ...The greatness of your commission consists in this: you are to hold the keys of this ministry, you are to go to nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. ...If you will not warn them other will, and you will lose your crowns.” Mill. Star, Vol. 15, pp. 209, 212.

DUTIES OF THE SEVENTY.

“On the 28th of February, 1835, the church, in council assembled, commenced selecting certain individuals from the number of those who went up to Zion with me in the camp; ...to begin the organization of the first quorum of the seventies according to the visions and revelations which I have received; the seventies to constitute traveling quorums, to go into all the earth, whithersoever the twelve apostles should call them.” Mill. Star, Vol. 15, p. 230.

“If the first seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to call and ordain other seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. The seventy are not to attend the conferences of the twelve, unless they are called upon or requested so to do by the twelve. The twelve and seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.” Mill. Star, Vol. 15, p. 24.

“The seventy are not called to serve tables, or preside over branches to settle difficulties, but to preach the gospel and build them up, and set others who do not belong to these quorums, to preside over them, who are high priests. ... The seventies are at liberty to go to Zion if they please, or go wheresoever they will and preach the gospel.” Mill. Star, Vol. 15, pp. 261, 262.

GRAND COUNCIL, MAY 2, 1835, KIRTLAND.

“The circumstances of the president of the seventies were severally considered, relatively to their traveling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness, to go at the call of the twelve when the Lord opens the way.”

“Voted, that when another seventy is required, the presidency of the first seventy shall choose, ordain and set them apart for among the most experienced elders of the church.” Mill. Star, Vol. 15, pp. 261, 262.

CALLING AND DUTIES OF HIGH PRIESTS.

“Every president of high priests (must) be ordained by some higher authority.” Mill. Star, 1854, p. 54.

DECISIONS OF JOSEPH SMITH, JR.

“The duty of a high priest is to administer in spiritual and holy things, and to hold communion with God, but not to exercise monarchical government, or to appoint meetings for elders without their consent. And again it is the high priest’s duty to be better qualified to teach principles and doctrines, than the elders; for the office of an elder is an appendage to the high priesthood, and concentrates and centers all in one. ... We never inquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of high priests.” Mill. Star, vol. 14, p. 413. “A high priest is a member of the same Melchisedec priesthood with the presidency, but not the same power or authority in the church.” Mill. Star, vol. 15, p. 849.

IS THE HIGH PRIESTHOOD NECESSARY?

“The bishop is a high priest; and necessarily so, because he is to preside over that particular branch of church affairs, that is denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. This is the same, or a branch of the same priesthood, which may be illustrated by the figure of the human body, which has different members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members. ... In viewing the church as a whole, we may strictly denominate it one priesthood. ... The greatest and most important duty is to preach the gospel.” Mill. Star, vol. 15, p. 849.

MUST BE FAITHFUL.

“And they who are of the high priesthood whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them as unto the children of the priests as you will find recorded in the second chapter and sixty-first and second verses of Ezra.” Mill. Star, vol. 14, p. 284.

DISTINCTION BETWEEN HIGH PRIESTS AND SEVENTIES.

“A high priest is a member of the same Melchisedec priesthood with the presidency, but not the same in power or authority in the church. The seventies are also members of the same priesthood, are a sort of traveling council or priesthood, and may preside over a church or churches until a high priest can be had. The seventies are to be taken from the quorum of elders, and are not to be high priests. They are subject to the direction and dictation of the twelve, who have the keys of the ministry. All are to preach the gospel by the power and influence of the Holy Ghost; and no man can preach the gospel without the Holy Ghost.” Mill. Star, vol. 15, p. 849.

“Nauvoo, Hancock County, Illinois, May 14th, 1840.—To Orson Hyde and John E. Page: In answer to your inquiry in a former letter, relative to the duties of the seventies in regulating churches, etc., I say that the duties of the seventies are more particularly to preach the gospel and build up churches, rather than regulate, that a high priest may take charge of them. If a high priest should be remiss in his duty, and should lead, or suffer the church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the seventies, acting under the special direction of the twelve, being duly commissioned by them with their delegated authority, to go to that church, and if agreeable to a majority of the members of said church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.” Mill. Star, vol. 17, p. 774.

RELATION OF THE STANDING HIGH COUNCIL TO THE CHURCH.

“The high council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council are set over her temporal matters.” Mill. Star, vol. 15, p. 284.

ORDER IN COUNCIL.

“At a council of the high priests and elders, at my house, in Kirtland, on the evening of February the 12th, 1834. ...I continued and said: No man is capable of judging a matter in council, unless his own heart is pure; and that we are frequently so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions; but to return to the subject of order. In ancient days councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit was obtained, which has not been observed in this church to the present. It was understood in ancient days, that if one man could stay in council another could; and if the president could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep, one praying, another not, one’s mind on the business of the council, and another thinking on something else, etc. Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right, and injure our fellow beings, they may be there perhaps to condemn us; there they are of great consequence, and to me the consequence appears to be of force beyond anything which I am able to express, etc. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother.” Mill. Star, vol. 15, p. 12.

DECISION AT A HIGH COUNCIL, IN KIRTLAND, SEPTEMBER, 19, 1835.

“An attempt was made in the foregoing council, to criminate the twelve before the high council for cutting off Gladden Bishop, at their Bradford conference; but the attempt totally failed. I decided that the high council had nothing to do with the twelve, or the decisions of the twelve. But if the twelve erred, they were accountable only to the general council of the authorities of the whole church, according to the revelations.” Mill. Star, vol. 15, p. 343.

THERE MAY BE MORE THAN ONE STANDING HIGH COUNCIL.

Doc. and Cov. Sec. 104:14, 15. “The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the Presidency or to the traveling high council. The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.”

DUTIES OF THE ELDERS.

Extract from the epistle of the twelve, given in the history of Joseph Smith; “We would say to the elders, that God has called you to an important office; He has laid upon you an onerous duty; He has called you to an holy calling, even to be priest of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practice, and upon the sound principles you inculcate, hang the destinies of the human family, while you hold the priesthood. You are the men that God has called to spread forth His kingdom; He has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven; and the great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, Stand by, and let a more honorable man than thou art take thy place, and receive thy crown. Be careful that you teach not for the word of God the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God’s messengers. Study the word of God and preach it, and not your opinions, for no man’s opinion is worth a straw. Advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions. We would moreover say, abide by the revelation which says: ‘Preach nothing but repentance to this generation; and leave the further mysteries of the kingdom till God shall tell you to preach them.’ ... We would also warn the elders, according to previous counsel, not to go on to another’s ground without invitation, to interfere with another’s privilege, for your mission is to the world, and not to the churches. We would also remark that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside. ... If you unitedly seek after unity of purpose and design; if you are men of humility, and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God; if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if needs be, and are willing to fulfill the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men will rejoice in the Holy One of Israel.’ Mill. Star, vol. 17, p. 342.

PRESIDENT SMITH’S REMARKS ON THE DUTIES OF PRIESTS.

“From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and, if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services as necessary in the body, as are also those of teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one priesthood.” Mill. Star, vol. 15, p. 850.

CHAPTER XVIII.

We herewith append the names of those who have held prominent positions in the church from its inception in 1830, up to the present time, 1902.

THE FIRST PRESIDENCY.

Joseph Smith, president, 1830. Sidney Rigdon and Frederick G. Williams were made counselors to Joseph Smith, February 7, 1834.

F. G. Williams was rejected November 7, 1837; Hyrum Smith was elected in his place November 7, 1837.

Oliver Cowdery, Joseph Smith, Sr., and John Smith were elected assistant counselors, September 3, 1837.

William Law was elected counselor to the president in 1840, in place of Hyrum Smith, who was ordained to the office of Patriarch, on the death of his father.

OF THE REORGANIZATION.

Joseph Smith, president, born in Kirtland, Ohio, November 6, 1832; ordained April 6, 1860.

COUNSELORS.

William Marks, born in Pennsylvania, 1792; ordained April, 1863; died May 22, 1872.
William Wallace Blair, born in New York, 1828; ordained April, 1873; died April, 1896.
David H. Smith, born in Illinois, 1844; ordained April, 1873; released April 11, 1885.
Alexander H. Smith, born Missouri, June 2, 1838; ordained, 1897; released April, 1902.
Edmund L. Kelley, born November 17, 1844; ordained, 1897; released, 1902.
Frederick Madison Smith, born January 21, 1874; ordained April 20, 1902.
Richard C. Evans, born October 20, 1861, Quebec, Canada; ordained April 20, 1902.

THE TWELVE APOSTLES.

Thomas B. Marsh, born March 1, 1799; ordained, 1835; expelled, 1839.
David W. Patten, born in New York, 1800; ordained, 1835; assassinated October 25, 1838.
Brigham Young, born in Vermont, June 1, 1801; ordained, 1835; Apostatized.
Heber C. Kimball, born in Vermont, June 14, 1801; ordained, 1835; Apostatized.
Orson Hyde, born in Connecticut, 1805; ordained, 1835; Apostatized.
William McLellin, born in Tennessee, 1806; ordained, 1835; expelled, 1838.
Parley P. Pratt, born in New York, 1807; ordained, 1835. Apostatized.
Luke S. Johnson, born in Vermont, 1807; ordained, 1835; expelled April 13, 1838.
William B. Smith, born in Vermont, March 13, 1811; ordained, 1835; died November 13, 1893.
Orson Pratt, born in New York, 1811; ordained, 1835. Apostatized.
John F. Boynton, born in Massachusetts, 1811; ordained, 1835; expelled, 1839.
Lyman E. Johnson, born in Vermont, 1811; ordained, 1835; expelled, 1838.
John Taylor, born in England, April 1, 1808; ordained in 1838. Apostatized.
John E. Page, born in New York, 1799; ordained, 1838. Refused to follow Brigham Young and his party.
Wilford Woodruff, born in Connecticut, 1807; ordained, 1839. Apostatized.
George A. Smith, born in New York, June 26, 1817; ordained 1839. Apostatized.
Willard Richards, born in Massachusetts, June 24, 1804; ordained, 1840. Apostatized.
Lyman Wight, born in New York, 1796; ordained 1847. Refused to follow Brigham Young's party.
Amasa M. Lyman, born in New Hampshire, 1813; ordained August 1842. Apostatized.

THE TWELVE OF THE REORGANIZATION.

Jason W. Briggs, born in New York, 1820; ordained, 1853; released April, 1886.
Zenas H. Gurley, Sr., born in New York, 1801; ordained April, 1853; died August 28, 1871.
Daniel B. Rasey, born in New York, 1814; ordained April, 1853; released April, 1873.
R. W. Newkirk, born in Ohio, 1822; ordained April, 1853; released April, 1873.
Henry H. Deam, born in Pennsylvania, 1815; ordained, 1853; released, 1854.
John Cunningham, ordained 1853, released 1854.
George White, ordained 1853, released 1863.
David Newkirk, born in Ohio; ordained April, 1855; released in 1865.
Samuel Powers, born in Canada, 1819; ordained, 1855; died in 1873.
William W. Blair, born in New York, 1828; ordained, 1858; ordained to the presidency, 1873; died April, 1896.
James Blakeslee, born in Vermont, 1802; ordained October, 1860; died, 1866.
Edmund C. Briggs, born in New York, 1835; ordained, 1860; ordained evangelist April, 1902.
John Shippy, born in Canada, 1823; ordained October, 1860; released, 1868.
Josiah Ells, born in England, 1806; ordained, 1865; died, 1885.
Charles Derry, born in England, 1826; ordained, 1865; resigned, 1870.
John H. Lake, born in New York, 1830; ordained April, 1873; ordained Evangelist April, 1902.
Thomas W. Smith, born in Pennsylvania, 1838; ordained, 1873; died May 27, 1894.
Alexander H. Smith, born in Missouri, 1838; ordained, 1873; ordained to presidency, 1897.
William H. Kelley, born in Illinois, 1841; ordained, 1873.
Joseph R. Lambert, born in Illinois, 1845; ordained, 1873; ordained Evangelist, April, 1902.
Zenas H. Gurley, Jr., born in Illinois, 1842; ordained, 1873; released April, 1886.
James Caffall, born in England, 1825; ordained, September, 1873; released, April, 1902.

James W. Gillen, born in Ireland, 1836; ordained, 1887; resigned, 1900.
Heman C. Smith, born in Texas, 1850; ordained March 30, 1888.
Joseph Luff, born in Canada, 1852; ordained, 1887.
Gomer T. Griffiths, born in Pennsylvania, June 2, 1856; ordained, 1887.
I.N. White, born Lawrence County, Ohio, December 27, 1841; ordained, 1897.
J. W. Wight, born in Bandera County, Texas, August 8, 1856; ordained, 1897.
Richard C. Evans, born in Canada, October 20, 1861; ordained, 1897. Ordained to presidency April 20, 1902.
Peter Anderson, born Moen, Denmark, April 1, 1860; ordained, 1901.
Fred A. Smith, born in Illinois, January 19, 1862; ordained April 20, 1902.
Francis M. Sheehy, born in Connecticut June 1, 1851; ordained April 20, 1902.
Ulysses W. Greene, born in Massachusetts, June 16, 1865; ordained April 20, 1902.
Cornelius A. Butterworth, born in Iowa, December 24, 1864; ordained, 1902.
John W. Rushton, born in Leeds, Yorkshire, England, February 12, 1874; ordained April 20, 1902.

PATRIARCHS.

Father Joseph Smith, Sr., born in Massachusetts, July 12, 1771; ordained January 21, 1836; died September 14, 1840.
Hyrum Smith, born in Vermont February 9, 1800; ordained January 24, 1841; assassinated June 27, 1844.
Alexander H. Smith, born in Missouri, 1838; ordained, 1897.

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Appendix.

PETER, JAMES AND JOHN CONSTITUTED THE PRESIDENCY OF THE PRIMITIVE CHURCH SUBSEQUENT TO CHRIST.

“...render to all their dues, ...tribute to whom tribute, custom to whom custom, ...fear to him to whom fear belongs, ...honor of him to whom honor belongs.” Romans, 13: 7.

It is believed and urged by some of the brethren that James, Jude and Silas constituted the presidency of the church after the ascension of Christ.

The scripture heading this chapter admonishes to “render honor to whom honor is due,” hence, if Peter, James, and John occupied in the leading quorum in the church it is a violation of the principle enunciated by the author of the Roman epistle to ascribe this honor to James, Jude, and Silas.

We shall now proceed to prove from evidences gathered and herein produced that Peter, James, and John did occupy the presidency of the church subsequent to Christ; and, while unavoidably, we shall have to assume a position antagonistic to some, yet our criticisms and statements are made in all good feeling without enmity toward any. First, we present a statement of Joseph Smith, the Martyr, who was the first to receive the “keys of the priesthood” in this dispensation. He says that Peter, James, and John received the keys of the presidency from the Savior, Moses, and Elias.

“He (Adam) is the head, and was told to multiply. The keys were first given to him and by him to others. He will have to give an account of his stewardship, and they to him. The priesthood is everlasting. The Savior, Moses, and Elias gave the keys to Peter, James, and John on the Mount, when they were transfigured before him. The priesthood is everlasting, without beginning of days or end of years, without father and mother, etc. ... How have we come at the priesthood in the last days? It came down, down, in regular succession. Peter, James, and John, had it given to them and they gave it to others.” June, 1839. Millennial Star for 1855. Pages 310, 311.

There was a presidency composed of three anciently. See Doc. and Cov. Sec. 104:11. Peter, James, and John composed this presidency, as is proven by the statement of the Lord to Frederick G. Williams in the revelation, Doc. and Cov. Sec. 80:1a to c, as follows: “Verily, verily I say unto you, my servant, Frederick G. Williams, Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the Presidency of the high priesthood;” In view of the fact that Peter, James, and John were the ones who conferred these keys upon Joseph Smith it proves emphatically that they were the presidency, as these keys “*always belong to the presidency*” of this priesthood.

The following is presented to show that it was Peter, James, (the son of Zebedee; not James, the Lord’s brother), and John who conferred the keys of the higher priesthood upon Joseph Smith.

Doc. and Cov. Sec. 26:3a to c. “And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them (Peter, James, and John); unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times...”

We invite the attention of the reader to the statement made by the angel, John the Baptist, to Joseph and Oliver, when conferring upon them the Aaronic priesthood.

“The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec which priesthood, he said, in due time would be conferred on us, and I should be called the first elder, and he (Oliver) the second.” Supplement, Millennial Star, vol. 11, p. 15.

Hear what the prophet himself has to say about this matter. Doc and Cov. Sec. 110:20c & d. “The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of Peter, James (James the son of Zebedee), and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times.”

Now if there was a James the Lord’s brother who held the keys of the presidency subsequent to Christ’s departure, why did not he and his associates Jude and Silas, as stated by some, appear and confer the keys of the presidency upon Joseph Smith. It is evident that it was not James, Jude, and Silas who held the keys of the presidency, or they would have been sent with “the keys” to Joseph and Oliver. We wish to emphasize the

statement of John the Baptist, viz.: “That he acted under the direction of Peter, James, and John,” not James, Jude, and Silas.

The Bible student is acquainted with the fact that the names of Peter, James, and John figure more prominently than any of the other apostles. Jesus seems to have selected them for special revelations of his power and authority which were withheld from their companions; these fact at least give emphasis to the statements of the angelic messenger and Joseph Smith that these three “held the keys of this priesthood,” “which keys always belong to the presidency.” Matt. 17:1 & 2. “And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias, talking with him.’

Luke 8:51. “...and when he came into the house, he suffered no man to go in, save Peter, James, and John, and the father and the mother of the maiden.”

Matt. 26:34, 35. “And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then he said unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.”

We now proceed to examine the evidences adduced by those who claim that James (the Lord’s brother), Jude, and Silas succeeded in the presidency of the church after the ascension of Jesus Christ.

The defenders of this theory seem very sanguine as to the correctness of their position that James was the president and chief apostle of the church. But we feel at variance with this conclusion, and take the liberty to call for the evidence that points to James, (the Lord’s brother), as the first president of the church. It is admitted that James, the son of Zebedee, was beheaded a few years after Christ’s ascension, A. D. 44. It is here assumed that there were only two James’ that were apostles and, having accounted for the death of one, the other “beyond question” was James, the Lord’s brother. We ask: How many apostles by the name of James were there? If there were more than two, then the accounting for the death of only one proves nothing.

We answer, if the Lord had a brother James in the flesh, then there were three who held the apostleship, viz.: First, James, the son of Zebedee and the brother of John; second, James the son of Alphaeus. See Matt. 10:2, 3. Third, James, the Lord’s brother, and son of Joseph. See Gal. 1:19.

James, the son of Zebedee, was slain by Herod, about 44 A. D. See Acts 12:2. When and where was James, the son of Alphaeus, slain? This must be shown to get the matter, as is claimed, “beyond question.” If his death cannot be accounted for, how can it be construed that every quotation containing the name of James, after the year A. D. 44, refers to James, the Lord’s brother?

We believe the evidence points to James, the son of Alphaeus. This is the opinion of the author of the Oxford Teacher’s Bible. Subject, index, page 23; also Wilson’s Emphatic Diaglott, page 22, art. “James.”

We think it unjust and unfair, to make only a figure head of James, the son of Alphaeus, who was so prominent among the Twelve before this date, as will be seen by the foregoing; Matt. 10:3; Mark 3:18; Acts 1:13.

In Acts 12:17 we read, “But he (Peter), beckoning unto them with the hand to hold their peace, declared unto them how the lord had brought him out of prison. And he said, Go show these things unto James (son of Alphaeus), and to the brethren...”

Here Peter, recognizes James, the son of Alphaeus, as prominent among the apostles in the year A. D. 44, and shortly after the death of James, the son of Zebedee. This same James, in connection with Peter, presided at Jerusalem in the year 52. (See Acts 15:13.) This could not have been James, the Lord’s brother, because, we find that six years later (Gal. 1:19) James, the Lord’s brother, was only called “an apostle,” which shows conclusively that he was not yet “chief apostle” nor “president.”

Again, it is evident from the Bible, that, if he was ever president of the church, it was more than twenty-five years after the ascension of Christ, because Christ ascended A. D. 34; James, the son of Zebedee was killed A. D. 44. James, the son of Alphaeus, must have presided at Jerusalem in connection with Peter, A. D. 52, as James, the Lord’s brother, is still called “an apostle” when Paul went up to Jerusalem in the year A. D. 58. These dates according to the Oxford edition of the Bible.

From this it is conclusive that he was not president for twenty-five years after the ascension of Christ, if he ever succeeded him at all.

It is very doubtful if there ever was a James, the son of Joseph, the Lord’s brother, or half-brother rather. The best authorities we have say nothing about James, the Lord’s brother, only as they class the James named in Gal., 1:19, as the cousin of the Lord, and the same James that was called by the Lord in the original Twelve; and the Lord’s brother only in the same sense that James, the son of Zebedee, is called Peter’s brother by the Lord in Doctrine and Covenants, Sec. 7, Par. 2, and that is in a gospel sense.

There is but one statement in the Bible where it is said, James, the Lord’s brother, viz.: (Gal. 1:19), nor is there any reference whatever made to him in the revelations of the latter days.

If we must conclude from this statement, that the Lord had a brother James in the flesh, then, by a parity of reasoning, we must also conclude that Peter had a brother James in the flesh.

We now quote from Wilson's *Emphatic Diaglott*, Appendix, page 22, art. "James the Less." An apostle and kinsman of our Lord (Gal. 1:19). He was the son of Cleopas or Alpheus, and Mary, the sister of Mary, the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, and generally esteemed as the writer of the epistle that bears his name."

To substantiate the claim that James was the Lord's brother in the flesh, Matt. 13:55-56 is quoted. "And when he was come unto his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this Jesus this wisdom and these might works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" This position is contrary to the best scholarship of the age. The *Emphatic Diaglott*, page 28, art. "Mary," says "Mary, wife of Cleopas, or Alpheus, and mother of Jude, Joses, Simon, and Salome, called the brethren of our Lord from which it has been thought Cleopas and Joseph, the husband of the virgin Mary, were brothers."

The saying of Christ to John, "the beloved disciple" (John 19:25, 26, 27), also corroborates the *Diaglott*, and disproves this position we are criticizing. It is as follows: "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

It is not disputed that "the beloved disciple" here referred to was John, the son of Zebedee, and brother of James, son of Zebedee. (See *Emphatic Diaglott Appendix*, page 23, art. John.)

Query: Why did Jesus commit his mother to the care of John, if she had a son, James, and many other sons and daughters? Again, if there was such a James it seems singular that the Lord would not trust the care of his mother to him, and yet trust the care of the whole church to him.

We now present historical proof that James, called "the Lord's brother," was cousin to Jesus in the flesh.

Jerome appears to have been the first to suggest the more probably explanation.

"That those who were called our Lord's brethren in the gospel, were his cousins or kinsmen, sons of Mary, his mother's sister, an opinion embraced by Augustine, and by the majority of the Romanists and Protestants." See Lardner, Vol. VI., page 186. Also "The Literary History of the New Testament," page 158.

"Upon the cross, he (Christ) committed his mother to the guardianship of John, the son of Zebedee; which is adduced by ancient writers that she was not only a widow, but had no children of her own. And certainly, had James been her son, or even a step son, it can scarcely be supposed that our Lord would have transferred the charge of protecting his mother to another apostle, who sustained no such relation. There is no room then, to doubt that the son of Alpheus and our Lord's kinsman were the same." See Lardner, Vol. VI., page 184. "Literary History, New Testament," page 186.

Brethren called cousins among the Jews. "We are at liberty, then to assume that the name of _____ among the Jews may be applied indifferently to the relation of brother, or to the relation of cousin. Hence, it may be so applied. Matt. 13:55, and Mark 6:3. That is, some of the persons there mentioned by name, may be strictly the brethren, the rest may be merely cousins of the Lord." Greswell's works, Vol. II., page 119.

Genesis 20:13. "And yet indeed she was my sister; she was the daughter of my father, but not the daughter of my mother; ..." which is spoken by Abraham of Sarah, who is commonly supposed to have been the daughter of Haran and the sister of Lot, therefore, Abraham's niece.

In like manner Rebecca is called Abraham's brother's daughter, and yet she was but his granddaughter; that is Abraham's nephew's daughter.

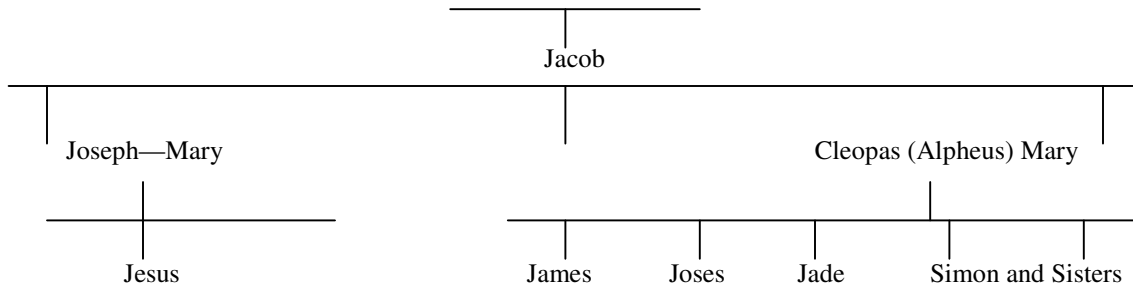
In the 26th chapter, 7th verse, by Isaac, she is called his sister, doubtless because she was his cousin; see also chapter 29, verse 15. Greswell's works, Vol. II., page 119.

"The four brothers and their sisters were always found living and moving about with the 'virgin Mary.' If they were the children of Cleopas the virgin of Mary was their aunt. Her own husband would appear with out doubt to have died between A. D. 8 and A. D. 26. Nor have we any reason for believing Cleopas to have been living during our lord's ministry. ... What difficulty is there in supposing that the two sisters (in law) should have lived together, more so as one of them had but one son, and he was often taken from her by his ministerial duties, and would it not be most natural that two families of first cousins thus living together should be properly looked upon as one family, and spoken of as brothers and sisters instead of cousins? It is noticeable that Saint Mary is nowhere called the mother of the four brothers." Smith's *Dictionary of the Bible*, Vol. II., page 1203. Hackett & Abbott.

Dr. Mill holds the same views as the above. See Dr. Mill's account of our Lord's brethren vindicated. Page 236.

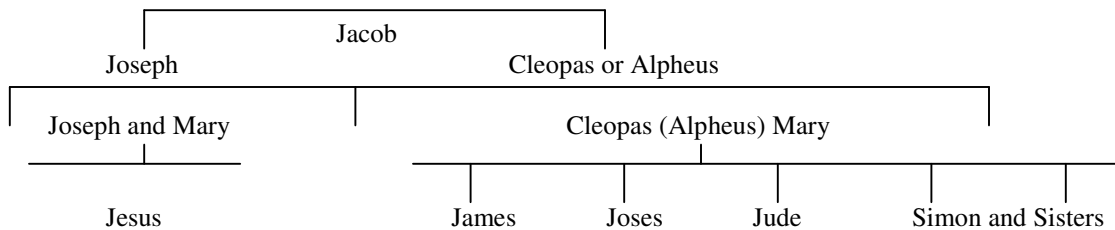
Hegesippian, so called after Hegesippus, a Hebrew Christian, born about A. D. 100, represents Joseph and Cleopas (or Alpheus) as brothers. Joseph's wife, St. Mary, and Cleopas' wife, Mary, were therefore sisters-in-law. James, Joses, Jude, and Simon were the children of Cleopas and Mary, nephews and nieces of Joseph, and first cousins of our Lord.

THE GENEALOGY.



Euseb. Eccles. Hist. III. 20, 32 and IV. 22.

The Hieronymian hypotheses, so called, and warmly advocated by St. Jerome, A. D., 382, represents James, Joses, Jude, Simon, and their sisters to be the children of Mary, sister of St. Mary, and therefore nephews and nieces of St. Mary, and first cousins of our Lord on the maternal side. The genealogy is as follows:



Again, it is argued that it should be James, the Lord's brother, on account of lineage, and Doc. and Cov. Sec. 104:18 & 19a (also section 83, par. 2 is quoted in support of this theory), which reads as follows: "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth, etc." This language which is presented as one of the strong reasons for James, the Lord's brother, being president of the church, seems to us to be a strong argument *against* the position taken by them, for the following reasons: First, Christ did not come from the lineage of Joseph, but through the lineage of Mary. It was said by the Creator, "that her (the woman's) seed should bruise the serpent's head." Not the seed of the man. Gen. 3:15.

Again, it is written, "...Behold, a virgin shall conceive and shall bear a son ..." (Isaiah 7:14); and in Matt. 2:8, "And (Joseph) knew her not until she had brought forth her firstborn son; and called his name Jesus." Hence, Joseph was not related by blood to Jesus, but by marriage only as foster father.

Second, the order is from father to son; and James is not the son of Jesus, but of Joseph; therefore James' only right by lineage would be through his father, Joseph, and not through Christ. Hence, no right to the presidency by the above order of lineage, as it was not to be handed down from brother to brother, but from father to son. Except in case of transgression or disqualification.

We will now proceed to offer further proof to show that Peter occupied the position of "chief apostle" and president.

1st. Because he was the *first* called to the apostleship by our Savior (Matt. 10:1), and according to all rules of choosing committees or appointing them, the first named is president, *where not otherwise designated*.

2nd. It is evident that he continued in this chief office and leadership from beginning to end, and was so recognized by Christ both before and after his ascension.

3rd. In the transfiguration, Peter is the first named and is spokesman for the rest. (Matt. 17:1, 4.)

4th. He was chief speaker when the matter of choosing an apostle instead of Judas was under consideration.

5th. Peter was chief speaker on the day of Pentecost, when the important question was asked by the multitude, "...Men and brethren, what shall we do?" This question was directed first to Peter; second, "...and to the rest of the apostles..." (Acts 2:37), thus recognizing Peter the head and president.

6th. Peter was first of the apostles to whom Christ appeared after the resurrection. (See Luke 24:34.)

7th. Peter was chief in pronouncing the judgement upon Ananias and Sapphira. (Acts 5:1-10.)

8th. Peter denounced the sorcerer Simon. (See Acts. 8.)

9th. Peter received knowledge of the Father, and Christ here commits the keys of the kingdom to him. (Matt. 16:16). But the objector says that the keys, herein referred to; applied only to Peter's presidency over the quorum of the Twelve. We frankly confess that we never before knew that the terms "quorum" and "kingdom" were synonymous. We have always thought, and our ministry now teach, that the term kingdom implies the whole church, and includes in it the quorum of the Twelve. This quorum forms only a small part in the organization called the kingdom or church. Hence, we think their argument here is very weak.

10th. Christ, the third time having appeared to his disciples after his ascension, still recognizes Peter as chief apostle and president unto whom he had previously given the keys of the kingdom and not quorum, and said unto him, "...Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." (See John 21:15.)

The sheep here referred to certainly meant the saints who constituted the Church of God, also called the "sheepfold." It cannot be that the sheep meant the "quorum of the Twelve apostles." But, it is evident to the unbiased thinker that Christ here instilled upon Peter's mind, in the presence of his brethren, the fact, that the watchcare, guidance and presidency of the entire church devolved on him. The command to, "feed my lambs," "feed my sheep," could mean nothing less and, in purview of this charge, Peter writes to the "scattered saints," called "strangers" and endeavored to "feed" them as the Savior had commanded him. (See I Peter 1.) Again, in his second letter, he addresses all those "that have obtained like precious faith with us..." thus obeying the injunction "feed my sheep." II Peter 1:1.

It is plain to be seen that his charge was not only over the quorum of the Twelve, but to the whole church, either congregated together or scattered abroad.

Again, it is urged that "at the conference held at Jerusalem in which appeared the chief authorities of the church, James is presented as the conspicuous character, leader and president of that august assembly," and quotes only that part of the 15th chapter of Acts in support of the above assertion which relates to James; and does not give the context which points out that part which Peter performed in that "august assembly," as follows:

Acts 15:5-11. "But there rose up certain of the sect of the Pharisees, which believed, saying That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by *my mouth* should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

This shows conclusively that, after much disputing on the part of the brethren, Peter was the first to rise and render his decision as presiding officer, and when Peter finished (verse 12), the multitude became silent. They were now willing to hear Paul and Barnabas give their testimony tending to confirm Peter's decision. When those worthy characters had finished speaking James arose and also confirmed Peter's decision by citing the following Scripture from the thirteenth to the eighteenth verse:

Acts 15:13-18. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. and to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

And in verse 19, James also confirms the decision in the following language. "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God;"

We now give the rendering of Wilson's Emphatic Diaglott, verse 19. "Therefore I (???) judge that we should not trouble those etc., etc."

In the 28th verse we glean the fact "that the Holy Ghost had decided the matter, Peter, James, and the other apostles and elders, only coinciding with this decision, Peter first arising and referring to the time when God by his

mouth opened up the gospel to the Gentiles putting no difference between them and us.” Paul and Barnabas then arose and confirm this by stating also that God gave the Gentiles without circumcision, the Holy Ghost, and then James arises and cites some scripture, and also confirms the decision already made by Peter, and suggests to write letters to the Gentiles. The assembly even went further than this: for we find they selected men to accompany Barnabas and Paul, who were to deliver this decision to the Gentiles by word of mouth.

Again, according to this position, viz.: that Peter was the chief officer or president of the Twelve, and as it was a special conference of the apostles and elders at Jerusalem and not for the church in general, Paul and Barnabas did not seek the decision of the first presidency of the church; hence, no man could render a decision in that case, as it was appealed to a special conference of the apostles and elders collectively. The argument adduced in support of this position that James was president by reason of the decision he rendered will not stand the test of argument. Suppose that at one of our general conferences Joseph Smith and his associate counselors were presiding and suppose further that there was a discussion wherein the president was interested and he vacated the chair to take part in the discussion, would not the next in authority be chairman in the meantime and would it not be his duty to render a decision if an appeal was made? In case he rendered such a decision would that argue that he was the president of the church because he rendered the decision? Peter took part in the discussion before that assembly, and hence that made James the president of the meeting until that question was decided, as Peter was involved in the question before the body. Hence, no argument in favor of James being the president of the church by reason of his decision rendered on the occasion in question materializes.

Another point in favor of Peter being the president: the matter under consideration had been referred to the apostles and elders for decision, and Peter being, as it is claimed, president of the quorum of the Twelve, that fact alone made him the president of that assembly should their contention be well taken. They thus defeat their own argument.

We wish to call the attention of the reader to another important point that supports the position that Peter was the president of the church. The fact that God who sent his angel to Cornelius (Acts 10) and directed him to send for Peter to present unto them the “words of life and salvation,” and also the vision which God gave Peter, proves emphatically that God recognized Peter as the head of the church on earth, according to the order established in the Latter Day dispensation as given in Doc. and Cov. Sec. 104:12. “The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first, unto the Gentiles, and secondly, unto the Jews.” The only difference in the commission in that day and the present is this: They were to go first to the Jews, and secondly to the Gentiles; we are to go first to the Gentiles, and secondly to the Jews. The former commission was, “first to the Jews, and secondly to the Gentiles.” There are two things to which we wish to call the attention of the reader. First, this order governing the work of the first presidency and the Twelve apostles was according to the institution of heaven. Secondly, the Twelve are to build up the church and regulate the affairs thereof in all nations, under the direction of the first presidency.

Hence, we conclude, that, if there was a quorum of the first presidency in existence at that time, God would have been under obligation to respect the order established in the church, “according to the institution of heaven.” He would, therefore, have directed Cornelius to send men to Jerusalem to James, the president of the church, requesting him to send men to Peter, the president of the quorum of the Twelve, whose duty it was to open up the gospel to the Gentiles; that is, if James *was* the president of the church and Peter was the president of the Twelve apostles. For illustration: Suppose that the times of the Gentiles were now fulfilled, and the time had fully come that the gospel dispensation was to be opened up to the Jews, what would be the order of procedure? To whom would God reveal this important fact? And who would be directed to perform that work? According to the theory that James was president of the church he would communicate it to W. H. Kelley, president of the “Quorum of Twelve,” and would direct him to perform the work, and thus ignore the president of the church altogether, under whose direction the president of the quorum of the Twelve and the rest of the apostles are to labor in all the world. But it is evident according to the order referred to above, showing the relation existing between the Twelve apostles and the first presidency, that when the time shall come for the gospel to be preached to the Jews the Lord will communicate the fact to the first presidency, and they will direct the Twelve, whose duty it is to make proclamation of the gospel unto all nations.

Was not the opening of the gospel in that day as important a work as the opening up of the gospel to the Jews in the future will be? Hence, we conclude that Peter was the president, and because of that fact God recognized him as the head of the church to whom he had previously committed the keys of the kingdom which gave him the right to preside over that “august body.” These keys or rights were never to be taken from him, and he was the last to hold the keys on earth, and therefore he and his associates were the proper ones to confer them upon Joseph Smith,

which they did, thus making the conferring of authority legitimate and in proper line of succession. See Doc. and Cov. Sec. 27, par. 3.

The above proofs have fully substantiated our contention that Peter, James, and John constituted the presidency of the church, and not James, the Lord's brother, Jude, and Silas.