

temporal ordinances, such as that of baptism for remission of sins, the administration of the Lord's Supper, and in attending to temporal things for the benefit of the people of God. Among the privileges that are granted to this lesser Priesthood is to hold communion with holy angels that may be sent down from heaven.

In the early days of this Church the Lord, through a revelation, set forth the various appendages of the higher Priesthood, the duties of its several offices and their callings; also how they should officiate, and what ordinances they were permitted to administer, and what was not permitted to be administered by those holding it.

It seems that since these revelations were given, the Church, during its history, has passed through a variety of circumstances, wherein a perfect organization according to the rules and laws, as laid down by modern revelation, has not been entered into. Circumstances always did more or less to alter the condition of the people. Some, by virtue of their Priesthood have officiated, without being set apart, in certain callings that pertain to those who should be selected and set apart for that purpose. Let me here say, for the benefit of those who have not studied the Doctrine and Covenants of the Church, that if we have literal descendants of Aaron, they have the birthright, through their obedience to the Gospel of the Son of God, to the bishopric, which pertains to the lesser Priesthood. It is the presiding authority over the lesser Priesthood; they have the right to claim it, and to all the keys and powers pertaining to it, they have the right to be ordained and set apart to that calling and to officiate therein, and that too without the aid of two counselors.

That is what we are taught in modern revelation. But as we have none at present, to our knowledge, that belong to the seed of Aaron, that has the right to this by lineage, the Lord has pointed out that those who are ordained to the higher Priesthood have the right, by virtue of this higher authority, to administer, when set apart by the First Presidency, or under their direction and according to their instruction, as Bishops to officiate in the Presidency of the lower Priesthood. This order has been followed ever since the Lord revealed these things to this Church. A Bishop must be ordained to the high Priesthood, and by authority of that Priesthood he may be set apart as a Bishop to preside over the lesser Priesthood, to exercise the functions thereof, with the exception of one condition, that is, he must have two counselors ordained from among the high Priests of the Church. These three persons must officiate in relation to all the ordinances that pertain to the lesser Priesthood, and to administer in temporal things, having a knowledge of them by the inspiration of the Holy Ghost, as we are taught in the Book of Doctrine and Covenants.

Now what I wish to say in relation to this matter is this—In some portions of our Territory, instead of this organization having been carried out in all its perfection, we have acted, in some few instances, for the time being, by appointing a person to take that position, when he had not been previously set apart to that special calling. We might refer to persons in some few of our settlements, both north and south, who have acted as Bishops by virtue of appointment only, and not ordination.

I understand now that the Spirit