

the Priesthood, the power of godliness is not manifest unto man in the flesh; for without this no man can see the face of God, even the Father, and live." The Lord having given unto us this divine law and revealed certain principles unto us, he expects us to govern ourselves accordingly; that every ordinance in connection with the Priesthood may be administered properly and in accordance with his law. We find many departures however from this law. In the bishopric we find many irregularities. In some instances we have found that a Bishop has no Counselors, in others he has had one Counselor perhaps, and sometimes we have found the Bishop with two Counselors, but he himself not ordained to the office, but had only been appointed, and in some instances we have found that the Counselors have not been properly authorized and qualified to act in their calling. Whereas there is a law regulating these things which we hope to comply with. Every Bishop should be first ordained a High Priest, and then set apart to the Bishopric by the proper authority; and the Bishop's Counselors, if not already ordained to the High Priesthood should be, and then set apart to act in their capacity, as first and second Counselors to the Bishop. These three then form a quorum, and a court and are qualified to sit in judgment upon all matters that may come before the Bishop, as a common judge in Israel which pertains to his Ward. They are then properly authorized to act in this capacity, and they ought to be upheld and sustained in the position they occupy, and in all of their doings, inasmuch as they are characterized by righteousness and sound judgment, and as the Scriptures say, with humility and faith, and long-suffering and wisdom, and according to the principles laid down in the book

of Doctrine and Covenants, which the Spirit of God would dictate to men occupying such a position.

And then if there is an appeal from this court it goes to the High Council which is also composed of High Priests, set apart to this office, by the First Presidency or the Twelve, to be presided over by the Presidency of the Stake. For the lack of this more perfect organization all kinds of confusion has prevailed among the brethren in many instances; all kinds of little differences are taken to the High Council, which ought to be taken to the Bishop's court. People sometimes quarrel about little things, very trivial affairs that do not represent more than ten or twenty dollars in monetary matters, and they are not satisfied unless the High Council try such cases. And what is the result? Instead of having these little matters settled by the Teachers or Bishops in their own Wards, they occupy the time of the fifteen men composing the Council, besides their own and that of the witnesses, who generally number from five to fifteen. But these men work for nothing and board themselves, and therefore it costs the disputants nothing for the adjudication of their differences, whereas in such cases the High Council would prefer to put their hands in their pockets and pay the amount in dispute rather than listen to their nonsense. And it would seem that some men are so inconsiderate, that they would impose upon them, because they are willing to give their time.

Such cases should not come before the High Council; they more properly belong to the lesser Priesthood, to the Priests and Teachers and to the Bishop's court.

Such men do not realize their position before God and their brethren. If men have differences they should