

would be required to exercise that power, that authority and right. Most of the people could very readily imagine that President Young would have outlived President Taylor, but the Lord has ordered otherwise.

In relation to ordination, a great many people have imagined that it was necessary to ordain a man to succeed another, that it would impart a particular efficacy or endow him with some additional power. Ordination is always good and acceptable; blessings and setting apart are always desirable to those who have to go forth to prepare them for God's service; but it is not necessary that an Apostle should be ordained to stand at the head of the people. When the exigency arises, he has already got the fulness of authority, and the power of it. I was told of a dream that a person had shortly after the death of the Prophet. A person dreamed that a certain man had been set apart by the President, and the keys had been given him; and that President Young came and said that he had given to this person the keys. Now, that of itself, to a person understanding the principle, would carry its own contradiction with it. The man dreamed of was already an Apostle, holding and exercising the keys of the Apostleship; and therefore it would not be necessary for President Young to confer again upon him the keys. If every man of the Twelve but one were slain, the one remaining would have the right to organize a First Presidency of the Church, to choose Twelve Apostles, and to organize the Church in its fulness and power, and to preside over it. And his acts would be accepted of the Lord, and binding upon the people. This is the authority of the Apostleship. If every Apostle anciently had been slain but John the Revelator, as they

all were, and there had been faith and men enough left, he would have had the right to ordain other Apostles, and set in order the entire Church, and carry forward the work as the Lord should dictate it. So in our day. As I have stated, it is not necessary for a man who has received this power and these keys to be ordained and set apart to act; he can act in any position. President Young, when he chose brother George A. Smith to be his First Counselor, in the place of Heber C. Kimball, did not lay his hands upon his head to confer upon him any additional power or authority for the position, because brother George A. held the Apostleship in its fulness, and by virtue of that Priesthood he could act in that or in any other position in the Church. He chose other assistant Counselors; he did not set them apart, there was no necessity for it, as they already held the Apostleship. And if he had, he could only have blessed them; he could not bestow upon them any more than they already had, because they had all that he himself had, that is when he chose them from the same Quorum. He did choose several of his assistant Counselors from the Quorum of the Twelve; he did not put his hands upon them to set them apart, nor to give them the authority and power to act as his Counselors; they already held it.

It is well for the Latter-day Saints to understand the principles of the Holy Priesthood, and the power thereof, that it may be known by you where the authority rests, who has the right to teach and guide and counsel in the affairs of the kingdom of God. The Lord has revealed it in plainness, so that a wayfaring man, though a fool need not err therein. Was it necessary that Elder Taylor should be set apart to preside over this people? Was it