

necessary that the Twelve Apostles should be set apart to preside over this people? No it was not, for they already possessed the power, authority and ordination. Was it necessary for the Prophet Joseph Smith to set apart Brigham or Heber or Willard, or any of the rest of the Twelve Apostles? No, for the same reason, they had received the fulness of the Holy Priesthood, the full endowment and the keys, and the authority, and the fulness of the Apostleship; therefore it was not necessary. It might have been done; there would have been no wrong in doing it; there would be no impropriety in blessing a man; there would be no impropriety in a man like Joseph or Brigham, favored of God with the power to move the heavens to bring down blessings upon the children of men; I say, there would be no impropriety in such men laying their hands upon any man and blessing him; the Lord would bless him, if he were thus blessed. But I am now speaking of the authority and power of the Holy Priesthood. The blessing of such men or by such men, would not bestow upon him any additional authority or any more keys, presuming that he already had received the fulness of the Apostleship. Some may feel that the Lord should raise up a man by special manifestations of power to preside over his Church—they having an expectation of that kind. Whenever the Lord does it will be because of there being a necessity for it, and whenever there is a necessity for it, it will not be made plain through one of the Twelve aside from the President, it will not be made plain through a Seventy, it will not be made plain through a High Priest, through an Elder, through a Patriarch; it will come as all revelations from the Lord come, to be binding upon this people, through the voice

of him whom the Lord chooses to be his voice, sanctioned by the Twelve Apostles. Hear it, O Israel! and remember it. Have I the right to say who shall preside over this people? No. Although an Apostle, holding the keys with my brethren and being side by side with them, having equal authority with them. Why? Because I am not chosen by the Lord to be his mouthpiece to the Latter-day Saints; what I mean by this, to give them revelation. It is my right to instruct and teach, to labor and to counsel; but it is not my right to organize a First Presidency for this Church, neither is it the right of any other man, excepting him whom the Lord has chosen the President of the Twelve, with that Quorum standing as the First Presidency. A day or two ago, a man came here and notified the President of the Twelve that he was to be the successor to Brigham. The most charitable construction you can put upon such speeches is that the man is crazy. Whenever the voice of the Lord comes upon such a subject, it will come with the power and demonstration of the Holy Ghost and with much assurance, and every Latter-day Saint on the earth will receive it, because the Spirit of God will bear testimony to our spirits that it is from Him, so that we cannot be deceived. It is our privilege to so live that we know the voice of the true shepherd, and cannot be deceived by those who profess to have revelation and have authority, when they have it not. And every man and woman in this Church should so live that when they hear the true voice, they will know it as they would know the voice of their nearest friend, and not be deceived or led astray. Well but, says one, Why cannot you organize a First Presidency now, if