

have a right to administer in that office.

I will now speak a little upon the High Priesthood. This High Priesthood, we are told, has held the right of Presidency in all ages of the world. But there is a difference between the general powers of the Priesthood, and the particular office and calling to which men are set apart; and you, when I tell you, will understand it very easily. For instance the Presidency of the Priesthood, or the Presidency of the Church, are High Priests. The Twelve are High Priests. The Presidents of Stakes and their Counselors, the High Council of a Stake, and of all the Stakes, are High Priests. The Bishops are ordained and set apart through the High Priesthood, and stand in the same capacity; and thus Bishops and their Counselors are High Priests. Now, these things you all know. There is nothing mysterious about them.

There is another question associated with this matter. Because a man is a High Priest, is he an Apostle? No. Because a man is a High Priest, is he the President of a Stake, or the Counselor to the President of a Stake? No. Because he is a High Priest, is he a Bishop? No, not by any means. And so on, in all the various offices. The High Priesthood holds the authority to administer in those ordinances, offices, and places, when they are appointed by the proper authorities, and at no other time; and while they are sustained also by the people. Now these are the distinctions which I wish to draw, simply to classify them. And when there is anything said about a High Priest, you say, "I am a High Priest, and if such a man has authority, I have it!" You have if you have been appointed to it, or you have not if you have not.

You have it if you are appointed to fill the office, and are properly called and set apart to that office; but unless you are, you have not got that office, but still you are a High Priest; and "High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things;" but they must be under that direction or Presidency. Now here is where the question comes in. Is it not plain when you look at it? To me it is very distinct and pointed, and it is to you who are intelligent and have studied these things. It is not because a man holds a certain class of Priesthood that he is to administer in all the offices of that Priesthood. He administers in them only as he is called and set apart for that purpose. Hence, as you are organized here, you have a Presidency. They were presented here for you to vote upon, and after that they were set apart to administer in that office. But supposing Brother Peery and his Counselors had not been called and set apart, would they have a right to administer in the office of the Presidency? No, they would not; and you can all see it when you reflect upon it.

Now, then, as we have read, a High Priest, after the order of the Melchizedek Priesthood, has the right to administer under the direction of the Presidency, in all spiritual things, and also in the office of an Elder, Priest, Teacher, Deacon, and member. And in the following verses we read that:

"11. An elder has a right to officiate in his stead when the high priest is not present.

"12. The high priest and elder are to administer in spiritual things, agreeable to the covenants and com-