

otherwise decide, there is authority held by the Presidency in those several Stakes, to try those Bishops who are under their jurisdiction in their Stakes and for the High Council, with the Presidency of the Stake presiding, to call them before them to have a hearing, and adjudicate those matters. Thus the presidency of Stakes occupy the same position to their Stakes as Joseph Smith did to the Stake in Kirtland, the difference being in this, that Joseph Smith, while he presided over that Stake in a Stake capacity, presided also over all Stakes and Churches throughout the world, while the Presidents of Stakes only preside over their several Stakes, and their jurisdiction does not extend to any others. But if the First Presidency should see it necessary to interfere, and say, in a case of that kind, that the case was of such a nature as to require another tribunal; they have a right to dictate, and manage those matters. But if Presidents of Stakes and their Counselors and the Bishops fulfil their duties, and all act in harmony with the First Presidency, then everything goes on smoothly, and all men can be judged according to the principles laid down here in the Book of Doctrine and Covenants.

And there are some few things pertaining to these matters that I will now speak about; and as this is a conference, it is as good a time to talk about these doctrinal matters as we shall have. There are a great many things mixed up with these subjects. Suffice it, however, to say, that it requires the Presidency of the Church to seek after God in all of their administrations. Then it behooves the Presidents of Stakes and their Counselors to be feeling after God, and after the First Presidency, and be

in harmony with them, and to feel that there is union and harmony and the principles of peace and order prevailing everywhere. And where these things are carried out on correct principles, there is harmony throughout all Israel. If these things are departed from, then come disorders, difficulty and hard feeling. Now we ought not to allow our feeling to have any place in these matters. No man has a right to use his priesthood to carry on his own peculiar ideas, or to set himself up as a standard, with the exception of the First Presidency, and they have no right to do it unless God be with them, and sustain them, and they are upheld by the people. And then it is for Presidents of Stakes to follow after their spirit, and carry that out just as they would follow after God, and seek for and obtain light and the spirit of revelation from Him, and thus be prepared to bless the High Priests, the Bishops, and all men under their charge.

What is the High Priesthood? Why are you organized as a High Priesthood? Read the Book of Doctrine and Covenants. What does it say? It says (Sec. 124, verse 134), "Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad." It is a kind of normal school, where they may be taught lessons in the Presidency, and be prepared to judge and act in the various places which they may be called to. Do the Priesthood fulfil their calling? No, they do not. When the Stakes were being organized, we had to call upon Seventies and Elders, and all classes of men to hold positions which High Priests should have held. But there are some who talk about