

ling to act in the discharge of his duty, there is enough for us all to do. All persons can have all they desire to do to promote the kingdom of God on the earth; they can exercise themselves in all that God has granted to them to prove themselves worthy before God and the people.

I will again refer to the office of a Bishop. If you will look over the revelations and search the Scriptures, you will find that the office of Bishop was bestowed upon Aaron, Moses' half-brother, for certain services he had performed, which Priesthood was to continue with Aaron's posterity. We have not the literal descendants of Aaron in the Church to fill the Bishopric, but the Church is mostly composed of the literal descendants of Abraham, Isaac, and Jacob, who are entitled to the Melchizedek Priesthood, that holds the keys of all the Priesthoods ever delivered to the children of men. But we want Bishops in the Church. Here are brethren settling in different neighborhoods, and we learn that the office of a Bishop is to attend to the temporal affairs of the Church—to see that the poor are taken care of—to see that the brethren judiciously and wisely conduct themselves in the capacity of a community. The President of the Church cannot attend to these temporal affairs in all the different settlements, and the Twelve Apostles are away preaching, and the Seventies are away preaching, and the High Priests are scattered here and there in their local capacity; and we want men who are literal descendants of Aaron to act in the Aaronic Priesthood, to which pertains the Bishopric; but we have not got them. Under these circumstances, we take a High Priest and ordain him to the office of a Bishop, to which he is not entitled by lineage; but in his calling he possesses the keys and power of the

holy Priesthood of the Son of God on the earth, and this qualifies him to officiate in all the lesser offices. We take this man and set him apart to be a Bishop. "What! Ordain a High Priest to the lesser Priesthood?" No; we call it ordaining a Bishop; and though we say, "We ordain you to be a Bishop, with our hands upon your head," it really and virtually means, "We set you apart to officiate as a Bishop in the midst of the people of God, by virtue of your holy Priesthood, which is after the order of Melchizedek, which is after the order of the Son of God. We set you apart to officiate in this office of the Aaronic Priesthood, blessing you with all the keys and authority of the same." This Bishop can call two men to be his Counselors, but it would not be so if we had a literal descendant of Aaron. When we find such a man, and he is ordained to act or is set apart to act in his lineal Priesthood, he is to all intents and purposes a Bishop, and needs no Counselors. This seems to be a great curiosity. A man who is a Priest, and cannot hold any higher office, can preside as a Bishop over a community of people where he is appointed to preside, and dictate the temporal affairs of the people of God, and that too without a Counselor from among his brethren; but a High Priest cannot act in this office without two Counselors. Is not this a novel thing—a strange peculiarity? It requires three High Priests to perform the duties, fill the office, and attend to the callings of a literal descendant of Aaron, who cannot hold a higher Priesthood. That is the order, and what Joseph did is according to the revelation he received.

When we take a High Priest and set him apart to officiate in the office of a Priest as a Priest or as a Bishop, while he is acting in this calling do we expect him to officiate as a High