

Bishop Ripley. John E. Page, one of the quorum of the Twelve, was also rejected, but after a hearing was afterwards restored. The Prophet Joseph told the people to vote in that manner, as the majority of the several quorums would form a quorum or authority that would be decisive. This manner of voting was observed at Far West also; and even after Joseph's death this same rule was observed, though not with the same unanimity as at our General Conference. There is no logrolling—no seeking for office, but our idea is that the voice of God should dictate and then the voice of the people. He respects our rights, as he did the rights of the people thousands of years ago, when the congregations of ancient Israel stood up and said Amen to the voice of God through his Prophets. There is no compulsion—no forcing the human mind—no driving; but everyone should have a full, frank, free and unfettered opportunity of expressing his wish for or against, but we always ought to consent to that which is right. I never saw more unanimity on the part of the people than was displayed at the General Conference two weeks ago; there could not possibly be more. The Twelve stand as they did after the Prophet Joseph was taken away. I and others of the Twelve, now living, were with them. Now a second time it devolves upon the Twelve to take the presidency of the Church. Will there be anything else? I cannot say; there may be, when the Lord deems it necessary. We should feel as Jesus did when he exclaimed, "Lord, not my will, but thine be done." It devolves upon the Twelve to attend to the duties the Lord has placed upon them, but they need the faith and confidence of the Saints and the sustenance of the Almighty, for they will

not be able to do anything of themselves.

I would like to have been at the High Priests' meeting held here last evening, but could not attend in consequence of ill-health. There is a quorum of High Priests in this Stake, and it is proper that they should fully understand the duties of their office and calling, which the Book of Doctrine and Covenants plainly states. It is an ordinance, as therein shown, that has been instituted for the purpose of qualifying men for Presidents of the different Stakes scattered abroad. Many circumstances have occurred since the commencement of our recent organizations which show how little prepared the High Priests were to take upon themselves the duties of their office, in presiding over Stakes, Wards, etc. We have had to take hundreds from the Quorums of Seventies and Elders and ordain them High Priests and make Bishops, Bishops' Counselors, Presidents of Stakes and High Councilors of them. Now it seems to me that if the High Priests had understood and performed their duties, we should not have been in the position we were and compelled to go outside of these quorums to find men suitable for presiding. I draw their attention to this matter; and you Presidents of High Priests should instruct your quorums on the principles of Presidency, that when called upon they can be used in positions of that character. Let us not be negligent in time to come. I say, get your people together, instruct them in the duties of their calling, have them seek after light, knowledge and intelligence as to the requirements of their exalted positions, that when we want qualified and capable men we may know where to find them. Now, then, is it wrong to take others? If one,