

were afterwards required to perform. Now, here is a lesson for us. Because the Lord does one thing in the year 1831, and points out certain men according to the circumstances in which people are placed, that is no evidence that He will always continue the same order. The Lord deals with the children of men according to circumstances, and afterwards varies from that plan according to His own good will and pleasure. When these men had fulfilled their duties in relation to the properties of the Saints, and the Saints had gathered out from New York and Pennsylvania to the land of Kirtland, then it became necessary for a regular Bishop to be called and ordained, also his Counselors. Did the Lord point out that these Bishops should be taken from the High Priesthood? No.

"And again, I have called my servant Edward Partridge; and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church." And with regard to choosing his Counselors, the Lord said they should be selected from the Elders of his Church. Why did He say the Elders? Because the High Priests at that time had not been ordained; that is, they had not been ordained under that name. Although the Apostleship had been conferred upon Joseph and Oliver, even they were called Elders; the word High Priest was not known among them to be understood and comprehended until a long time after Bishops were called; and that is the reason why the Lord said to Bishop Partridge, "select from the elders of my church." "But," says one who has read the Doctrine and Covenants, "you will find in the revelation given on the 6th of April, 1830, something about Bishops, High Priests, etc."

[The speaker was here stopped that an important notice might be given out.]

I was saying that at the time that Bishop Partridge was called and ordained a Bishop, on the 4th of February, 1831, that at that time there were no High Priests, they were not known under that name, but were known under the name of the Apostleship, etc., and hence Elders were specified to be called as Counselors. I was also saying that in the revelation given on the 6th day of April, 1830, there was nothing said about High Priests at the time the revelation was given; neither about Bishops. But you will find two paragraphs in that revelation which mention them, which paragraphs were placed there several years after the revelation was given, which the Lord had a perfect right to do; and if it were necessary we might quote examples from Scripture to show that the Lord adds to any revelation when He sees proper, in order to make it more fully understood. For instance, you recollect that Baruch wrote from the mouth of Jeremiah a lengthy revelation regarding the king of Israel and the house of Israel. And that when the revelation was given to the king of Israel and after he "had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed." Did the Lord give it over again? Yes, "and," says the Scripture, "there were added besides unto them many like words," not in the former revelation. If the Lord took that method in the days of Jeremiah, was there anything inconsistent in the Prophet Joseph, in years afterwards, adding the words, "Bishops and High Priests," in order that the people might more fully understand? My motive in mentioning these