

SLANDER.

To social life a moral upas thou,  
Whose baneful influence evenenoms all  
Who linger near thy death-distilling shade;  
And such as sip thy poison spread around  
Their pestilential breath through wide  
Circumference. Thou'rt like the fierce  
hyeaa  
In graveyards of the dead when tearing  
up  
The ghastly tenants from their resting  
place,  
On which to glut its horrid appetite;  
So thou dost feed on memory of evil  
Deeds and human frailties, perhaps in  
deep  
Contrition wept, cancelled by penitence,  
And by sweet charity consigned to the  
Deep grave of dark oblivion. But not to  
Facts art thou confined; for burning false-  
hoods,  
From the hearts of evil ones, are thy su-  
preme  
Delight. A poisoned reservoir from which  
Thy hateful floods are poured on those  
Who love the truth—the holy and the pure;  
Thus dealing death to all within thy reach.  
And e'en the breast that nurtures thee is  
like  
A man who takes a viper to his heart  
To nestle there and take insidiously  
The citadel of life. Thou makest all  
Who cherish thee, like carrion-eating vul-  
ture.  
Whose fluids so depraved, yield but a living  
Death, a plumeage which is but a mockery,  
And forms a putrid mass ere life departs.  
Thy tendencies are to dissolve, uproot,  
And scatter to the winds each social joy.  
Thy seeming candor is hypocrisy,  
Thrown as a covering o'er the vile contents  
Concealed in thy dread charnel house, but  
yet  
Too flimsy to conceal its rottenness  
From sight of those who have the spirit of  
the  
Anointed One, who, though himself most  
pure,  
Yet suffered most from thine accursed  
shafts;  
Who died on Calvary's hill to bring to light  
A plan to save mankind from thee, and  
from  
All evils else. And not until thou art  
Driven from the earth, can man be fully  
blessed.  
Then charity, and peace, will fill each  
heart:  
Then love, and joy, and confidence will  
beam  
From every eye; yea then, and not till then,  
Will full salvation come.  
Springville City. W. CLEGG.

DISCOURSE  
BY  
PREST. BRIGHAM YOUNG,  
At Logan, Cache County, on Mon-  
day Morning, May 25, 1877, at the  
Priesthood Meeting, held for the  
purpose of organizing a Stake of  
Zion.

REPORTED BY G. F. GIBBS.

When I have asked my counsel-  
lors or any of the brethren of the  
Twelve with regard to the selection  
of the presidency of this Stake of  
Zion, the reply has been, "Make  
your own choice, Brother Brigham,  
and we will vote for them." This  
is correct and the proper method of  
nominating such officers. We will  
give you the liberty of voting as  
you please, but as for the appoint-  
ment that is with us to say. This  
is so ordered, it is so revealed and  
so written, and we must abide by it.  
The Lord in founding this work did  
not ask the opinion of the world as  
to what they thought of this, that,  
or the other. Suppose the prophet  
Joseph had sought the opinion of  
the orthodox world with regard to  
his right to receive revelations from  
God, how long do you think he  
would have waited before they  
sanctioned his appointment, or  
acknowledged that the Lord had  
the right and that it was his  
privilege to appoint whomsoever  
he would? The appointment of  
Joseph was from God, and it was  
in the authority of the priesthood  
of the Son of God that Joseph was  
called, ordained and set apart as  
an apostle, prophet and elder in Israel,  
and if it had been referred to the  
Christian world for their approval  
and sanction, I think the Lord  
would have waited until this time.  
They would have got up here, there  
and everywhere, saying, "I oppose  
it."

I shall nominate, as President of  
this Stake of Zion, Moses Thatcher.  
[Carried unanimously.] It is Brother  
Thatcher's privilege to choose  
his counsellors if he wishes so to do,  
and it is our right and privilege to  
give them to him. I shall, there-  
fore, nominate William B. Preston  
as his first counsellor. [Unani-  
mously carried.] And Milton D.  
Hammond, who is now Bishop at  
Providence, as his second counsellor.  
I am not intimately acquainted  
with Brother Hammond; but I  
understand he is a man of good,  
sound judgment, a man who lives  
his religion and who is capable of  
giving counsel in almost all matters  
pertaining to the building up of the  
kingdom of God upon the earth.  
This is what I learn respecting him.  
What do you think, brethren and  
sisters, of this nomination? [It  
was seconded and carried unani-  
mously.]

We will now present the names  
of the High Council for this Stake  
of Zion. [The names were read  
and they were voted for by the  
Conference.] When we organize a  
Stake of Zion we set apart a High  
Priest to preside over the High  
Priests in that Stake. He either  
selects his two counsellors, or we  
give them to him. There is but  
one quorum of High Priests in any  
Stake of Zion. For the Elders we  
also appoint a President and two  
counsellors to preside over them.  
When they number ninety-six,  
there will be a full quorum; but it  
is not so with the High Priests. It  
matters not whether they number  
fifty, five hundred or five thousand,  
or more, in a Stake of Zion, there  
can only be one quorum and one  
president; they thus differ from the  
Elders. Then if there should be a  
sufficient number of Elders to make  
two quorums, we would select two  
presidents with their counsellors;  
but if there were more than enough  
to form one quorum, and not suffi-  
cient to make two, they could meet  
with the first quorum until there  
should be enough to form a second  
quorum.

Forty-eight Priests form a quorum.  
We will have a president set  
apart for the Priests' quorum, who  
will also have two counsellors. And  
when there are forty-eight Priests  
more it will then be time to orga-  
nize another quorum. The teachers  
and deacons will be organized  
too. Twenty-four form a quorum  
of teachers, and twelve a quorum  
of deacons. The Seventies are scat-  
tered all through our settlements;  
we do not organize them; they are  
already organized in their several  
quorums. As for mass quorums, I  
do not acknowledge such organiza-  
tions. In consequence of opera-  
tions carried on under that name I

have felt disposed to change it and,  
instead of calling them mass quor-  
ums, name them "mass" quorums.  
At almost every place where they  
have met together, there has been  
quarrelling between the Seventies  
and the Bishop. This was first  
brought to my notice, by learning  
that when bishops gave out notice  
for the people to come together at a  
certain time, it was not an unfre-  
quent thing for the presidents of the  
mass quorums of the same wards to  
give out their appointments for the  
Seventies to meet at the same hour.  
This would be done for the pur-  
pose of showing what great author-  
ity they had and to get up a quar-  
rel. A president acting in this  
manner ought to be cut off from the  
Church. The Seventies are Apostles;  
and they stand next in author-  
ity to the Twelve. The First Presi-  
dency organize and regulate the  
affairs of the Church wherever they  
can go, or they instruct others to  
do it. When the First Presidency  
are not here, and the Twelve are  
here, they then attend to these  
matters, and their authority, by a  
unanimous feeling and faith in the  
gospel, is the same as that of the  
First Presidency, their decisions  
and doings are equal to those of the  
First Presidency. Next in order to  
them stand the Seventies. If  
through the providences of God the  
First Presidency and the Twelve  
were taken away, then it would be  
the duty of the Seventies to preach  
the gospel, build up the Church,  
and ordain every officer requisite  
in order to establish the Church;  
to ordain high priests, bishops, high  
counsellors, patriarchs, and set in  
order the whole church in all the  
world. This is according to the  
revelations given to us. This dis-  
sension has come between the  
seventies and the High Priests in  
consequence of some poor, misera-  
ble, beggarly whiners who craved  
after power, and who did not know  
what to do with the authority they  
already possessed. Some of these  
high priests would go to Joseph,  
saying: "Brother Joseph, do you  
think the Twelve have any more  
power than we have?" "Brother  
Joseph the Seventies, are they or-  
dained to as high authority and  
power as the High Priests? Are the  
Seventies equal to the High Priests?  
Brother Joseph, it cannot be so, it  
must not be; the High Priests must  
be the greater, and they are first."  
Now, even to this day, there is con-  
tention, and I do not know but  
even among the first elders of  
Israel there may be argument as to  
which should come next—if any-  
thing were to happen to the First  
Presidency and the Twelve—the  
High Priests or the Seventies. Is  
the apostleship an outgrowth of the  
high priesthood, or is the high  
priesthood an outgrowth of the  
apostleship? Or, in other words,  
which is the highest office in the  
church? The office of an apostle.  
The apostleship is the highest au-  
thority that can be imposed upon  
man upon the earth. I recollect  
when Brother Don Carlos Smith  
was ordained president of the high  
priests' quorum, he got up a geneo-  
logical tree, and written along the  
trunk of this tree were the words,  
"The High Priests." A little dis-  
tance up the trunk a limb shot out  
away off, which represented the  
Twelve Apostles." This is not ac-  
cording to the revelations which  
have been given to us. When a  
man is ordained an apostle, he is  
ordained to every calling pertain-  
ing to the holy priesthood, a man  
on the earth can hold; but when  
he is ordained a high priest, he is  
ordained a priest after the order of  
Melchisedek; it is then his right to  
officiate in all the offices below him.  
I suppose I ordained hundreds of  
Seventies in early days. Brother  
Joseph Smith has come to us many  
times, saying, "Brethren, you are  
going to ordain Seventies. Do not  
forget to confer the high priest-  
hood upon them. Ordain each of  
them to the high priesthood, and  
to be one of the seventy apostles."  
That was my language in the ordi-  
nation of the Seventies, and that is  
the way I ordain them now.  
Whether in doing so I mention the  
high priesthood or not, that is in-  
cluded. In consequence of this a  
little inquiry arose among the  
high priests respecting the high  
priesthood and the apostleship.  
The Twelve Apostles had been or-  
dained, and every one of them hap-  
pened to be high priests excepting  
Brother Heber C. Kimball and  
myself; we were elders. The fact  
that we were not high priests and  
had never been ordained to the  
high priesthood was taken to Brother  
Joseph. These cavilers want-  
ed him to take some action about

it. They wanted to know if we  
should not be ordained high priests.  
Such a suggestion made Joseph  
righteously angry. Said he, "My  
brethren, with as much as I have  
taught you, and as many revela-  
tions as have been given on the  
subject of the priesthood, that you  
should ask such a question! It  
would be an insult to the priest-  
hood of the Son of God to ordain a  
man a high priest after he had been  
ordained an apostle; for the apos-  
tleship holds all the keys of the  
priesthood upon the face of the  
earth, to build up the kingdom of  
heaven, to sanctify the people and  
prepare them to enter into the  
presence of God the Father. Now,  
to say that such a man, holding  
this priesthood, should be ordained  
a high priest is an insult, and I  
want to hear no more about it."  
But this agitation about the high  
priesthood has ever since been a  
matter of speculation with a few.

I say that a man that craves for  
office and authority does not know  
enough to magnify the office of a  
deacon; for, if he did, he would not  
say a word about authority, he  
would ask for wisdom that he  
might know how to magnify the  
priesthood placed upon him. With  
regard to the authority of the  
Church and Kingdom of God upon  
the earth in its organization, read  
the Book of Doctrine and Covenants  
for yourselves. We have a  
new edition, you can read it. Ac-  
quaint yourselves with the powers  
and authority of the priesthood  
and learn how the Church is orga-  
nized. I have spoken of these things  
before, and yet some will say, "I  
want to know if the Seventies have  
as much authority as the High  
Priests." I say unto you, Latter-  
day Saints, that the Seventies fol-  
low the Twelve Apostles, and the  
Twelve Apostles follow in the wake  
of the First Presidency, and the  
First Presidency follow in the wake  
of Peter, James, and John. But  
for the Seventies and the Twelve to  
have equal authority in their deci-  
sions with the First Presidency they  
must be unanimous, as is written  
in the Book of Doctrine and Covenants.  
The priesthood which Peter,  
James and John held while in the  
flesh was the highest ever bestowed  
upon the children of men, and it  
was conferred upon Joseph and Ol-  
iver, and without it they never  
could have built up the Kingdom.  
Then after this came along the  
high priesthood. I have been told  
since I came here that Sidney Rig-  
don ordained Joseph a high priest.  
I would ask, who ordained Sidney  
Rigdon? What priesthood he had  
he got from Joseph; and then he  
turned around and ordained  
Joseph to an office, the authority  
to hold which he had received from  
Joseph! It would be unwise. If  
Sidney had done this, I think I  
would have heard of it. You can  
read how Joseph and Oliver got  
this apostleship. Then after the  
Conference in Kirtland, in 1831,  
Joseph received a revelation to or-  
dain high priests, which he did. As  
far as his being ordained a high  
priest, it would be as proper to call  
for a priest, teacher or deacon to or-  
dain me a high priest. The Lord  
sent his messengers, Peter, James  
and John, to ordain him to the  
highest authority that could be  
given. I trust that these remarks  
will put a stop to such foolish and  
absurd questions. Read the revela-  
tions and understand them.

[At this point Elder Geo. L. Far-  
rell was elected President of the  
High Priests' Quorum, and Elders  
Charles O. Card and Thomas C.  
Ricks were elected as his counsel-  
ors.]

The presidency of the Stake can  
complete this organization. They  
can select presidents for the Elders'  
Quorum, Priests', Teachers' and  
Deacons' Quorums, and organize  
everything properly in the entire  
Stake, and then it is done. I have  
been showing you how to organize  
a Stake of Zion. There is no need  
of delay or of adjourning over from  
one meeting till another. If you  
want to make presidents of quor-  
ums, select your men and organize  
them. But you may say, "We  
may get some one who is not worth  
anything." Then he has a chance  
to prove himself, and if he is not  
suitable you can put another in his  
place at the next quarterly confer-  
ence.

With regard to the authority in a  
Stake of Zion, all the members are amenable  
to the High Council with their president at  
their head. Suppose one of the Twelve  
were living here who should be guilty of  
lying, swearing, drinking, or purloining  
his neighbor's goods. He would be amenable  
to this High Council, and he should  
be dealt with. Now a question arises—  
can you try him and deal with him as

with a lay member? No; you can try him,  
prove his guilt, place it upon record, and  
then by the united voice of the people of  
this Stake of Zion, you could withdraw  
your fellowship from him; but you could  
not cut him off from the Church. In one  
of my discourses it is stated that one of  
the Twelve could be cut off from the  
church by the local authorities of the  
branch or ward where he might be resid-  
ing when dealt with; but it should have  
been stated that this action on the case  
would be only so far as that branch or  
ward was concerned. But, on the other  
hand, let the members of this High Coun-  
cil, or the presidency of this Stake get  
out of the way, begin to drink, swear, lie  
or steal, the apostles could cut any one of  
them off from the church, send them  
adrift and appoint others in their places.  
That is the difference between the author-  
ity of the Twelve Apostles and the author-  
ity of the High Priesthood. There is  
authority and there are degrees of author-  
ity, and there is a difference in degrees,  
callings and the authority of the priest-  
hood. If there should be one apostle left  
on the earth, he can regulate and set in  
order the whole of the church and king-  
dom of God. If there is one seventy left  
he could do so. This order is not my get-  
ting up, it is the Lord's doing; high  
priests may mourn over it, the Lord has  
said it, and I have no right to say it is  
not so; it is so. I know some of you might  
say, "Did not Brother Joseph take high  
priests out of the quorum of seventies  
and place them in the quorum of high  
priests and put others in their places? Yes;  
but what did he do this for? I can tell you—  
it was to satisfy the continual teasing of  
ignorant men who did not know what to  
do with authority when they got it, and I  
think most of those high priests who  
were so anxious upon this subject after-  
wards apostatized. You have my word  
for it, I believe there were none of the  
whisperings of the spirit suggesting that  
movement, and I will give you my reasons  
for thinking so. They set their watch for  
Joseph whenever he preached on the sub-  
ject. They invited him to preach at their  
quorum meetings on the difference between  
a high priest and a seventy. There had  
been caviling and bickering in relation to  
this subject; he condescended to try to  
do something for them. He preached  
upon this subject, and I say he stooped to  
the level of those whiners to try to do  
something for them. When he got through  
with his sermon I thought I never heard  
less brought forth. I could not discern  
that he brought forth any light, and it  
was the only time in my life that I ever  
heard Brother Joseph speak without  
bringing forth light and knowledge; but I  
could not discern anything in this. If we  
enquire of the Lord, if there is one man  
upon the face of the earth that can get  
to the ears of the Lord and can get him  
to hearken to him, he would know how to  
do it; for there is nothing in the Doctrine  
and Covenants upon which an idea can be  
based that the High Priests have preced-  
ence over the seventies.

In the first calling of the Seventies the  
Prophet Joseph ordered that every one  
of them be set apart to the high priest-  
hood, which is the highest priesthood ex-  
cept the apostleship, and to ordain each  
as one of the seventy apostles. If there  
are those present who had my hands laid  
upon their heads in the Kirtland Temple,  
they can testify that I am telling it just as  
it was. Some will treasure up these  
things in their heart, and will remember  
them just as I have done. From the first  
time I saw the Prophet Joseph I never  
lost a word that came from him concern-  
ing the kingdom. And this is the key of  
knowledge that I have to-day, that I did  
hearken to the words of Joseph, and  
treasured them up in my heart, laid them  
away, asking my Father in the name of  
his Son Jesus to bring them to my mind  
when needed. I treasured up the things  
of God, and this is the key that I hold to-  
day. I was anxious to learn from Joseph  
and the spirit of God. The spirit of reve-  
lation that was given to me has revealed  
to me many things which have been done.  
If you, my brethren, are quick to compre-  
hend, and if you love the truth, you will  
treasure up these things and ponder upon  
them in your hearts, and when you are  
asked with regard to them they will be  
revealed to you. In my doctrinal teachings  
I have taught many things not written in  
any book, ancient or modern, and yet,  
notwithstanding the many things I have  
told the people, I have never looked into  
the Bible, the Book of Mormon, or the  
Doctrine and Covenants, or any of our  
church works to see whether they agreed  
with them or not. When I have spoken  
by the power of God and the Holy Ghost,  
it is truth, it is scripture, and I have no  
fears but that it will agree with all that  
has been revealed in every particular.

I will say to these three brethren, select-  
ed for the presidency of this Stake of  
Zion, that it will be their duty, just as  
quick as they can attend to it, to go to  
every ward and see that it is regularly or-  
ganized; and ordain those who are to be  
bishops to the high priesthood and then  
set them apart to the bishopric, each  
bishop with two counsellors, and then see  
that the several quorums of elders, priests,  
teachers and deacons are organized, and  
also to see that every person is brought  
within the jurisdiction of a ward; not a  
family or an individual to be left out; no  
matter if they live ten miles off, they must  
be enrolled in the ward, and the proper  
persons must know what they are doing,  
as well as to know what the Seventies, the  
High Priests and Elders and all are doing.  
They must see whether all these are doing  
their duty, living their holy religion, or  
whether they are breaking the Sabbath by  
hunting their stock or chopping wood in  
the canyon, fishing or hunting, or whether  
they indulge in drinking intoxicating  
drinks, or whether they steal, lie, speak  
evil of their neighbor, or do anything  
which violates the principles of our reli-  
gion.

There are many persons who, if they