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Nauvoo Temple

SOURCE:       Addresses/BY

Heber C. Kimball journal, Mss.

We then sang, "O happy souls who pray, &c." and "Come all ye sons of Zion." after which President Young introduced the subject of having rules of order to govern all who come here and to regulate our works, printed.  He wished to know the minds of the quorum, whether they thought it best.  It was voted unanimously that we think it wisdom to have some rules printed for that purpose.

It was also unanimously voted that President Young introduce the rules.  He then explained that he had some rules draughted last evening, but they were now at the office to be printed ready for tomorrow, he however explained the majority of them explaining also the order he wished carried out, and then took a vote whether this quorum will sustain him in this regulation.

The vote was unanimous in the affirmative.

He then observed that he should henceforth have all the cloth, which was intended for robes, garments and aprons, brought and either cut or made in this Temple under the superintendance of those who know how to do it right.  There are now scarcely two aprons alike nor two garments cut or marked right, and it is necessary to observe perfect order in this thing and it never can be done unless we take this course.

A conversation then ensued on the distinction of office or power, between a president of Seventies, and a member of the High Council or a High Priest.  It arose in consequence of some of the High Council having been washed and anointed by some of the Presidents of Seventies & inasmuch as there had been some considerable difference in the views of the brethren in regard to the difference of authority between the High Council and Seventies Presidents.  Young concluded it would be wisdom to have the subject understood at this early stage of business so as to prevent any feelings or disputes arising on the subject hereafter.

He stated that the Seventies are ordained Apostles, and when they go forth into the ministry, they are sent with power to build up the kingdom in all the world, and consequently they have power to ordain High Priests, and also to ordain and organize a High Council.

Some of the High Priests have been ready to quarrel on the subject, supposing they had power and authority above the seventies, and some in their zeal for power, have abused and trampled on the feelings of some of the seventies.

There is too much covetousness in the church and too much disposition among the brethren to seek after power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better.  In consequence of such feelings Joseph left the people in the dark on many subjects of importance and they still remain in the dark.  We have got to rid such principles from our hearts.

He then referred to the manner in which the cornerstones of this temple were laid as published in the Times and Seasons, and then stated that the perfect order would have been for the Presidency of the Stake to lay the first, or southeast corner.  The High Council the 2nd, or South West corner.  The Bishops, the north west corner and the Priests the North East Corner, but added the High Priests laid the South West, corner, but they had no right to do it.

He then introduced the subject of the brethren making objections to any person being permitted to receive their ordinances and added that when objections were made he should feel bound to determine whether the person making the objections was a responsible person, if he was not he should do as he pleased about listening to the objection, but if he was a responsible person he should then listen to the objections.

To make a man a responsible man he must.have the power and ability not only to save himself but to save others, but there are those who are not capable of saving themselves and will have to be saved if they are saved at all by those who are capable of doing it--an objection from such would have no weight on his mind.

When a man objects to another receiving the ordinances he becomes responsible to answer to God for that man's salvation.  And who knows but if he received the ordinances he would be saved, but if we refuse to give him the means he cannot be saved and we are responsible for it.

There is no law to prevent any man from obtaining all the blessings of the priesthood if he will walk according to the commandments, pay his tithes, and seek after salvation, but he may deprive himself of them.