

dom of God, a few individuals represent the Co-op, who are the ones that are benefitted by it. That is the trouble. But is the principle right? Yes, if you can live it, dealing honestly one with another; but if you cannot, you need not try it, for instead of giving satisfaction, it will only be a disappointment. But I will promise the Latter-day Saints that if they will go into these things allowing God to dictate in the interests of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling that they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford; but if you will not, you will go downward, and keeping going the downward road to disappointment and poverty in things spiritual as well as temporal. I dare prophecy that, in the name of the Lord, that is the way that I look at these things, and that is the way I figure them up, and not in the light of every man looking for gain from his own quarter. These things are stumbling blocks in the way of the people, and have been for sometime. Well, what shall we do? Why, do the best we can, and keep on trying to improve upon our present condition, always keeping in view the object to be gained, dealing honestly upon a fair basis and correct principles, then we will succeed and things will move on pleasantly, and we shall be a united people, owned and blessed of the Lord. It was on this principle that the Nephites became a prosperous, a blessed and happy people; it was not because one was a little smarter than another, or through his smartness taking advantage of his neighbor; it was not that a man was a good financier, that he should "financier" other peoples' property into his own pockets and leave them without. I will relate here an anecdote which comes to my mind. A smart young man had just returned from college, and at table he wished to show his parents what extraordinary advancement he had made. Why, father, says he, you can hardly conceive of the advance I have made. "Well my son, (says the father) I am sure I am glad to hear you say so, and I trust you will make a great man. There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness. Now, he says, you see there are only two ducks, don't you? Yes, answered the father. Well, I can prove to you that there are three ducks. Can you, says the father, that's quite extraordinary really, how can you do it? Well, says the son, I will show you. That's one? Yes. And that's two? Yes. Well, two and one make three, don't they? Quite so, says the father, it is very remarkable, your advance has been very extraordinary, and to show how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you. Some of our "financiers" have made this kind of discovery, but when it comes to the practical thing, they, like the boy, have got to fall back on father's duck or mother's duck. This kind of proficiency may be all very well in its place, but then we have no place for it; we want to act honestly and begin right, and then carry it out right. Let the big Co-op, straighten itself out, and then the little Co-ops do the same, and let us stick to one another and all act one with another, and lay aside our scheming; and let us have honest, honorable men, elders of Israel who have at heart the building up of God's kingdom, to do our business, who will act for the welfare of all. That is my doctrine on that point. I can see plenty of faults in these things, but we will let them go, they are the weaknesses of humanity, and they carry with them their own reward. If people do right, the right stands by them and sustains them; if they do wrong it works them down, down, down. Men cannot afford to do wrong if they could but understand their true position. A few dollars, a little land, a few houses, a few of the comforts of this short life, cannot be compared to the glory laid up for those who are true and faithful. But I am afraid it will be said of some of those, as was said of the rich man, "Thou in thy lifetime received thy good things, and likewise Lazarus his evil things, but

now he is comforted and thou art tormented." We do not want anything to cling to us but what is right, and honest and truthful, and whenever we can act for the benefit of all, then we are doing right, free from this narrow, contracted feeling and this personal, selfish, aggrandizing spirit. Do you not think you can get up something of that sort if you try? Do not be in a big hurry; do not break your necks; go at it quietly, and start one industry and then another, and make your leather, and your harness and shoes, and prepare to raise silk. Brethren, operate together, and sisters operate together, and let all act in the welfare of each other, that all may be encouraged and benefitted. The presidency of this Stake ought, and all ought to unite with them, in producing everything, as far as possible, and as fast as possible, that you require among yourselves; and also find employment for every man and woman and child within this Stake that wants to labor. That is what you should do, Brother Smith. That is the way I read these things. And then we should not try to hunt up anything against one another, and our little weaknesses, for we all have enough of them, God knows; and I would say if I were one of them, Tom, if you cry quits, I will; Mary, if you will forgive me, I will; Dick, if you will overlook my faults, I will overlook yours; Susan, if I have done wrong please forgive me. Let us try, one and all, to straighten up, and get up a good common surprise, a brotherhood and sisterhood, that we may be one; and then if we are desirous to help one another, and pray God for his spirit to enlighten us, we will go and improve in these things; and we will go on from truth to truth, from wisdom to wisdom and from intelligence to intelligence, and God will help us, if we will help ourselves by taking a course to accomplish these objects.

There is another thing I want to talk about, and that is about the priesthood. What is your idea about it? Don't you think that the priesthood should rule in spiritual things, and the other "hood" in temporal things, or how do you fix it up, I don't know? What other "hood" do you call it? It is not brotherhood, nor sisterhood, perhaps you may call it divisionhood. Is that the right way, do you think? Let me talk upon some of the first principles upon this subject. To whom are we indebted for the knowledge of the principles of truth which we possess to-day? To Joseph Smith, to Hyrum Smith, to Oliver Cowdery, to Sidney Rigdon, Brigham Young or the Twelve? I think not. We are indebted to God for this knowledge, from the fact that the time had come, in the counsels of heaven, that it was necessary to start the latter day work, and to prepare a people, gathering them together to build up Zion and establish the kingdom of God upon the earth; that His will might be done upon the earth as it is done in heaven. And if God and the Priesthood with him had never turned the key, and given their consent to have these things done, we would have been in the dark, every one of us; or in other words, we would have been where we came from—on the other side of Jordan, or somewhere else. At any rate, we would not have been here. Do you not think it would have been well for the Lord to have come down to consult our opinion about these things first? But he did not do it, and we knew nothing about it until the elders brought us word. Then we had nothing to do about it, did we? We knew nothing about it until God sent the messengers among us, did we? I think not. Did we know any more when we came here? Who of us knew how to build temples or thought about such thing? None. Who knew how to administer in them? None, not even Joseph or any other man, until God revealed it. We talk about being baptized for our dead; what avail would that have been if God had not directed it? Do you think you are going into a Temple to accomplish anything except God direct it? No; what you might do would amount to nothing at all.

God has established his Church, and we come in and say his kingdom. What do we mean by "the kingdom of God?" I wish somebody would tell me what we mean by using that term. There is the Church of God and the kingdom of God. The Church, of course, refers more particularly to spiritual things,

and the kingdom to temporal rule and government and management and to temporal affairs. If it does not, what does it mean, I would like some one to tell me? We sometimes preach about "the kingdoms of this world becoming the kingdoms of our God and his Christ," don't we? Will the kingdom of God be the kingdom of men? I think not. What does it mean, then, where it says, if we keep the laws of God, we need not break the laws of the land? Because the laws of God are so much more pure and elevated, so much more adapted to the wants and situation of humanity, that we walk right over everything of that sort; and it is nothing comparatively for us to do; what is required we can easily do it, and a great deal on the back of it. But when the will of God shall be done on the earth as in heaven, and the kingdoms of this world shall become the kingdoms of our God and his Christ, how will it be done? I have heard lots of you preach this: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Shall it? O, yes. Do you mean to say that is in the Bible? Yes, and what is the meaning of that scripture? The law cannot go forth from Zion unless it is made in Zion, can it? Who is going to make that law? and who is going to give the word of the Lord from Jerusalem? How are these things to be accomplished? Are we to have a lot of Opposition Tickets to do it, do you think? You that feel you can manage things without the priesthood, try it and see how far you will go. Go back to your ordination and baptism, go back to the spreading of the gospel through the land and the pouring out intelligence upon the priesthood, and God ruling and dictating, and the Lord shall be our judge, the Lord shall be our king, the Lord shall be our lawgiver, said Israel, and he shall reign over us. Was not that the way we used to talk? I had a visit from some of your folks during the session of the Legislature. How was it, and which was right? None of them was right, just as it was when the prophet Joseph asked the angel which of the sects was right that he might join it. The answer was, none of them are right. What, none of them? No. We will not stop to argue that question; the angel merely told him to join none of them, that none of them were right. Anything wrong here? Yes, considerable. There wants to be perfect freedom about all these matters, the feelings of our brethren should be consulted. A bishop has not the right to crowd or oppress, the priesthood is not given to him for that purpose; but everything should move on harmoniously, and the wishes of the people should be consulted and respected. I understand there was a little crowding in your election affairs, you were not more than ten minutes getting through your business. It is better to take ten days, than to have such shameful operations as you had here, and you would have spent your time much better doing something else. What next? Some thought there was a little pressure, that they were not properly represented. I do not know how this was, but I am inclined to think it was a little hasty. I think it would have been much better and very much more in keeping with our profession, if the leaders could have been got together, and acted in unanimity and good feeling, all anxious to sustain the principles of right and to select for office those who are good, virtuous and competent men, and men who are capable of filling offices with honor, and then do it unanimously. But as soon as a feeling of crowd is manifested on one side, the feeling on the other side, when expressed is, if this is going to be the way, we will buck against that, and if we cannot get our rights with the Priesthood, we will fall back upon our political rights as men, and we will frustrate you in your operations if we can. Now, both are wrong. There should have been a free and full consultation on the one hand, the rights of all respected, and on the other I would rather submit myself a thousand times, even to an imposition than to act as you did—to speak plainly, if a bishop wish to crowd me, I would let him crowd, I could stand it if he can. I am instructed to be obedient to the priesthood, and if he would do wrong he might do it but I would not. Two wrongs never make a right, I will not say how far you were wrong, but I will

say, you both were wrong, and that another course would have been much better and more satisfactory and praiseworthy. What is the result, you men who would fall back on your reserved rights? The first thing that you do is to persuade the people to give up their rights and franchise. If God give us certain rights, and we trample them under our feet and throw them away to suit some little ideas of our own, we are very foolish and deserve to be chastened. If I had thought the bishop was wrong, I would have gone to him and talked to him respectfully, and see if things could not be modified. But you take the other way and brusquely say, "I will show you: Here, Tom, Bill, Ned, get up your team and see what a devil of a fuss we can kick up." And you are elders in Israel, and you are engaged in building up the kingdom of God, are you? Pretty elders you are! pretty kingdom-builders you are, using all the influence and power of your priesthood to pull down and destroy the kingdom by attacking the rights of the people and bartering them away, sending a petition to the Legislature asking that body to take away your rights, for you do not want them. And this done by Elders in Israel. I feel a little ashamed of you, and when I heard it said, "Tell it not in Gath, publish it not in Askelom," what high priests, seventies and elders conspiring to take away the people's rights? That's the way I figure it up. And why all this? To show others that we are free men. Are we free? Yes, free to do right, but not to do wrong. Have we all rights? Yes, we have rights to do right, but we have, every one of us, covenanted to be true to God and his cause, have we not? And when we depart from that we do wrong. You have lots of sheep here, and you have doubtless seen them sometimes make a break: one will start, and the others follow and away they go. Where are they going? They do not know. Do you know? No. But the sheep perhaps thought they were in bondage and wanted to get out; the lead sheep jumps, perhaps into a mire-hole, it does not matter, they all follow the leader.

Let us operate together as men, as Saints. If you have got to have elections, meet together honestly and consider and talk plainly, with a view of accomplishing the welfare and good of the whole. We cannot elect everybody, we cannot all be officers we cannot make magistrates, mayors, councilors and aldermen of you all. But as long as we have good and competent men for office, that is all I care about, and we have plenty of them, and we should all pull one way—a long pull, and a strong pull and a pull altogether.

They have had quite enough of division in Tooele County. When the time came for the people of that County to be represented in the Legislature, their representative was in California, and when matters of importance pertaining to that County were pending, they had no one to represent them. Then again, they elected a County Superintendent of Common Schools, and was he there? No, he was off somewhere, and they could not get any of his school money. Would you not like to be in the hands of such men? You would soon want to get back again, and you would feel a little like Esau did, after he had sold his birthright; he sought to get it back with tears, but could not regain its possession. Our strength lies in our union, but our union alone would not accomplish much unaided by God; but He will help us if we are united in the accomplishment of his purposes.

I will now refer to some other things. We have Relief Societies here, and we should encourage them. We brethren, you know, should assist our "female brethren," and we should have the loyalty and patriotism to do it at all times and under all circumstances; and when they are seeking to do a good work, help them all we can. And if they are trying to get together a little wheat, let us help them, it will not do us much harm, and possibly we may find it by and by of advantage to us. The women are not always such fools as we men sometimes take them to be. I am reminded of a circumstance which I will relate. There was a certain lady who had a husband who was very free and generous, would give away anything he had; she said that he was a little too liberal and careless, and that there evidently would come a time when he would be in a pinch. So she asked him one day if he would not allow her a certain amount to keep house. "O, yes, how much do you want?" "So much a week." He gave her quite a liberal allowance, so much that she could manage to keep house and put away a certain portion every week; she put her savings in the Bible, until by and by it amounted to quite a sum, and the Bible was full of greenbacks. Some years afterwards there came a financial crisis, and husband was troubled. The wife readily perceived the change in her husband's countenance, and she asked him to tell her the cause of his trouble. He told her that he had a note coming due, and he was afraid he could not meet it. She tried to encourage him by telling him to have faith in God, and referred him to the good, old Book, telling him to read it, that he might get some comfort from it. She handed him the Bible, and as he opened it and turned over the leaves the bills began to drop out. Why, Susan, says he, what does this mean, I find it full of greenbacks? She quietly answered him saying, "I thought you were very generous and a little extravagant, and I was afraid there would come a time when we would need money; so I

put away so much a week in the Bible." He blessed his wife, and I think she was the better man of the two, and perhaps should have worn the breeches. Now we may find a time when we may need this wheat that our sisters are storing up; let us not be too confident about our affairs, and do what we can by way of helping them. I am pleased to witness the spirit manifested by our sisters generally. I hear that you are going into silk culture, and am glad of it. The Legislature appropriated \$1,500 to help our sisters, simply because they were our sisters and because they were trying to do good. You go to work and help them here, and help about all these things, and do all you can. You are a little famous in some of these parts—in Farmington I believe, they profess to be in advance of everything in the silk line.

And then with regard to our educational pursuits, let us do all we can in that direction. Some people talk about the means it takes; why money is not to be compared with intelligence. I wish we had our own text books, published by ourselves and read by our children. I think such things are indicated in the Doctrine and Covenants. Then let us have our high schools, that our children may be taught in the higher as well as the common branches, that we may be as far ahead of the world in regard to literacy, mechanism, the arts and sciences, and everything else, as we are now in regard to religious principles.

I am also glad to see our Young Men's and Young Ladies' Mutual Improvement Societies doing so well. It will be well for you to come together as conjoint societies once in a while; it will afford an agreeable change, as well as do much good. I met with a very intelligent gentleman a few days ago, who told me that he had attended one of the Young Men's meetings, and was astonished at the intelligence and talent displayed. He said that he had not seen the like anywhere among young people.

We should not only try to excel in literary institutions, but in mechanism as well. We must unite together and make our leather, and our boots and shoes, our harness and our implements of husbandry and everything we need for our use, until we become self-sustaining and import nothing more than is absolutely necessary, and then we shall find full employment for all our people.

I have perhaps said enough. Husbands, love your wives; treat them kindly, bear with their frailties and imperfections, and love them as you used to do when you went a courting them; it would do you good, many of you, to do your courting over again. Wives, treat your husbands right; do not "nig" with them and find fault, but be full of kindness and try to make your homes a heaven. Children, obey your parents, and treat them right. And parents, you that have servants, treat them right, pay them honest wages and deal with them on honorable principles. And in your deal one with another, be honest and manly; do not seek to take advantage one of another. Do not come and tell what a splendid bargain you have made, unless the other party made as good a bargain as you did; if he did, it's all right, but if he did not, it's not all right. And now I will turn teacher before I close. Have any of you had feelings against your neighbor; if you have, go to him, not in a capricious, quarrelsome way, but as a friend. For instance—Thomas, you and I have had a little difficulty; I thought I would come and talk the matter over and see if we cannot settle it." But if Thomas will not be reconciled, then take a third party with you, somebody whom you think would have more influence with him than yourself, and if he still refuses to yield, let him be reported to his bishop, and if he will not listen to the Church, let him be considered a "heathen man." Mary, Helen, Susan, how is it with you? Any little unkind feeling existing between you? Do you feel as though you can be good sisters, and treat one another right? Then seek one another's welfare, as the scripture says: "Be kindly affectionate one with another with brotherly love; in honor preferring one another." You say that is rather hard; well, but you had better do it. We are told to love our neighbor as ourselves. If we can do this, and then prefer our neighbors to ourselves, and if there is a little advantage, put it on their side, we not only fulfill the law and the prophets, but the gospel. Let us cultivate the spirit of love and kindness, and let every little unpleasantness be buried, let us forget the election difficulty and our neighbor's difficulty, and be one, brethren and sisters together, united in building up Zion and establishing the kingdom of God upon the earth.

Brethren and sisters, God bless you and lead you in the paths of life, and God help you to do right. And I ask an interest in your prayers, that I may be able to do right, and be guided by the Lord in the interests of Israel; and that my brethren of the Twelve and the presidency of your Stake, together with all of the brethren, may be aided and blessed of the Lord, and be enabled to sustain God and His kingdom and every principle of right, and then the people sustain them, and they the people, and everything work harmoniously together, and all of us do right, no matter where it cuts. Do right and pay our tithes and offerings and be free before God, angels and men.

Praying God to bless you and lead you in the paths of life, in the name of Jesus. Amen.

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