

tem without using the knife until it is known to be absolutely necessary.

These things prompt me to remark that physicians and surgeons are only upon the threshold of this great science of life; and the brethren who undertake this study and who will allow their studies to be governed by the Spirit of God, will become the discoverers of great truths yet unknown to men of science; for the Spirit of God, that passeth all human understanding, can reveal to you, my brethren, to you, my sisters, things that are hidden from the knowledge of men, notwithstanding their years of study, of experiment and of investigation. And while we use skill, and while we attempt to acquire skill and knowledge, it should at all times be controlled and governed by the influence of the Spirit of God. If physicians come into my home, I want to see men of faith, men who believe in God and in His power, men who can pray to Him, or women who can pray to Him, with the assurance that their prayers will be heard and answered, men and women of humility and of meekness, with a knowledge that every gift they possess is from God, and that they are responsible to Him for its proper use.

Skill coupled with faith will prolong life. I believe that with the exercise of faith and the wisdom that God has given us we will be able to establish a condition of things among this people that is not found in the world. There will be less death. People will live to the age of a tree, and will pass away peacefully and without pain. The average age of man will be prolonged far beyond its present limit, and there will be a long-lived race. A race of people will be established in these mountains whose physical and intellectual strength will be the admiration of the world.

I see, too, in the lack of love among the people a departure from the early principle which governed the Latter-day Saints. Quarrelings among the Saints! Strife and contentions in almost every ward, and certainly in every stake of Zion. Quarrels, too, which the arbitration of men of God will not overcome. Quarrels between men bearing the high Priesthood—men who are kindred to each other as well as those who are only kindred in the Church. Quarrels between families, that cannot be corrected; if they are apparently overcome, it is only the covering up of the fires that burn in the soul, corrupting and devastating those who entertain the spirit which results from this discord and strife. Do you think such people can be true Latter-day Saints who with an outward show of forgiveness and of reconciliation still harbor in their souls the hatreds and the animosities which these quarrels have created? They cannot enjoy the Spirit of God as long as this condition of affairs continues. The advice that is given to us in the Doctrine and Covenants is so plain that none should fail to understand it, how our differences are to be settled, how our quarrels are to be overcome. "If thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled." Such a settlement Latter-day Saints should seek to gain when any trouble comes between them and their fellow-men; and when troubles are settled in this way they are generally thoroughly, completely and eternally settled. Where it is necessary

to bring in the services of a teacher or teachers, or the judgment of a bishop's court or a high council, it is seldom—indeed I do not know of a single instance where there has been complete harmony and good feeling re-established between the quarreling parties.

We of all people upon the face of the earth should be filled with that love of God which cannot be overcome by the acts of men even though these acts are injurious to us. We should be able to say when wrong is done us, "The Lord judge between me and thee;" and from our hearts there should be crushed out every feeling of bitterness and hatred; for if we allow a spark thereof to remain, it will rankle and it will grow as the weed, choking out the good seed and preventing the development of the power of the Spirit of God within us. I say there is love—the love of the Gospel—lacking among this people. I wonder how many of us would today do as the early Saints did when they were driven from Nauvoo and only a few people were possessed of the means to transport themselves to a place of safety. Every man covenanted before God that he would not rest nor would he withhold his means until every soul had been gathered from out that city, which had been attacked by the mob; and in marching across these weary plains there was no thought on the part of the people to neglect their poor brethren and sisters who were left behind waiting the time of deliverance. How many of us would do this today if we were driven hence, or if the occasion arose for the sacrifice of time and comfort and property for the good of our fellow-men? I fear the trial would be greater than any we have yet encountered in this Church, because of the increase of wealth among us and its— I was going to say its unjust division; I will not say that, but its unequal division among the Latter-day Saints—a condition which will not be pleasing to God when His work is established in its power and in its glory in the latter days; for He has foreshadowed in the revelations which He has given to us, that there must come a time when this inequality, these hills and hollows among the people because of wealth, cannot exist; they must be equal in all things, whether they be temporal or spiritual. It is then I look for one of the greatest trials the people have ever met. And do you think it will come about from our own inclination, regardless of the manipulations of God concerning the law? I do not expect it, because we have made the effort to establish the principle of equality among us and have been unsuccessful in it, and we rest under the condemnation, to some extent, of disobedience; but it will come around in such a way that we will be glad to see the law established, and the people of the nation and the earth, seeing its perfect workings, will rejoice that there will be a place upon the earth where the conflict between the rich and the poor does not exist and where there will be no idleness nor paupers; where peace will reign, even the peace of heaven, when the whole world otherwise will be in confusion, discord and strife, and men's hearts will fail them for fear, and their eyes will cast about to find a place of refuge and of safety from the troubles that afflict the human family. That day is coming, and it is nearer than the Latter-day Saints estimate. Those who

have the love of the Gospel in their souls will find no trial in this new condition of things. Those who observe the greatest and the second greatest commandments as enunciated by the Savior will find no difficulty in meeting these requirements—they will love God with all their hearts and their neighbors as themselves. Do you think it would be any trial for me to give my brother a half or the whole of my property if I loved him as myself? There would be no trial whatever in it. But the selfishness of mortality, the covetousness of this fallen estate, clings to me and clings to each one of us, and chokes out the pure love of God—that love which was exemplified in the life of the Savior. In this respect we have departed from the original feelings which inspired Latter-day Saints in the early rise of the Church.

We are lacking in another thing—in the seeking of counsel from those who preside over us. What! make slaves of the people? Ask them to seek counsel of these bishops, these men who work side by side with them? That was the way they did in Nauvoo, in Kirtland, and in other places; they sought the counsel of the brethren and sought it with a view to following it, not to ridicule it or to neglect it. Will some argue then that it was obedience to counsel that caused the people to be driven and to suffer as they did in those days? The argument is without foundation. They found success and blessing in following counsel, and it was disobedience to counsel that caused their driving out. If you will read the revelations of God as contained in the Doctrine and Covenants, you will find that He explicitly states this. I want counsel of my brethren—of my bishop, of those who preside over me in the ward and stake and in the church; I want their counsel because in their counsel there is safety. Do I show weakness or cowardice in thus advising with my presiding authorities? No; I feel that in doing so I show, not only my humility, but my good common sense. In the world those who are the most successful, who are the best educated, who are the most renowned, are the men who seek counsel; who mingle with their fellows and draw from each soul with whom they come in contact some item of truth to add to their store of knowledge. Today you find that people generally seek counsel to get out of difficulty, after they have plunged themselves into it. For a time I kept a record of people who sought counsel of the presiding authorities of the Church, as I heard of these cases, and there was not one in twenty-five who sought counsel before performing the labor he had in mind. Twenty-four wanted counsel after they were in difficulty. That is the way you generally find it. I will warrant the bishops have ten times more trouble with those who fail to seek counsel until after injury has come than with those who seek counsel with the idea of following it before they engage in enterprises of various kinds. Why, the greatest men who ever lived sought counsel. Washington, with all his genius as a military commander, counseled with his generals, and above all he sought the advice and guidance of God the Eternal Father.

I do advise every Latter-day Saint to seek counsel. I say it is a duty that rests upon you to seek counsel of your brethren and your sisters. What would