

around the Methodist, around the Presbyterian, around the Baptist, around the Catholic and every other man, whatever form of belief he may profess, as well as around the Latter-day Saint; and that each man and each denomination was to receive equal rights, equal favors and protection from the Kingdom of God. This has been our doctrine for the last forty-five or fifty years. Hence it is one of the greatest libels that can be pronounced against a people, to say concerning us, that we believe in the blending of church and state. We believe in no such doctrine; and I will say, never did believe in it. But in consequence of our peculiar position; in consequence of the fact, as I have stated, that every reputable man among us who has attained his majority, holds the Priesthood, our enemies have seized that and made it the foundation for base libels and attacks upon us.

I will return again to the idea I was dwelling upon. Shall we, let me ask, feel ashamed of asking counsel? If a Teacher came to my house, and I were in doubt concerning any matter that I wished to have counsel upon, I would gladly ask that Teacher what his views were, and in this way, if possible, obtain his counsel, looking upon the Teacher as a man of God. If an Elder were to come to my House, or a Bishop, or a High Priest, or a Seventy, or an Apostle, and I were in doubt concerning something I contemplated, and I wished to obtain more light upon it, I would gladly submit my case to him and ask his counsel. And if he did not come to my house, and I could have access to him, I would not engage in any important enterprise without taking such a course. In the primitive days of the Church this was universally the case. We sought counsel at the hands of the servants of God, just as they did in ancient times. Kings did not go to war without seeking counsel. You remember the case of Ahab and Jehoshaphat, when they contemplated warring. Jehoshaphat requested the king of Israel, his ally, to inquire of the Lord how it should be with them; and the king of Israel gathered together his prophets, about four hundred men, all of whom said "Go up; for the Lord shall deliver it [Syria] into the hand of the king." But it seems that Jehoshaphat was not entirely satisfied with this word, favorable as it was; and he inquired: "Is there not here a prophet of the Lord besides, that we might enquire of him? And the King of Israel said unto Jehoshaphat, There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord, but I hate him; for he doth not prophecy good concerning me, but evil." A messenger was sent to bring Micaiah before King Ahab and Jehoshaphat; and the prophet was informed what the other prophets had said concerning the result of the battle; and he was asked to prophecy in like manner; and he did so, giving the kind of counsel that the king of Israel wanted. But the king suspected there was something wrong about it;

and he adjured him to tell him the truth. Then Micaiah prophesied that which God had given him, namely, the utter overthrow of King Ahab and his army—a prophecy which was fulfilled to the very letter.

Now, kings did this in ancient times, and mighty men, and it was not considered improper; and it does not argue because we believe in this principle, that we are theocratic, and that we are trying to found a theocracy. One is not a sequence of the other. Every man has the right to seek unto God in the appointed way; to seek unto Him in prayer, and besides calling upon Him in prayer, to obtain His word through His appointed servants. Members of Wards should teach their children to ask counsel concerning all matters they wish to undertake, all enterprises upon which they desire to enter. When a Bishop is living up to his duty he has the word of the Lord for his people; and he cannot give correct counsel to his people if he is not living as he should live. The same with regard to the President of a Stake. And when the High Council come together with the President of the Stake, it is their privilege to know for themselves concerning matters and to give counsel pertaining thereunto. So it is with every council in this Church. The light of heaven that comes from God to enlighten the minds of the children of men is not confined to one individual, to one class, or to one council or quorum; on the contrary, that light is diffused through the whole body of the Priesthood, and the whole body of the Church, according to the faithfulness of the members. We should understand this. The light of heaven—that is, the light that enlightens our minds, is as free as the light of the sun, as free as the atmosphere we breathe. We should seek for and enjoy these privileges. I would like to see the Latter-day Saints so impressed with its importance, that whenever we take a serious or grave step, we would seek the counsel of God. We should do this on our knees in our chambers, alone; and it is our privilege to seek for and obtain it elsewhere, so we may walk aright before God and acceptably before Him. In this way the Kingdom of God will be built up.

I want to see the power of the Priesthood strengthened; not the power of the First Presidency alone; not the power of the Twelve Apostles alone; not the power of the Presidents of Stakes, or that of the High Councils, or the Bishops and their Councilors alone. I want to see this strength and power diffused through the entire body of the Priesthood, reaching from the head down to the least and most humble deacon in the Church. Every man should seek for and enjoy the revelations of God, the light of heaven shining in his soul and giving unto him knowledge concerning his duties, concerning that portion of the work of God that devolves upon him in his Priesthood. When we live thus we will be a mighty power, irresistible in our onward march. Though,

when we are in this condition we shall provoke more hatred, greater opposition than that which we now have to contend with; because it is that feature in our organization that Satan dreads and hates; and he expects his servants to fight this and endeavor to destroy it; and the efforts of our enemies for years have been to destroy the power and influence of the holy Priesthood, knowing if this could be done we would lose our strength, and become weak as water, so to speak.

I am in favor of everything that will tend to build up Zion, that will strengthen us and make us more compact. We have this opposition to contend with; do what we will we cannot pacify the hostility of Satan. At the same time I do not believe in imprudence, I do not believe in throwing away wisdom, and acting as though there was no such thing as wisdom in the world. That is the other extreme. I believe we can do all this and be wise in our conversation, be wise in our conduct, and in all our associations; not indulging in wild-fire or doing foolish things. But this is God's work, and He will take care of it no matter what we do. At the same time we, through unwisdom, can provoke wrath and bring it down upon us, and many men do it through their own imprudent acts. In taking this course, we depart from the counsel of God's servants. You will always find it to be the case, that the men who are getting themselves into trouble bring trouble upon others because of their imprudent action and unwise speeches; and they are the men who disregard counsel.

Before I sit down I wish to mention some doctrine that has been upon my mind, and as this will perhaps be the last opportunity I shall have during the Conference, I will call attention to it now. The doctrine I refer to is in connection with the resurrection. I will read from that revelation known among us as the Vision, which is found in the 76th section of the Doctrine and Covenants. The Lord in speaking about the sons of perdition says:

"They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born.

For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

Concerning whom I have said there is no forgiveness in this world nor in the world to come.

Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame.

These are they who shall go away into the lake of fire and brimstone, with the devil and his angels,

And the only ones on whom the second death shall have any power;

Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath;

For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in