

it; I never charged Brother Brigham with having robbed me because of this. I felt that I was engaged in a bigger work than securing 160 acres of land. I was sent to declare the message of salvation to the nations of the earth. I was called by the authority of God on the earth, and I did not stop to consider myself and my little personal rights and privileges; I went as I was called, and God sustained and blessed me in it. I am no less a man because I did it. I have no less of the favor of God because I did it. The power of the Holy Priesthood is no less in me, nor has it been magnified less in me, because I obeyed the command of the servant of the Lord, and did my duty—my spiritual duty.

The fact of the matter is, when a man says you may direct me spiritually, but not temporally, he lies in the presence of God—that is, if he has got intelligence enough to know what he is talking about. If he has not intelligence enough to know, then he only makes a mistake. But if he has intelligence enough, he knows that the spiritual and the temporal are one, indivisible and inseparable, and that you cannot direct a man spiritually without you direct him temporally as well. The spiritual and the temporal are blended in men. No man can act upon the promptings of the Spirit but it will affect him spiritually and temporally. It is true, we are dual beings, and the body and the spirit make the soul of man; but while that is so, whatever will affect you temporally will affect you more or less spiritually, and whatever will affect you spiritually will affect you temporally. So that this splitting of hairs, this dividing of very small things, is not manly, is not brave, is not honorable, is not intelligent, but is ignorance and foolishness in the sight of the Lord. I am in this Church to be directed body and spirit to the doing of the will of the Father in heaven, and I shall not stop short of that whether it affects me temporally or spiritually.

I never expect to see the day when it will belittle me or humiliate me in the least, if I want to move from the ward where I reside to another ward in Zion, to go to the Bishop and ask him for a letter of recommendation to the other ward. Furthermore, if the Bishop and his Council have appointed me a Teacher in the ward, and it is expected of me that I will from Sabbath to Sabbath visit the houses of the Saints and teach them in that capacity, I do not see, if I want to engage in some business that will take me away from that duty, where it will humiliate me in the least to go to the Bishop and say, "Bishop, I want to be excused from the duty of a Teacher in the ward, because I want to engage in something else." And when I go to the Bishop and ask him this, perhaps he will say to me, "I don't want you to go and do that;" and when he says that, I am bound to acknowledge his authority or resign my office. If he says that he cannot spare me, that the people of the ward need me, and therefore he wants me to stay there and act as a Teacher, at least until another change is made in the ward, I feel myself under obligation to honor the Bishop and his Council in regard to that matter. But if he says, "All right, I will release you, and get somebody else to act in your place," then I have done my duty and I am at liberty to go somewhere else by the sanction and approval of the Bishop. If I am a Deacon, and attending to the

duties of the House of the Lord, I should do the same. Why should I not? When you make it obligatory for a member of the Church, without regard to any official position, to take a letter of recommendation when he moves from one ward to another, and it is not humiliating to him to do this, why is it humiliating for the Deacon, or the Teacher, or the Priest, or the Elder, or the Seventy, or the High Priest, or the Apostle, to do the same? If we did not do this, what kind of government would we have and what kind of discipline would there be in the Church? There would be confusion; and the Presidency of the Church would never know where the men were, upon whom they were depending to do the work of the ministry.

Now, we are going to have read before this conference the declaration of this principle as it was formulated by the Presidency of the Church, the Twelve Apostles, and the Seventies, as it was read before the general conference. We are going to present it to you, to see whether you will sustain this doctrine. If you do not like it; if you do not believe in the doctrine; if you think it is false doctrine; if you think it is superfluous, or unnecessary, you have perfect liberty to vote against it. But if you have the Spirit of the Gospel in your hearts; if you desire the perpetuity of the institutions of Zion; if you want to consummate the purposes of God in establishing the Church upon the earth for the last time, then you will vote, not with one hand alone, but with both hands and with your whole heart to sustain this doctrine as it was enunciated to the General Conference of the Church of Jesus Christ of Latter-day Saints. For that is what it means—no more, no less; and that is what we want to be understood. We want the people to take action on it at this conference, and at all other conferences, until it goes before the whole people. And let us see whether the children of Zion will reject this principle which underlies the very foundation of the government of God in the earth. If you reject that principle, you reject the principle of government in the Church; and you become like the man-made churches in the world, that have a form of godliness and deny the power thereof. There is no use mincing the matter, and there is no use saying for one moment that the Church of Jesus Christ of Latter-day Saints is a dead letter, that it is a form of godliness without power. I tell you, that it is a form of godliness *with* the power. The power is here in the hearts of the righteous members of the Church of Christ. This principle will be sustained and upheld until Zion is redeemed, and until the people of God shall triumph over the disintegrating influences of apostate Christianity in the world; and we shall rise and shine, and put on our beautiful garments, as the Zion of God. But with disobedience it can never be done. "Obedience is better than sacrifice, and to hearken than the fat of rams." That is the scripture, and that is the truth, and that is the essence of this matter. It is intelligent obedience to the law of God and to the commands of the Almighty.

"Oh! but," says one, "how is this going to affect me in my business?" "How is it going to affect me in my politics?" It is not going to affect you injuriously in anything. It is not to in-

terfere with your agency nor with your individual liberty. It is intended to affect you beneficially in everything, because it is beneficial for men to acknowledge the hand of God, the authority of God, and the Priesthood which they themselves bear. If a man does not honor the Priesthood in me, he holding that Priesthood himself, it is as clear as the day that he does not honor the Priesthood, that he has himself. If a man will honor the Priesthood that he holds, he will honor it in me, he will honor it in his brethren, and he will honor the presiding authorities of the Church in their place and calling. "Well, but," says one, "I cannot trust you." Indeed! Another will say, "I can trust Brother Woodruff, but I cannot trust George Q. Cannon and Joseph F. Smith." A very prominent man once said to President Woodruff in his office, "I come to talk to you, President Woodruff, I did not come to talk to your counselors." President Woodruff rose up and said, "I and my counselors are united and agreed, and I do not propose to hear what you have to say without my counselors can hear it too;" and President Woodruff called out and said, "Brother Cannon, Brother Smith, I want you here to hear what is to be said;" and we went to hear what was said. It was to this effect: that while this good brother had unlimited confidence in Brother Woodruff, he did not have confidence in Brother Woodruff's counselors. Brother Woodruff assured him that if he did not have confidence in his counselors, he at least had, and that was sufficient for him, and in as much as they were united it was for the Lord to deal with them, if they gave wrong counsel.

My brethren and sisters, I hope you will pardon the length of time I have occupied in regard to this matter. I had other subjects upon my mind, and I was going to talk about some other things; but I have an appointment in the First ward, in Salt Lake City, for this evening, and I will have to go now to catch the train, in order to fill that appointment. I wish to leave my testimony with you that the Lord is at the helm, not Brother Woodruff, nor his counselors. The Lord is doing this work—not Brother Woodruff, nor his counselors, nor the Twelve Apostles. It is true, we hope to be instrumental in His hands of doing some good, especially in fulfilling the object of our mission and calling; but we give God the honor and glory, and we attribute success to Him. When failure comes, God suffers it; it is through the weakness of man, and the Lord permits it because of that weakness. May the Lord bless you. May the Lord bless Zion. We want the people to vote just as they feel in regard to this document. It should be presented here according to the action that was taken at the General Conference, and you can vote just as you please. The Presidency of the Stake will know how the vote stands, whether it is unanimously in favor or unanimously against it, or whether there are many against it, or whatever the facts may be. But I want to repeat again, that the principle of it is good for all the members of the Church, in the way and to the extent that I have explained, in proportion to the responsibility held by the members, so far as the general discipline of the Church is concerned. Yet it is intended only for the gov-