

(Continued from page 274.)

You may consider that this is strong doctrine, but you first voluntarily subscribed to this covenant and priesthood, and it is the legitimate right of the head to govern and control every member of the body. If my foot should undertake to dictate to my head, what would we say? We should at once say, sever the unruly member from the body if it will not observe its law, for this is the teaching of the Scriptures. We are also told and commanded that if "Thine eye offend thee pluck it out, for it is better to enter into heaven with one eye, than to have two eyes and be cast into outer darkness."

In the kingdom of God all must be subject to the great governing power of the holy priesthood. What should be done with those who are disobedient and rebel against the order of heaven? The application is just as good when made to the members of the church of Christ, as when used in reference to the members of the human body. Let unruly members be severed from the body of Christ, if they repent not, and it will become more healthy; for the Lord has placed officers in the church in order that those things may be attended to, and everything kept in order. It belongs to the duties of the priests, teachers and deacons to visit the houses of the saints, and to see that there is no evil of this kind existing; also to see that there are no plans or schemes in operation calculated to lead this people astray. Is not this of the highest importance to the saints of God? I will leave the people to answer this question for themselves.

Let me ask you, how far have the presidents of this place and the adjoining settlements made it their duty to see that those officers are faithful in attending to their duties as officers of the church of Christ, and stirred them up to a sense thereof? When I hear truths promulgated by the servants of God, pertaining to the duties of saints, I at once resign my will to the authority of the holy priesthood. Those are my feelings in reference to a position in the kingdom of God. If there is a person under the sound of my voice who has not a disposition to be submissive to counsel, to his president, he is not in the full enjoyment of the Spirit of God.

Here is a test by which you may know when a man honors his calling before the Almighty. Many of you now present have received the priesthood, and that priesthood must be honored in all who hold it, for it is the authority of heaven, and not so particularly the personage who holds it, that calls for our respect. Many will say, "I can yield obedience to the head; whatever President Young says, I am willing to observe." But how far have you, in your lives and conversation, honored and kept sacred that holy priesthood which is conferred upon yourselves and all the official members of this church? If a man will not honor the authority of God when it is conferred upon himself, or some one besides Br. Brigham, I never expect reverence to be paid to the higher authorities of this church and kingdom.

When a man will perform an act that will dishonor the principles of eternal life, that man will not honor the holy priesthood in whatever hands it may be found. But a man who will honor the priesthood wherever it exists, whether in the hands of high or low, is the one who will be filled with the Holy Spirit, and be clothed upon with the inspiration of the Almighty. Let me ask why you pay respect to him whom we call our President? Is it because of his person? No doubt all are aware that he is endowed with feelings, sensibilities and abilities of intelligence, and that these qualities demand our respect, but the principle reason why we honor and respect him is because he is the head and holds the right to govern this people. It is perfectly natural and right that this people should honor, sustain and uphold him in his high and holy station, but still I maintain that if this people honor him, it is and should be because he is a servant of God, appointed by the Almighty to preside over this people.

It is a great privilege to be permitted to live in this age and to participate in blessings of thefulness of the everlasting gospel; it is one by which we have received a degree of knowledge in relation to the things of God, and we are in duty bound to honor that priesthood, for it is by such a course that we receive eternal life and salvation; and, if so, why shall we not live as saints of the Most High, whether in Provo, or Great Salt Lake City, or wherever we are? The principle is the same in all places, and the authority of God must be respected by every person who holds a standing in the church of Christ. Whatever your neighbor may do, you have got to live the principles of your profession; it matters not about this, that, or the other person's turning away from the truth, let us pursue the principles of eternal life while in this mortal state, and we will enjoy all the happiness and exaltation promised unto the faithful—those blessings which cannot be taken away from the faithful children of God.

We all know that obedience brings the blessings of peace and joy in the Holy Ghost, and we also know that division brings perplexity of spirit and distress of mind. The children of men upon the earth can secure to themselves happiness and comfort here, and ensure exaltation hereafter, only by being submissive to all the counsels of God through his servants, and the Holy Spirit which guides into all truth.

When we obey the gospel we submit our agency to the priesthood of God, and covenant to do right, to keep the commandments of God; hence we have no agency to do anything but that which is strictly in accordance with the laws and counsels of the holy priesthood.

This is just as far as I admit of the free agency of those who are the servants of God; it is their privilege to do good, and to cause a good spirit to prevail as far as possible, but the very moment that they begin to cherish feelings in their hearts which make them give way to lying and other

kinds of evil, their confidence is destroyed in themselves and with every body else, and especially with God. None but those who abide the principles of the kingdom of God day by day, and live by them, can have the confidence of the saints and servants of God, and the approbation of heaven.

It does not matter to me where I am located, nor the position I occupy, if I know that I am under those persons who hold the authority of God, and whose right it is to dictate—if I know that their authority is appointed by the authority of heaven, it is my bounden duty to pay due submission to them. I have no doubt but that those persons who have felt to complain could think of the time when they loved their president and all the authorities of the church, but a change of circumstances has turned things another way, and they have, in consequence, pursued a different course, and have, peradventure, become a little stubborn in their feelings.

You have noticed the course of brethren and observed how they have succeeded when pursuing a course opposite to the instructions of the holy priesthood. Some take the liberty to act in a manner similar to what they did in the world, and soon their feelings are those which will bring death and destruction upon all who harbor them in their hearts. Nothing will answer but the most complete obedience to the counsels of the Almighty; salvation can only be obtained by rendering implicit obedience to the authority he has placed upon the earth. Obedience to the priesthood, and not simply to the man who holds it, is what is required of all who become members of the kingdom of God.

These are my feelings in reference to the principles of eternal life, and I believe them to be correct. It was remarked, yesterday, that something might be said in relation to eternal life—the way and means by which to obtain it, and it is in reference to the temporality, or that which we sometimes term temporal matters, that I wish more particularly to call your attention.

I presume, when you attempt to draw a line between our temporal and spiritual duties that you will find it a very difficult task, for the temporal and spiritual are so blended together that there is no way of separating them that I am acquainted with. However, we have to attend to our spiritual duties in the church, as well as to our individual concerns, affairs and business, and in all we should be subject to the counsels of the priesthood. As we are a people chosen from the world we should consider every duty of importance, for the blending of the temporal and the spiritual, obedience to the living priesthood, to the oracles of God, and unity of words and actions are principles that should be adopted by the saints; they will tend to cause this people to prosper and spread abroad. "Why," says one, "how?" There are thousands and tens of thousands among the nations of the earth who expect to be here in days to come, and we hope not only to have the necessities of life to hand out to them for their good, but to have good counsel, to set before them an example worthy of their imitation, to show them by our works that we have been faithful to the counsels of our file leaders, and then we can invite them to pattern after our good examples. It is in reference to all these matters that those men are appointed to counsel and dictate us.

Is there a man in this congregation who feels willing, if called upon, to surrender all he possesses to support the lives and secure the temporal salvation of those men in whose hands God has placed the keys of this kingdom. Supposing that any of you should be tired in this respect, how would you feel about it?

We read in history of a people who were very rebellious, and that in consequence of this the Lord chastened them that they might acknowledge him. We learn that there was a time when the Lord led Israel out from the land of Egypt for the express purpose of making them a great nation, a temporal and spiritual kingdom, and did the sounds, the thunderings and lightnings that came from mount Sinai, and the great power that was exhibited, make that people any more willing to receive the counsels of Moses? I am of the opinion that if obedience be not in the heart, it is difficult to place it there.

Notwithstanding all that the Lord did, the people would rebel and they were plagued in consequence; but they were a chosen people, hence Moses prophesied that, so long as they would keep the commandments of the Lord, that nation which should attempt to break them up, or throw them down, should be scattered and destroyed, but if they rebelled against God's authority then they should be scattered and smitten; and he saw into the future that, when they should bring to mind the things written in the book of the Lord, then he will have mercy upon his children; and if any of them be driven from the face of men, the Lord has promised that even from there he will gather them. This, we are informed, should be at the time when they should look at the book of the law of the Lord, and when they should have suffered double for all their sins.

Now if this people seek to the Lord, with one heart and one mind he will bless them, but if they will not, we may anticipate a worse and more severe scourge than the grasshoppers have been the present season.

We all know that there are some principles advanced which we are reluctant to receive, because we cannot so fully comprehend them as we could wish, and, peradventure, because they are not so agreeable as we desire to have them, still, if we are careless and trifle with the revelations of the Almighty, can we reasonably expect to receive the blessings? Certainly not. We have covenanted not to violate any principles of eternal life, not to dishonor them but to respect and obey them, and it is the doer of these principles who will be honored, respected and exalted.

We have no justifiable reason for despising any of the counsels of God, for all are given for our

good. The revelation respecting the marriage relations is as binding upon the Latter Day Saints as any other that has been given to this church, and this revelation, in connection with all others, is indispensable.

The spirit which operates upon those who are opposed to this would, if it were possible, lead and influence them to bring distress upon the people of God by bringing their enemies upon them. But the Lord will not suffer any trouble to come upon this people, unless it be for their salvation and eternal good, and it is my earnest desire that the instructions given at these meetings may have their full bearing upon the minds of all present, that each and every one may be edified and strengthened.

If you have never studied these principles, never seen the importance of being passive and pliable in the hands of the priesthood, let the teachings at this conference make a change in your efforts to do good, to spread and to establish truth upon the earth.

Concerning the plurality of wives, there is not a chapter, from the beginning of Genesis to the end of the Bible, that teaches any other order of marriage. When the Lord gave the law of marriage it involved and always did include this order, and there is no instance of its being forbidden, except in the Book of Mormon where the Lord forbids any man having more than one wife.

Some think this an argument against a man's having a plurality of wives now, but the fact of its being forbidden shows that it was a law once, and that the Lord chose to forbid it at a certain time and to a certain people. When you review the law given in the first books of the Bible, you will find those principles advanced by Moses. I touch upon this principle of marriage in order that I may speak more fully upon the principles by which the Lord governs his people, and especially in reference to the priesthood which the Lord has once more conferred upon the saints of God.

There is a scripture which gives us to understand that the union of the man and woman is as the union of Christ and his Church, that as Christ is the head of the Church so should a man be the head of the woman. This scripture tells the whole story, and if there is a man here who understands the principles of the priesthood he can understand the relation that he stands in to his family, his wives and his children, and that man who has not learned to be in subjection to the priesthood is not qualified to have a family under his control. Unless a man do observe that priesthood so as to understand it, how can he train up his children to honor their Creator in their lives? The man of God is to bring salvation to the woman, therefore the woman is not without the man in the Lord, hence they should be one.

Man came into this world to extend the principles and power of salvation to this earth, and this principle may be extended into the future; in fact when we begin to have anything to do with the holy priesthood we begin to have to do with those things that pertain to the future, and every man and every woman should consider this, and if the requisite obedience is carried out in families such men will be honored of the Lord. Let the wives obey their husbands and husbands honor their wives, then there will be no difficulty in the families of the saints.

If you cannot comprehend any principle, let it rest until you have time to investigate the subject and to talk it over with those who have had more experience, and when the time comes for us to observe that principle the Lord will show it to us, and we shall see the propriety and necessity of it. Some believe in a blind submission to counsel and advice, but, though I speak as I do, I do not believe in a blind submission to counsel, neither do I believe in doing this, that, or the other which I know to be wrong, neither will wrong doing ever be required by the servants of the Most High.

If I do not altogether understand what I am taught to do to-day, I expect I shall have sufficient knowledge of it in the future. It is our duty, privilege and right to do whatever we have to do with an eye single to the glory of God, that we may see, understand and duly appreciate its bearing. Let me turn which way I will, when I see the conduct of some of the saints and the course they pursue, and know that it is contrary to the feelings of the servants of God, I regret that the least spirit of carelessness should exist, for I would like to see all the saints in the capacity of children, in fact I believe that that is the spirit that we always ought to live in, a spirit of meekness and submission, which will enable us to easily bend to all circumstances in which we may be required to be placed.

I am fully sensible that the salvation of this people will be wrought out, and things work together for good, for the purposes designed by the Almighty are being carried out.

It is the privilege of the saints to dream and see visions, such as will enable them to understand the will of God and to rejoice and go on in the principles of life, for in the present we have to live for the future, and if we do not the Lord is not bound to assist and protect us. Then do not let a day pass without doing something that will be recorded for your good and that of other people, and strive to do good to all; if you do so, you will be led in the way of life and eventually be crowned in the presence of our God.

I do not feel to speak longer as there are many brethren present who will wish to address you; and for my own part I wish to sit here and listen. I desire that these meetings may be the means of doing much good among this people, and that you may all pursue that course which will lead to eternal life and exaltation.

May these blessings attend you, is my prayer, in the name of Jesus Christ: Amen.

It is estimated that the clergy cost the United States \$6,000,000 a year; the dogs, \$10,000,000; the criminals, \$12,000,000; the lawyers, \$35,000,000

THE DESERET NEWS.

TRUTH & LIBERTY.



ALBERT CARRINGTON.....EDITOR.

GREAT SALT LAKE CITY:

Wednesday----November 7, 1855.

Wanted, at this office—a few tons of HAY—also FODDER and STRAW—for which a liberal price will be paid, if delivered soon!

A few cords of WOOD will not come amiss, and a few teams to haul hay from Lehi.

To the Truth-loving in the World.

A goodly number of the honest and upright in heart, of various climes, habits and languages, have gathered into these secluded valleys in the tops of the mountains, expressly and solely for the purpose of serving the Almighty with an eye single to his glory.

Thus far this gathering has been accomplished at the cheerful sacrifice of vast amounts of worldly possessions and of former home comforts, by the patient endurance of privations, hardships and toils which but few, if any, others are willing to undergo for their religion, and with a union of spirit and effort that astonishes and confounds the ungodly.

The jeers, scoffs, derision and oppression so bountifully heaped upon this movement have failed to stop its progress, or to curb the separation of the salt of the earth. The predictions, at first so freely dealt out from pulpit down through all grades to tap rooms and brothels, that we would all starve, or be killed off by the Indians, have hitherto failed.

The hopes of grave statesmen, and other worldly wiseacres, that the patriarchal order of marriage would prove a bombshell in the quiet camp of the saints, are as yet shorn of fruition, and they doubtless begin to think that the fuse has gone out or that the powder is damp. Though such is far from being the fact, as the "order" is in a most flourishing condition, being cordially received, properly understood and appreciated, and righteously carried out, much to the disappointment and chagrin of the adversary of all good.

The worldly advice of Gamaliel to the Jews is becoming tedious to this fast generation, while they reflect upon the unprecedented prosperity of the saints, and waiting for President Brigham Young to step aside, that we may be scattered like the particles of a badly cemented sand rope, is taxing to the feelings of dwellers among railroads. Why so? Because, amid all these circumstances, the great latter-day work rolls on, the Saints are joyous and blessed of the Lord in striving to work righteousness and bring to pass salvation, and President Young and Council are magnifying the position unto which the God of our fathers has called them, and all the faithful are unitedly striving to sustain them in their calling and to walk by their teachings and example.

During all past and present scenes upon this subject, this is the grand reason for all the rage and opposition against the truth on the part of the devil and his servants. What plan they may next pursue is still undeveloped, or at least unproclaimed, but whatever it may be, remember that the light of the Lord is blazing from the lofty summits of Utah's rocky bulwarks as a beacon of salvation to the inhabitants of the whole earth. Therefore be not deceived by the powers of darkness, neither suffer yourselves to be cheated out of eternal exaltation by the flimsies and baubles of those who prefer error to truth, and who make and love lies.

The Last Goods Train and the Mail.

T. S. Williams and Co's. 3rd and last train of goods was expected to be on Green river by the 1st or 2nd inst. They had met with no interruption from the Indians, notwithstanding their passing through the hostile region since General Harney's fight with the Brule Sioux.

We have also understood that the MAIL comes up to and departs from Fort Laramie, thus plainly indicating that "a lion in the way" is not by any means the reason why we are deprived of a mail from the east; and forcing upon the public mind the conclusion that, however anxious they may be, and however much pains they may take to furnish themselves news from the Upper World, they are determined that we shall not hear from them, if they can prevent it. The mail in question has regularly left this city on the 1st of each month, and as yet we have not learned that it has been molested in the least, and who does not know that if it can be taken out, it can with equal ease be brought in?