

butes. I reason in a different circle, or upon a different principle; I have practiced a different principle. When I offend one of God's servants, I consider it my duty to atone, to make reconciliation for my offense, no matter whether he be above or below in this Church, as the term is used; no matter whether it be President Brigham Young or my teacher, I have erred in either case.

A great many say, "If I can only keep the stream clear between me and the heads of the Church, that is all I want or care for."

A High Priest in the road the other day, a talented man, an important man, said, "If he could only keep the stream clear between himself and the heads of the Church, that he would consider that he was all right." I said to him, if you act upon that principle, in the same sense you have thrown it out to me, it will send you across lots to hell. The spirit of the principle to me was, that it did not matter about offending persons below him, or injuring different individuals in the Church, such as Elders, Priests, Teachers, Deacons, and Members, if he could only keep the stream pure between him and the First Presidency.

This idea a great many people entertain; they can offend their Bishops, or the Bishop's Counselors, and the Teachers, and they can offend the President of a Branch of the Church, the President over the High Priests' Quorum, and the President over the High Council, and they can offend all the Church, so they can only have the good graces of brother Brigham and his Council, that is enough for them.

That is actually the idea of some people. Such doctrine as that, with me, is the height of nonsense. You have not their good graces, only as you treat every person right. If you are dishonest with one of those poor benighted Indians, you foul the water between me and you, and God Al-

mighty will not give me power to bless you, until you rectify that wrong with that poor Indian, or with the least person on the footstool of God. And you should not pass by your Bishop and insult him, if you do, you will forfeit your claim to the throne of God in heaven, until you make reconciliation to that Bishop, or to any other person you have injured; and then it is time enough for you to bring your offerings, and they will be accepted in the sight of God, and in the sight of His servants.

We exist here in an organized Branch of the Church, we have several councils, quorums, and organizations. We were called upon during the last Conference, to elect a President of this Stake of Zion; Daniel Spencer and his two Counselors, Elders Fullmer and Rhodes, preside over this Stake. Now suppose they know that the Bishop of some ward, or one of his Counselors, is teaching an erroneous doctrine, it is the duty of Daniel Spencer to send for that Bishop, or that Counselor, or instruct some one in that ward to rectify that people.

The Presidency of this Branch of the Church should go to work and learn whether every quorum in this Branch is doing its duty. The First Presidency, by their sanction, have ceded the local Branch of this Church in Great Salt Lake City, to Daniel Spencer and his Council, and he should understand whether the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth wards are in order; and if his jurisdiction extends beyond the city, he should ascertain whether every man is doing right within the bounds of that jurisdiction. And he ought to come up to the First President of the Church, and consider himself one of his Council, and report the situation