

be possible for that Bishop to do wrong, for he would be filled with wisdom. Some of the brethren, in conversation, this morning, were likening the ministrations of the Holy Ghost to the mode of distributing gas throughout a city. The gas is led through a main pipe from the gasometer or reservoir, and thence through sidepipes and lesser and lesser branches, until it is so distributed as to furnish light to all who require it. I will liken the Bishops to some of those sidepipes laid down to conduct the gas. Take a joint of one of those pipes up, which in the comparison we will call a Bishop, and how are the inhabitants of that Ward to receive the light? Place him on one side—despise his counsels, and how are you to be taught? Will you teach each other? You are not called to do it in that capacity. Your Bishop is laid down by the master workman as the conductor of the Holy Ghost to you. If you put that conductor out of its place, the connection is broken between you and the fountain of light. If you see a Bishop and his Ward in contention and confusion, you may understand that the pipe or conductor which conveys the light of that people is out of its place. Instead of the Bishop's being wrong, and the people right, or the people wrong, and the Bishop right, they are all wrong: there is little or no right there.

Take any man in this kingdom, and if the people say that they will make him a President or a Bishop, or elect him to fill any other office, and the faith of the people is concentrated to receive light through that officer or pipe laid by the power of the Priesthood from the throne of God, you might as well try to move the heavens as to receive anything wrong through that conductor. No matter whom you elect for an officer, if your faith is concentrated in him through whom to receive the things which he is

appointed to administer in, light will come to you. Let a presiding officer or a Bishop turn away from righteousness, and the Lord Almighty would give him the lock-jaw, if he could not stop his mouth in any other way, or send a fit of numb palsy on him, so that he could not act, as sure as the people over whom he presided were right, that they might not be led astray.

If we wish to be taught, to receive, and understand, we must train ourselves. We are looking forward to the period when we shall be in the presence of the Father and the Son—when we shall realize that we are indeed the sons of God, and be crowned with glory, immortality, and eternal lives. "Then," you say, "we shall be perfect." You will be no more perfect in your sphere, when you are exalted to thrones, principalities, and powers, than you are required to be and are capable of being in your sphere today. The man that may be called a perfect man is perfect in every calling and sphere, as the Father, the Son, and Holy Ghost are in theirs, and as the angels are in theirs, which makes a perfect order from first to last—from beginning to end.

In this probation, we have evil to contend with, and we must overcome it in ourselves, or we never shall overcome it anywhere else. Were you to let your minds stretch out, you would learn that the whole kingdom, with its principles, powers, authority, glory, and everything pertaining to it, is combined in the organization of man ready to be developed. We must commence and school ourselves, and so bring our reflections into subjection, that we can make our minds one in faith. Then, let me ask you, when you pray God to so hedge up the way of our enemies that they never shall be able to come to this Territory, will not your prayers be very likely to be answered? If the faith of this people, called