

the whole in an utter and irretrievable destruction.

We meet to be instructed; and at the termination of our Conference we should be a little farther advanced toward the holy kingdom of our Father and God, and be better prepared to build up his kingdom on the earth, than we were at its commencement.

In speaking of the tongue the Apostle says, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." If the tongue cannot be tamed, it can be bridled. "If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." If this unruly member is not held in subjection it will work our ruin, for, "The tongue is a fire, a world of iniquity: so is the tongue among our members, and it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." If the tongue is unbridled and uncontrolled, it sets in motion all the elements of the devilish disposition engendered in man through the fall. The Apostle has represented it well, in comparing its influence to the fire of hell which will eventually consume the whole man.

We are met in this Conference, expressly for the purpose of enlarging our views upon the importance of our Priesthood and duties; that our love for God, truth, and the household of faith may be increased; that our sensibilities may be sharpened to a keen relish for goodness and a just sense of right; that our judgments may become more impartial and discreet in all their conclusions, so that when we go from this Conference whether as Bishops, Elders, High Priests, High Councilors, or as members of the Church and kingdom of God in the last days, we may

find ourselves sensibly improved, our aspirations more elevated, our natures more divested of low selfishness, and in every way better prepared to judge in Israel, and to lead the sheep of the fold of Christ in a manner more acceptable to the Great Shepherd.

It would be a matter of great satisfaction to me if all the Bishops were perfectly impartial when sitting in judgment on their brethren, and completely invulnerable to the influence of bribes and selfish leanings to the dictates of prejudices formed in favor of this or that person. I may not be entirely free from such prejudices, but, if I am required to sit in judgment upon an individual against whom I have entertained a prejudice, it has ever been my manner to inform that person of it upon the first opportunity that presented itself. Will you do this Bishops, and frankly acknowledge that you are unqualified to sit in judgment upon any person against whom you are strongly prejudiced?

So far as I have power, and with all the understanding God has given me, I seek to base all my conclusions upon facts when I am judging my brethren. When they are penurious, covetous, and for a trifling gain of some kind will overlook right, frown upon the majesty of truth, disregard justice and in all their actions manifest a strong preference for the god and glory of this world, I am prejudiced against their unrighteous preferences, but not against them as individuals; for if all the good and the evil, the strength and the weakness of which they are capable will range within the limits of a few square inches, as individuals they require my sympathy, while I abominate their sins.

I am not ignorant of the weaknesses of mankind; and in many instances when they would do a good act, the Devil, by some means, takes the advantage of them and leads them to commit an evil; as the Apostle says,