

tion of the several Branches, settlements, and stakes of Zion throughout Deseret. To use a figure, in almost all the Branches containing from one hundred to three hundred families, it has been found necessary to combine all the authority of Presidency in one man, at least I will say this has been the case in many instances; there are a few exceptions to this rule, but not many. A Bishop while he presides at the meetings looks after the spiritual welfare of the settlements; he preaches on the Sabbath day, gives counsel to the people, spiritual and temporal; he gives counsel in relation to the donations, public buildings, the erection of schoolhouses; and almost everything is made to devolve upon the head of the Bishop.

In the first instance many of these places were organized with a President and Bishop who were expected to act in concert, and, with their counselors, work and exert themselves for the general good of the people, and with a strong hand all pull together and strive to strengthen each other. And when for the time these men ought to have been teachers they have proven that they required to be taught, for the very first question that would arise, was "which of us is the biggest man, for it is important that we should know the precise line between our authority, to know where the jurisdiction of the one ends and the other begins." A man of this disposition and feeling would want a rule and tape-line to draw his line of jurisdiction on the ground and stake it out. Then it would be, Bishop you must toe this line, and President you must keep your side of it. No familiarity. You must not tread on my toes, remember that.

Now, I have had experience in these matters to some little extent, by visiting and attempting to regulate, explain and set in order these diffi-

culties. At one place, containing about three hundred families, the President held the doctrine that the Bishop was a mere temporal officer, and therefore he had no right or business to talk on the Sabbath day on temporal matters. If he wished to talk about donations, emigration, teams, building meetinghouses, or of Tithing, he was told that that was temporal business and that he must call a meeting on a week day. Elder E. T. Benson and myself went to that place after they had been contending upon this subject, and it had become well understood that no man must talk there on temporal subjects on the Sabbath day. But we occupied the whole day in telling how to make bread, build cities, make farms, fences, and in fact we told them how to do every useful thing that we could think of. We asserted that a certain amount of temporal preparation was necessary in order that a man might enjoy his religion. We also asserted, that if a man made no preparations for the future he was constantly subjected to annoyances. For instance, a man lives in one of our agricultural villages, and he makes little or no preparation for taking care of what he has around him; he neglects to fence his field and stackyard. Now, I have thought that a man could not enjoy his religion as he should do unless he had a good fence around his field and stackyard; for if he has no fence, or only a poor one, when he gets ready for praying there is perhaps a rap at the door, and when the door is opened, the message delivered is, "there are twenty head of cattle destroying your wheat in your stackyard." "The Devil there is," says the man, "and whose are they?" He puts them in the astray pound, and he puts an exorbitant tax upon them, and charges the poundkeeper not to let them go until he gets this pay, say, damages to the amount of \$50. The