

or that we can obtain outside the Gospel, or by departing from the servants of God. You may let your minds run, if you please, over all there is pertaining to the earth and man, or that will contribute to the happiness of man on the earth, and you cannot conceive of any blessing or advantage that is not within your reach legitimately, if you pursue the path God has marked out and by abiding the counsels He makes known from time to time.

A great many do not comprehend this; and this is one of the traditions that we have to contend with, and it arises from the lack of faith in our hearts, and the unbelief that we have received from our forefathers. And we have to contend with it when counsel is given to us in relation to our temporal circumstances and other matters. It is frequently the case that we cannot see any particular advantage in that counsel; it does not strike us favorably. We imagine that some other course would be better for us to pursue, and that by adopting some other line of policy or conduct greater advantages would accrue unto us. But we have to learn, if we have not already learned it, that obedience to counsel is the policy for us to pursue; and that when we indulge in thoughts of an opposite character we suffer ourselves to be led astray by the power of the adversary. Hence it has become almost proverbial among the Saints that the path of counsel is the path of safety. Those who have had years of experience in the Church have arrived at the conclusion that the path marked out for us to walk in by those who have authority to counsel and dictate is invariably the path of safety to those who adopt it. But our traditions interfere with this.

You look back over the policy that has been taught us for the past few

years. I refer more particularly to this because, having been at home in the midst of the Saints, I have been more familiar with the counsels given. I can cast my eyes back for that time, and see, and doubtless you can when you reflect upon it, that there have been many items of counsel given that the Saints have been reluctant to obey or adopt, and which, if they had been carried out in the spirit in which they were given, would have resulted in great advantage to us as a people, and doubtless as individuals. I will refer to one item, that has been talked about a great deal—namely, sustaining our enemies. Now it seems that a moment's reflection on this point would satisfy every individual that the policy foreshadowed in this counsel was the best that could be adopted by a people surrounded with such circumstances as those surrounding us. But how difficult it has been to induce the people to carry that counsel out; why it has been so difficult that in some instances men have actually run the risk of losing their standing in the Church of Jesus Christ rather than forego the gratification of traditions and desires, which, seemingly, have taken entire possession of them—namely, to do as they please in relation to these matters.

Now, as I have said, a moment's reflection ought to satisfy everybody that this is the true course for us to pursue; that if we intend to build up the Zion of God and to become a great people, it is essential that we should concentrate our means in one channel; that we should sustain those who are friendly to and whose whole interest is centered in the cause of Zion; and that, instead of spending our means in fostering a power in our midst that is opposed to the work of God, we should be willing, rather than do this, to forego what may seem to be an advantage to us, and even