

is "the dispensation of the fullness of times when God will gather together all things in one." The greatest embarrassment that we have to contend with at the present time is not in knowing what to do, but knowing how to do it, and the circumstances with which we are surrounded, not so much among our own people as outsiders, and then again among our own people, for we find all kinds of persons amongst us now, as we always have done. Some will start right into anything of this kind, perhaps with a determination to do right, or at least half right; but when they get started in the operation, something or other comes up and they back up, break the traces and play the devil generally. I expect there will be a good deal of the same kind of thing associated with this, as there has been with other things that have been started. I do not expect that every one that is loud-mouthed and seemingly very anxious that this thing should be introduced is going to stick by it forever and ever, any more than many others have done in other things. At the same time I think it is very proper that the servants of God should be brought under an influence which emanates from him, and that that influence should govern them in all things, temporal as well as spiritual. For my part, I cannot see why it is that men should be so much attached to the things of this world, and why they are so extremely desirous to have their own way in relation to them; that is a thing I never could understand. We like freedom, God has put it in our bosoms; and as I said to President George A., the other day, in talking about this matter, in organizing the Order of Enoch, as it may be called, we want on the one hand the most perfect union; and on the

other hand the most extended personal liberty that it is possible for men to enjoy consonant with carrying out the principles of unity. Not the liberty to trample on other people's rights; not the liberty to take from people that which belongs to them; not the liberty to infringe upon public interests or the public benefit, but personal liberty so far as we can enjoy it. These are my ideas and feelings in relation to these matters, based upon the principles of truth and, as it is said—"If the truth shall make you free, then shall you be free indeed; sons of God, without rebuke, in the midst of a crooked and perverse generation."

In relation to religious matters I would not have a religion that I could not sustain, and that God would not sustain me in; I do not want it, nor to have anything to do with it. One thing I have always felt proud of, and that is, that the principles of the Gospel of Jesus Christ were so plain, clear, pointed, definite and incontrovertible that they defied the whole world, and so far as I have gone, and the servants of God around me, no man has ever been able to successfully gainsay one solitary principle connected with the Church and kingdom of God upon the earth, that is, in regard to what we term sometimes spiritual things. I want to see the same principle established in relation to our temporal matters, and I believe, from what little conversation I have had with the brethren, that that is their feeling. In relation to these matters I do not want to see one solitary principle that an honest, honorable man cannot sustain; but let everything be so that it can be dragged right forth to the daylight, and turned over and over and over and examined all sides up, and inside out, and see that it is