

day, we, the people of Zion, will be the richest of all people.

What then shall we do? We will fear God, keep His commandments, and observe His laws. We will not seek to do our own will, but the will of God our Heavenly Father, and if we do the will of God our Heavenly Father, we have to be taught what that will is. And then we have to be taught it, too, through the proper channels. You may everyone of you, ask God to guide and direct you, and He will show you the right path. But we have to be obedient to the authorities of His Church. You have a President of Stake here, and ought to be obedient to him. You have Bishops, and you ought to listen to their counsel. You have teachers, and they ought to perform their duties faithfully and diligently, and you ought to be subject to their counsels. And we ought all of us to seek to fear God, keep His commandments, and obey His laws, and God will bless us.

There is another principle I desire to speak about. We have no right to condone the sins of men and pervert the order of God in His Church. Now, I want you Presidents of Stakes and you Bishops to listen to this. If men transgress the law of God, it is your duty to see after it, and to call upon them to repent, and if they do not repent, they ought to be removed out of the Church. For it is only he that doeth righteousness that is righteous, and God has instituted laws and expects us to be governed by them. We are not to be harsh masters. I will have read something on this subject from the Book of Doctrine and Covenants.

"Behold, there are many called, but few are chosen.

"And why are they not chosen?

"Because their hearts are set so

much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. *
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"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned," etc., etc.

There is no authority associated with the Holy Priesthood except on the principle of persuasion, and no man has a right to plume himself upon any position he occupies in this Church, for he is simply a servant of God, and a servant of the people, and if any man attempts to use any kind of arbitrary authority, and act with any degree of unrighteousness, God will hold that man to an account for it, and we all of us have to be judged according to the deeds done in the body. We are here as saviors of men, and not as tyrants and oppressors. But at the same time if men do not and will not yield obedience to the laws of God, then it becomes the duty of those who preside over them to see that the law of God is carried out, and that these unrighteous men are severed from the Church. We have had adulterers among us, and wherever I have heard of them I have directed that they be severed from the Church. Why? Because I cannot permit it, and God will not permit it. Who is it that will be outside of the Eternal City by and by? The liar, the hypocrite, the whoremonger, the sorcerer, and the adulterer—they shall be with the dogs outside of the city. Now, I do