

to his sheep, so is the Savior to his followers. He has gone and left on earth other shepherds who stand in the place of Jesus Christ to take care of the flock. When that flock is out on the prairie, and the pasture range extending broad and green before them, and completely cleared of wolves, is not that sanctified and cleansed, when there is nothing to hurt or destroy them? I ask if one wolf is permitted to mingle with the flock, and unmolested proceed in a work of destruction, will he not go off and tell *the other* wolves, and they bring in a thousand others, more wicked and ravenous than themselves? Whereas, if the first one should meet with his just desserts, he could not go back and tell the rest of his hungry tribe to come and feast themselves upon the flock.

Now don't say that brother Hyde has taught strong things, for I have only told you what takes place between the shepherd and the flock, when the sheep have to be protected.

If you say that the Priesthood or authorities of the Church here are the shepherd, and the Church is the flock, you can make your own application of this figure. It is not at all necessary for me to do it.

It is all the same to me whether they want to destroy the flock, or destroy, steal, and carry off the property of the flock. If you steal my team, which is my means of living, you might just as well kill me at once. It is like this—"Brother Hyde, I will not disturb, molest, or harm *you*, or any of the rest of your brethren; but we will take you out on the bleak and comfortless prairie, and leave you there to starve or freeze to death, and take possession of your property." You might as well destroy us at once as take us where we should starve. It would be much better to take our heads off at once than to subject us to a lingering death. Says the Apostle, to the flock over which the Holy

Ghost had made him overseer—"The time will come when grievous wolves will enter in among you, not sparing the flock, and even of yourselves will men arise speaking perverse things to draw disciples after them." &c.

I will tell you a feeling that I have ever cherished, though some may think I speak contrary to my real sentiments; because in certain circumstances I spoke in defense of a certain individual, which heaven knows whether he be guilty or innocent. Perhaps my zeal carried me beyond mediocrity, if it did that will be overruled for my good, for it may show me who among my friends are my enemies. At the same time my feelings are these—the best way to sanctify ourselves, and please God our heavenly Father in these days, is to rid ourselves of every thief, and sanctify the people from every vile character. I believe it is right; it is the law and practice of our neighboring state to put the same thing in execution upon men who violate the law, and trample upon the sacred rights of others. It would have a tendency to place a terror on those who leave these parts, that may prove their salvation when they see the heads of thieves taken off, or shot down before the public. Let us clear up the horizon around us; and then, like the atmosphere after the thunderstorm has spent its fury in the tops of the mountains, becomes purified; and a calm sunshine pervades the whole. I believe it to be pleasing in the sight of heaven to sanctify ourselves and put these things away from our midst.

I have delivered the sermon I wanted to preach. I told the President I wished to preach a sermon of about twenty minutes long, and I believe I am at an end of it, inside of the time. I bequeath these remarks to you in the name of Jesus my master, with the best feelings of a heart devoted to your good. Amen.