

we ought to guard against so much, on the face of the earth, as against division of this kind, or any other kind. It is an old adage that "union is strength," and a very true one. An old Scythian king, who had many sons, on his death bed called them around him, and some of them suggested to him the propriety of his dividing his dominions among all his sons. He took a bundle of arrows, and gave them to his sons, saying, "Break that bundle of arrows." They passed the arrows round and all tried to break them, as the old man lay upon his death bed, and they could not. He then said, "Now untie them, and then break them;" which was easily done. He then said to his sons, "If you are all united as one man, you can never be overpowered or destroyed, but if you divide you will be easily conquered." We can now behold the result in the Russian Empire. This principle applies to the Saints, and to every principle of division that sticks out in any Branch of the Church; hang together, and love, and faithfully carry out the measures of those who preside, for they know the best what measures to adopt.

The principle of division aims directly at the foundation of the Church. "But," say some, "I am nobody, and if I stick out I cannot do much hurt anyhow." You can do a little, you can do all the hurt you are able to do; and the little influence you have, if it counts in any way, it should count in favor of the common cause, and not against it; if it counts in its favor, it counts twice. My exertions would count for what they are worth; not only this, but if I was operating against the cause, it would take one of equal capacity of myself to balance against me.

The time is coming when one shall chase a thousand, and two shall put ten thousand to flight. When will that be? When Israel is united. If all this people were absolutely united

with all their hearts to pull upon one grand thread, upon one grand cord, they would have power and dominion over the whole earth; all the men and devils in hell, on the earth, or anywhere else could not make a successful opposition against us. The chief point we have got to maintain is the point of union; that is all that is necessary to be done to secure all we anticipate. That is what we have been schooled for in the schoolhouse of trouble and affliction.

It is hard to make the Saints united, and we have to be sifted and sifted until we are perfectly united, that every man in the kingdom will be united as one man, and then no power can break our ranks. Talk about the power of men, only let the Saints be united, and their power vanishes away; it becomes weakness. But how is it? How is it in families? How many men are there that can take their families, and gather round the family altar, and all of them bow before the Lord without a jar of feeling, with one perfect unity, every one willing to submit with the most perfect submission to the will of the Lord, as clay in the hands of the potter? How many families, I say, are there in Israel where this union exists in this style, in all its purity and power? How many men would be permitted to rear a family altar of this kind even in his own house? How many wards can we find in all Israel that could unite so that they would not find a single word of fault with each other, or grumble at the Bishop? The only way we can ever obtain this point is to look at our own faults and not at our neighbors', and listen to the counsel of those men whom God sets to counsel us; correct the errors in ourselves, and dwell on our own faults.

I recollect once in Iron County one of the brethren got irritated at me, and threatened to report my conduct to the First President; I wanted to