

you cannot make them realize it. They think they are awake to their duties; they think they are living their religion, and when we speak to this people in a mass, as you are here, almost every man and woman will go home and say, "That sermon does not touch me, the coat, or the jacket does not fit me." I am aware of this, for if it did fit you and you would acknowledge it, you would put it on and wear it; and the coat you would put on would be sackcloth and ashes; it would be a cloak that would be wet and soaked with ashes, and it would be so strong it would eat off the rust and filth that are on you, yea, eat them off with ashes put on with a cloth, so as to open the pores of life that the Spirit of God may penetrate through your systems.

There is a little matter of business that we want to lay before this congregation in regard to John Hyde, who went to the Sandwich Islands on a mission. There are a couple of letters that the brethren have received; we shall read a little from them, and give you to understand the course he is taking. (The letters were read.) You hear the letters and the testimony of our brethren in regard to John Hyde. Such matters, many times, have passed along and we have not noticed them but have let men deny the faith, speak against it and deliver lectures through the world. Many times we have let them run at large, but the time is now passed for such a course of things. By the consent of my brethren I shall move that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and I will put the motion in full, that is, that he be cut off root and branch; that means pertaining to himself. When this motion is put, I want you to vote, every one of you, either for or against, for there is no sympathy to be shown unto such a man. Brother Wells has seconded

the motion I have made. All that are in favor that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and that he be delivered over to Satan to be buffeted in the flesh, will raise their right hands. (All hands were raised.)

When there was a vote of this kind taken before the congregation in regard to Thomas S. Williams, it caused a great deal of sympathy with some, for they looked upon it as though it had cut off his family, his wives and his children. I will ask the congregation, was a motion put to cut off his family? No, there was not. A motion has been put, and unanimously carried, that John Hyde be cut off root and branch, that is, himself and all the roots and branches that are within him; this has no allusion to his family. He has taken a course by which he has lost his family and forfeited his Priesthood; he has forfeited his membership. The limb is cut off, but the Priesthood takes the fruit that was attached to the limb and saves it, if it will be saved. Do you understand me? His wife is not cut off from this Church, but she is free from him; she is just as free from him as though she never had belonged to him. The limb she was connected to is cut off, and she must again be grafted into the tree, if she wishes to be saved; that is all about it.

When a limb that has got two or more branches or shoots is cut off, those shoots and branches, and their fruit, if any, are cut off with the limb. Why? Because they are attached to it. But they can all be taken and grafted right back again into the tree, or into the Priesthood.

I do not wish to say much this morning, without I feel a great deal of liberty; and my liberty will be in proportion to the liberty, and freedom, and life there in this people. If our Father and our God was to come here,