

the whereabouts of the line of demarcation, whereas they should each and every one strive to build up the kingdom of God, and so live as to enjoy the Holy Spirit; each man should strive to be humble instead of exalting himself; instead of drawing the line and saying I belong just here and nobody must interfere with my rights, he should feel to sustain the hands of his brethren. I will here say that there have been places where these two organizations have existed for years without any difficulty, and there are other places where the two have existed at the same time, and the matter has been taken up by the people and worked at until it has been found necessary to reduce the organization by uniting the Presidency and Bishopric in one person, or, as I term it, the wheelbarrow arrangement, or if you please, a three-wheeled coach.

There was one settlement where the people got so very wise that the Bishop had to have two sets of counselors, and they had to be selected according to the wishes of the parties that took sides with the President, or rather that were in favor of having one, and then those who were willing to be contented with a Bishop had to have their choice, and thus was formed what I call an unlimited democracy.

The fact is that as soon as the brethren can realize that they are to be servants of God, and that it is their individual duty, to sustain each other and put away that jealousy which in many cases, exists at the present time, and which in fact is the chief cause of all this trouble; and so soon as they find that they are not to be as large as they desire to be, and as they think they ought to be, it will be found that these organizations will be increased in numbers; they will also increase in faith, in good works and in power and influence with the heavens, and if they will be faithful

the idea will be fairly illustrated that a man with a wheelbarrow cannot travel as fast nor accomplish as much as the man who drives a four horse coach. Still, I know, that owing to the ignorance and shortsightedness of the people, a case of this kind will occasionally occur. There seems to be a disposition to put everything in a nutshell. For instance, a few years ago, there were some Bishops sent out of Salt Lake City to explain to the country Bishops their duties. These brethren would go into a settlement where there were both a Bishop and a President, and they would go on and tell the Bishops what their duties were, and in doing so, embrace the whole circle of duties required of both Bishop and President, and never think that in that Branch of the Church those duties were not united or centered in one man but divided between two. And in some instances, there would be a sort of half sharp-looking fellow get up and ask what the President was to do, if all those explained and fully defined duties were centered in the Bishop. "O," they would say, "we were not sent to instruct anybody but the Bishops;" and as might be expected, the result was a contention, if not among the authorities, among the people, and I had some of these difficulties to settle, and I found that the best way to do it was to dispense with one of the officers.

There are several stakes of Zion in the country, where High Councils have been organized, composed of twelve Councilors and a President of the Stake and his two Counselors, in settlements where, in the commencement, the inhabitants were very small in numbers, and it was natural that some member of the Council should represent or be personally interested in each and every party in the town that might be litigant before that body. In some such instances it has