

In much of our business relations one with another, there does not exist that spirit of union and brotherly interest that should be maintained. We need to take such a course as will enable us to acquire it, and this spirit should prevail throughout all our settlements.

Who cannot perceive the hand of God in bringing us away from the turmoil and strife of the business world to these mountain vales, where we have the opportunity and the privilege of building up villages and cities upon the principle of unity which has been revealed to us, thus affording that necessary discipline which we could not have obtained among the cities of the Gentiles? This training cannot be acquired in one year, nor in five years, but its acquisition is enhanced in proportion to our willingness to make sacrifices in order to obtain it. By and by the Lord will have prepared the way for some to return to Jackson County, there to build up the Center Stake of Zion. How easy this work can be accomplished, after we have learned to build up cities and Temples here to his divine acceptance! Our present experience is a very needful one. Without it, we should be totally unfitted for the performance of such a work. We read that the Temple which Solomon built was erected without the sound of a hammer being heard. There had been a previous preparation and an experience gained in some distant locality, and a proper training. The materials were accurately prepared elsewhere, and when brought together were ready for setting, each piece to its proper place. As knowledge and efficiency are obtained gradually, we may expect that the experience that we are getting now in learning how to build up cities in our present condition, conforming as near as possible to the holy order of God, is, in order to prepare us by and by to return to Missouri, whence we were driven, and there build up cities and Temples to the name of the Most High, upon which his glory will descend. A condition of willingness to conform our will to the divine will is what we need. It might not be deemed policy to enter into covenants by deed, in our property matters, though it may be hereafter. But so long as the emotions of our souls prompt us to exclaim, in the language of Joshua, that "I and my household will serve the Lord," so long as this willingness dwells in our hearts, to give ourselves up entirely to the service of God, we are then in the condition to ask the Father to hasten the day when his will shall be done on earth as in heaven; and further, when the proper time comes to require the use of our property in the interests of the great work we are engaged in, the bare mention of it will be sufficient. But, we ask, should not the Bishop who operates in our temporal matters be a very wise and good man? Certainly he should,

and a man of honor and integrity, full of the Holy Ghost, loving his neighbor as himself, and loving the Lord our God with all his might, mind and strength. On this, we are told, "hang the law and the prophets." Blessed is he in whom these two principles are developed, for such a one is without condemnation; he stands the peer of him referred to in the Scriptures by the Savior as one "without guile." The people will soon learn to confide in such a man, as he can establish unmistakable proof before God and before his brethren that he obeys these commandments in which are involved all that the Prophets ever lived for.

We will suppose, further, that such an individual as I have described, who really had obeyed these commandments, were placed to preside over a city of a thousand people, all of whom too were living in the advanced condition referred to. He must bear in mind his important position, high responsibilities, and who appointed him to this position, he or they in whom God had vested the authority. Why is such a man called to act as president over a people? Is it in order to acquire an influence and then to use that influence directly for his own aggrandizement? No, but on the contrary, he is called to act in such a position on the same principle as the Priesthood was given to the Son of God, that he should make sacrifice. For himself? No, but in the interests of the people over whom he presides. Would he be required to offer himself up on the cross as did the Savior? No, but to become the servant of his brethren, not their master, and to work in their interest and welfare. Not to exercise the influence thus obtained to benefit himself, his family and relatives and personal friends, but esteeming all as his brethren, having rights in common with himself and, therefore, seeking to bless and benefit all equally according to the talents and worthiness they may possess, and thus by so doing develop in himself that fatherly feeling which always exists in the bosom of the Father.

At the present time it is too often the case that the men who are called to act in such positions, instead of thus acting according to their holy calling, use their influence, their Priesthood, the sacred powers referred upon them, for their own benefit and that of their children and personal friends. This is highly improper, it is wrong and displeasing in the sight of God; and of this sin we are called upon to repent, by putting it away from us, and beginning to live the lives of Latter-day Saints, according to the sacred covenants we have entered into.

When you find a man who takes the same interest in those over whom he presides as he does in himself and family, you will naturally begin to have confidence in