

mony of feeling and of thought between the heads and the body of the people. In order to establish that and continue it, there needs to be an identity of interests in our hearts. It will not do for our brethren, when they meet each other, to shake hands and enter into a formal conversation, and then, when they separate, have something evil to say of each other. We must try to establish real harmony; the head must be in harmony with the feet, and the spirit that is in the head should flow to the extremities of the body. We must try to establish an essential union. Not merely a grasp of hands and a tying together by rules, but the binding of heart to heart, that the spirit may have free course, run, and be diffused among the people. And in order to establish this, I have thought that we have need to be frank and free, and open one to another. I do not believe in that kind of discussion which produces contention, which comes from the devil; but I do believe in that free speech which establishes mutual understanding, tends to bind men together, and produces true affinity. We should be bound together by essential union—a union of heart and soul. How can this be brought about? By being true and honest one towards another, that there may be real confidence in our midst. Because one man may differ from another, even though with one called to preside over him, is that to say that such a man is rebellious? I think not. There should be a distinction between honest difference and stubbornness and contention. We cannot all see alike yet, neither is it expected that we should in our present imperfect condition. As there is a difference in each other's countenances, so there is in

each other's minds, and the only way to harmonize the difference of opinion that may exist among us, is to so live that the light of the Spirit of God can shine in our hearts. Some men are quick to perceive a truth; others are slow. Some men will grasp at an idea and comprehend it in a moment, while it takes others a long time, simply because they are slower of intellect, or because they do not happen to see from the same standpoint as we do. We must be patient, and try to convince one another when we happen to disagree. How? By threats and denunciations? No; but by real forbearance, the same as God exercises towards us. Do we ourselves carry out His purposes as He has revealed them! I think not. I confess I do not. I can see the standard of righteousness, of nobility, and purity before me, but, alas! I know I have not reached it; yet I want to keep on striving until I get up to that standard, and I believe these desires are in your hearts. God exercises patience towards us, and this is the spirit we must exercise one towards another, until we can be brought to see eye to eye. There will be a time when the watchmen upon Mount Zion will sing together with perfect harmony. "Thy watchmen shall lift up their voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." But the Lord will never bring Zion from above until Zion from beneath is prepared to meet it.

Then I would say, let us cherish forbearance and let us be frank and encourage frankness; I do not mean contention, that is a very different thing and comes from a different source. There is an essential union and there is an apparent union. I