

Who says it is unjust? You or I say it is; but twelve High Councilors and the Presidency of the Stake say it is just, and in holding to our idea of the unjustness of the decision, we put our judgment against that of fifteen disinterested men. Who then is to decide on the justice of the case? They, not me; and it is my business to acknowledge it and yield to it. There is, however, a supervisory authority in the First Presidency; and they may exercise in some degree the pardoning power, for unto them is given power under the laws of God to forgive. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." President Taylor holds the keys of that authority in this Church. You may appeal then to the Presidency of the Church, and they may inquire into the justice or injustice of the decision and see if the case is entitled to a rehearing. But if the decision of the High Council should be confirmed, then you have no other appeal on earth. And yet God has given to us the broadest latitude peacefully to defend our individual rights, agreeably to just and righteous laws. He permits us first to be tried by the Bishop and his Counselors; and even before that we have the opportunity to settle our difficulties amicably without going to a trial; or if we cannot settle them amicably among ourselves we are permitted to call in our Teacher to assist us if possible to be reconciled to one another; and if that cannot be done we can then bring the matter before the Bishop to be formally tried. If we have reason to believe the decision to be unjust, we have the right then to appeal our case to the High Council, and then, if the First Presidency so decide, there may be a rehearing. So that the

Lord has given unto us every possible chance to vindicate our rights, defend our causes, and maintain our standing in the Church. No man is asked to bow to unrighteousness; but to say that the decision rendered by the Bishop's Court or High Council is an unjust decision is to say one of two things, namely, that these men, from three to fifteen of them, every one of whom should possess the spirit of the Gospel, and the inspiration of the Almighty, and is quite as likely to understand such circumstances as the litigants are all in error and lack judgment, or that they are willfully wicked and unjust, while one individual, and he a party to strife, alone is right.

The moment a man says he will not submit to legally constituted authority of the Church, whether it be the Teachers, the Bishopric, the High Council, his Quorum or the First Presidency, and in his heart confirms it and carries it out, that moment he cuts himself off from the privileges and blessings of the Priesthood and Church, and severs himself from the people of God, for he ignores the authority that He has instituted in His Church. These are the men that generally get crochets in their heads, that get inspiration (from beneath) and that are often so desirous to guide the Church, and to sit in judgment upon the Priesthood. The only safe way for us to do, as individuals, is to live so humbly, so righteously and so faithfully before God, that we may possess His Spirit to that extent that we will be able to judge righteously, and discern between truth and error, between right and wrong; and then we will know when a decision is rendered against us that in 99 cases out of a hundred we are in error, and that the decision