

Stakes, Bishops, Priests, Teachers and Deacons—to be governed by the law of God, and to see that there is no iniquity prevailing in the Church, and if there is, it must be dealt with according to the law of God, and not according to the notions and opinions of men. We have no right to condone this and to change the other, and to think that we are going to save men by permitting all kinds of iniquity to abound. It is the duty of those in authority to see things straightened out. Matters are sometimes allowed to go on to that extent that hard feelings, division, contention and strife arise, and all this because Teachers, Bishops and others do not do their duty. In our Bishops' Courts, and in our High Councils, we must be governed by the law of God, and not by our notions and sympathies, or anything of that kind, and not because it is somebody's son, or somebody's brother, or somebody's relative. If I have any sons, brothers or relatives, and they do something wrong, bring them up and adjudge them according to the law of God, and do the same with me and with everybody else. We sometimes think we will bear with this, that and the other thing. Perhaps a man may be a drunkard, and being a pretty good sort of a fellow, we think we will bear with him. I tell you he ought to be dealt with according to the law of God, and the same for Sabbath breaking, adultery, and other violations of His laws. The Saints cannot violate any of the laws of God with impunity, and the officers of the Church ought to see that they do not do it. We must not be governed by sympathies. My sympathies in the case that I related were very strong; but I must not be governed by sympathies—I must be governed by the law of God.

"The law of the Lord is perfect, converting the soul." God has organized His Church after the pattern that exists in the heavens, and has given us laws for the government thereof, and placed at the head of it the holy Priesthood, which is after the order of Melchizedek, which is after the order of the Son of God, and which is after the power of an endless life, and then He has also introduced the Aaronic Priesthood as an appendage to the other. And what are these Priesthoods? The Priesthood is the rule and government of God as it exists, whether in the heavens or on the earth, and wherever that Priesthood is introduced, and the Gospel is introduced, life and immortality are brought to light; so that men can be placed in communion with God; so that by the spirit of light, truth and revelation, they can roll back the mists of darkness, gaze down the vista of future ages, and contemplate the purposes of God as they roll forth in all their majesty, power and glory. This is the position that we as Priests of the Most High God ought to occupy. We should feel that we are not living for ourselves, but that we are living for God—living to accomplish His purposes. We are here to build up His Church and to purify it from all evil, that it may be presented before the Father as the bride, the Lamb's wife without spot or wrinkle. We are here to build up a Zion unto the Lord of Hosts—a Zion, which signifies the pure in heart—a people who will be prepared for the great events that are about to transpire upon this earth, and who will be able to stand the convulsions that will overthrow the world—and He has given us the Priesthood for that very purpose.

But there are those in our midst, who, although they have a name