

to anyone, but what it has a tendency to benefit himself as well as others. We are so constituted and organized, that we cannot counsel that which will contribute to the benefit and exaltation of others, without at the same time contributing to our own good.

A father, in communicating counsel to his son, should in the first place prepare himself to communicate those proper counsels which will suit the condition of his son. It is his privilege to extend happiness to himself; it is his privilege to increase his own happiness, and in increasing his own happiness he should extend it throughout his family dominions. And when he is increasing his own happiness, his own glory, his own authority, he at the same time is increasing that of his children, provided that counsel which he reveals is all the time that which is best for his family. If good counsel was not established for the benefit of the individual that communicates it, also of those who receive it, it would be of no service.

The people are under obligation to obey the counsel that is given; they are necessarily required to apply the counsel of brother Brigham, because that counsel possesses those objects. No man can be more happy than by obeying brother Brigham's counsel. You may go from east to west, from north to south, and tread this footstool of the Lord all over, and you cannot find a man that can make himself happy in this Church, only by applying the counsel of brother Brigham in this life; it is a matter of impossibility for a man to receive a fulness who is not susceptible of receiving and carrying out brother Brigham's counsel. An individual that applies the counsel of this Church is bound to increase in all that is good, for there is a fountain of counsel which the Lord has established. He has made it, has deposited that counsel, that wisdom and those riches, and

it will circumscribe all that pertains unto good, unto salvation; all that pertains unto peace and unto happiness; all things that pertain to glory and to the exaltation of the Saints in this world and in the world to come.

If that counsel, if that intelligence, that is deposited in the President of this Church, was calculated to bring misery and misfortune and unhappiness upon the people, and to undo or hinder that which their nature is susceptible of receiving, then it would not be upon that principle of which we have been speaking. But it is our privilege to follow it; and if we carry out the principles that are established in our nature and that are being taught us, we shall keep rising and being exalted. If we follow that counsel, we shall advance in those principles that pertain to happiness in this world and the world to come.

It is the business of the father to be qualified to teach and instruct his children, and to lay principles before them, so that by conforming to those instructions they can be the most happy that their natures are susceptible of in a state of childhood, while at the same time they learn the principles upon which they can gain the most happiness and enjoyment in a state of manhood. Those children are under obligations to follow their father's counsel precisely, so long as the counsel which the father gives is calculated for this express purpose. They are under obligations to follow that and carry it out in its design and in its object, and the moment they break off and separate themselves from the father they become like a branch that is separated from a tree; they no longer flourish nor bring forth fruit. The branch that is cut off from the tree ceases to have the lifegiving power, ceases to bring forth fruit. Let a person be cut off from this Church and he no longer remains a wise director and counselor for his