

people ought to thank God for the privilege of being damned. But I would not thank anybody for being damned; but I think, however, that such men as would not submit to his authority and rule ought to be damned, whether they like it or not. Nothing but obedience to his law, obedience in families, obedience to Bishops and to the Priesthood in all its ramifications, and especially to President Brigham Young as the head, to carry out his law to the whole people, can accomplish the purposes of God or our salvation as a people.

If the Lord can have a people to listen to his law, there may be a chance to establish his kingdom upon the earth: if not, the only way he can establish his kingdom is to remove them from the earth, or give up his kingdom until another time; for it is impossible to establish his kingdom without having a people obedient to him.

What does that obedience imply? Obedience in all things—that the Twelve should be obedient to the Presidency, the Seventies to the Twelve, and so on through all the ramifications of the Priesthood—obedience of wives to husbands, children to parents—and that a general order of this kind should be established in every neighborhood, in every house, and in every heart.

Well, this is the feeling that ought to exist; and where this feeling does not exist the Spirit of God does not exist; and where there is not a feeling of obedience, the Spirit of God will be withdrawn: people cannot retain it and be in rebellion against the authorities and counsels of the church and kingdom of God.

When the kingdom of God is established and his word is listened to, the spirit of obedience extends through the ramifications of the body of Christ, even as the sap extends through the trunk of a tree till it reaches to the ex-

treme branches and twigs, and to every part of it. It is just like some of those large streams issuing from the mountains and dividing into smaller streams until they reach to every field and garden throughout the city.

Well, now, suppose some of you should say, or suppose a branch should say, “I want to be independent, and I will not be dependent upon the larger branches.” I ask, how will you help yourselves, except you take a course to be cut off? And then where will your sap come from? You will wither and wilt down.

Suppose you undertake to water the garden, and you say that you will not be dependent upon that larger stream. “It is true,” say you, “that I got my water from that stream; but I will not have anything to do with it now.” Will your vegetation flourish, if you discard the larger stream from whence you get your water? It will not. So in regard to the water of life, and so in regard to a tree. Jesus said, “A branch cannot bear fruit of itself, unless it abide in the vine;” nor can you do anything without obedience, for the moment you rebel you are in this position.

If we, as a little company gathered together on the tops of these mountains, in possession of the great and glorious privileges that we enjoy—if we cannot magnify our calling and honor the Priesthood conferred upon us, how do we expect salvation to flow to the world? How can we expect men to do what we do not do? To listen to and obey us, if we do not obey our superior officers?

Furthermore, as the servants of God here living in these mountains, the Lord is determined to try to prove us in every way; and we are, as it were, just broken loose from the old barren stalk. The old ship is about being launched, and we are thrown upon God and our own resources, both in a governmental and a mental capa-