

very last; and they should all have the same power and faith that the first have. If the nourishment and connection are good, and the junctions of those branches or limbs are all alive, then the farthest Seventy has got the spirit of the first, and all will go on right. Why? Because they will all be in intimate connection with the vine.

I use the figure of the vine to show you the connection of this people with each other, and when the connection is unobstructed, you will find excellent fruit even on the farthest. If that be true, no matter how far he be from the head, he may be as a member of this Church, bright and useful in his sphere as are any of the members who are nearer.

Again, most of the members of those Seventies have wives and children, and from five to ten branches from each of them, and still the last child is as goodly as the first, because it receives the same nourishment, the same care and attention, for it sprang out of the vine, and abides in its fatness.

There has got to be that connection, and it must go to the farthest person in this kingdom, and if there is no obstruction, what can hinder its proceeding to the minutest branch and tendril? But should an obstruction occur, what will be done in such a case? Destroy the branch or limb causing the obstruction, and the other part of the tree will thrive.

I have been over many parts of this earth, and the power that is in me extends to the uttermost parts of God's creation. But do you not see that I must be connected to the vine or tree? We also have to see that the fruit is gathered so as to be saved and preserved, because there is a storm coming, and if the fruit is gathered up and properly stored, it can be preserved on natural principles.

If there should be disorder in the

root, vine, and branches, what would be the result? If there should be confusion and men should be opposed in their faith and feelings, there would not be much good done. But if every man was acting in his authority and the power of the calling placed upon him, there would be no obstruction. Suppose that City Creek extended into ten thousand branches through this city, and that no obstruction or filth is thrown into them, then the ten thousandth stream would be just as good, as pure and as wholesome as the rest. It is just the same with men and women in this Church and kingdom.

How long is it going to take you to become men and women of God, and to honor your calling? When you fight against your leaders, or against the head of a branch, do you not see that you are fighting against your head? It is the same as a child's fighting against its mother, for when it does so, it is fighting against its own existence.

I want to show you the propriety of cleaving to the vine or the branch to which you are connected, for if you do not you will be cut off, as many have been. Are they cleaved off? Yes, with all the roots and branches that are in them, that is, supposing that they should afterwards have ten thousand children, they will not be acknowledged in this kingdom, except they are taken and grafted back into the Priesthood. I want to present these ideas to you, brethren and sisters, that you may lead new lives.

I have not a wife but what was taken from another man's family and grafted into a space that I had got in my family. Now if I have a woman who says that she has no love for plurality, I do not think that there could be much affection towards her. And when there is affection, such a woman would soon banish it all. Suppose she has no love, no attachment, can