

of Stakes do make it their business to see that they as branches abide more carefully and more strictly in the vine, and that they receive the sap and nourishment of these conferences to the utmost capacity and carry it home to support every twig, every leaf, and every particle of fruit on the vine, for their proper, healthy growth and maturity. This principle is not only applicable to the Presidents of Stakes, but it is applicable in like manner in your quarterly conferences to every Bishop.

In those conferences every Ward should be represented by the Bishop and his Counselors, and as many of the people as possible should be present to receive the counsels there given. What is the result sometimes when instructions have been given by President Taylor through the Presidents of Stakes, and only a part of them were present? Why, it is found, when some important matter comes up, that this counsel has been neglected, and those who ought to have been well informed are heard to say, "Why, we never heard of this before." Why did you not hear of it? Why were you not there in your place to hear of it, and thus be prepared to carry out the instruction given?

In like manner every branch in all the missions abroad should observe and secure a correct and proper representation in all the conferences that are held in the various missions wherever the Gospel is preached and branches are raised up. This is an absolute requirement. (See Doctrine and Covenants, section 20, verse 81 and on). By this means, and in no other way, can the law of the Lord go forth from Zion, and the spirit of Zion extend to the most remote branch or member of the Church on the face of the whole earth.

This is the principle. You brethren of the Priesthood, as branches of this vine, are expected to abide in it, to have the fullest connection with it, and be prepared to convey the sap, which has been conveyed to you, through the trunk to the extreme branches, the tendrils, the leaves and the fruit that are under your care. But unless you do this your people will suffer for want of intelligence; they will have to go short of that spiritual food which you are made the dispenser of and which you are expected to impart for nourishment and support, not only in spiritual matters, but in temporal things as well.

Now, there is a feeling among mankind—it is a feeling that is common in the world, and it is not strange that some who have been brought up in the world should retain it—a feeling of independence, a feeling of self-sufficiency, a feeling that we are capable of doing without counsel, and that we can do this and that as we think best. My brethren, the less of this feeling we carry with us, the safer and better for us and for the people we have to instruct. We should understand our dependence on God and on our brethren who are placed over us in the Priesthood for that counsel necessary to sustain us and that will enable us to bear off the Kingdom of God in righteousness.

Let me cite you to an instance of a man in the early days of the Church—Lyman Wight showed this kind of spirit when Joseph lived. It was all Joseph could do to keep him in subjection to the counsels of the Priesthood, but he did conform when brought to a consideration of his position in the Church so long as Joseph lived. But when the Prophet Joseph died he did not