

selves, to exalt ourselves, and assist us in amassing riches, or in gathering information that would confirm or aid in the bringing about this object, we considered we were doing first-rate, for that was the object of life with us.

We then depended upon ourselves almost entirely, and thought that we should have means around us, gathered for the purpose of securing ourselves from the evils that we found we were continually exposed to, in regard to poverty and in regard to the lack of friends. We were all looking within ourselves, we regarded our own dear selves in all our meditations, and directed all our exertions for our own individual benefit. This is what our parents taught us to a great extent, and it mattered, with us, but very little, how or what course was pursued if we could gain those things we desired, if we could secure to ourselves those things which were necessary for our own comfort, and for our own individual temporal convenience.

This is the education of the world, and this is the way they are taught, this is one reason we have so much difficulty in acting upon the principles of union. Then it should not seem so very strange that the same feelings that were in the minds of the people around us, that were instilled into us by traditions, should linger around us at the present time, and become a blind or a barrier against receiving those blessings and privileges that we might otherwise receive, and be injurious to us when we receive the Gospel and endeavor to become Saints of God.

I can discover that these things have extended and spread themselves in the feelings and hearts of the Saints pretty extensively, and they act very powerfully in hindering the Saints from obtaining the blessings and privileges which it is their right to receive. Until these feelings are re-

moved, we shall be liable to be baffled in regard to the blessings that are promised to the people of God.

We talk considerably in regard to the principle of loving our neighbors as well as we love ourselves; we talk about it, and we sometimes think about it, but how much do we really enter into the spirit of these things, and see that the difficulty lies within ourselves. We must understand that we have got to act upon certain principles by which we can bind ourselves together as a people, to bind our feelings together that we may become one, and this never can be accomplished unless certain things are done, and things that require an exertion on our part. How would you go to work to bind yourselves together? How would a man go to work to unite himself with his neighbor? If two men were associated together who had never been acquainted, how would they go to work to secure each other's friendship, attachment, and affection one towards another? Why something would have to be done, and that not by one party only, but would have to be done by one as well as by the other. It would not answer for one to do the business alone; it would not do for one to answer those feelings and do the work himself, but in order to become as one in their sentiments and affection, the action of both would be requisite.

Now it is so ordered and so arranged, that we are dependent, in a great measure, one upon another. For instance, take us as a people, we are dependent upon a being that is above us to secure our peace, our happiness, our glory, and exaltation; we are individually dependent upon the exertions of an individual who is above ourselves.

For instance, we are all dependent upon Jesus Christ, upon his coming into the world to open the way whereby we might secure peace, happiness,