

to neglect the duties that are obligatory upon them.

We are like children who require constant teaching; and the teaching that we principally need is in temporal things. How often do we hear it said that we are one in spiritual matters. If any turn away in the least, it is because they yield to some delusive spirit or argument, which convinces them that an error is truth. The Saints want teaching with regard to their everyday life and their temporal avocations. People believe the Gospel to be true in Germany, in France, in Scandinavia, in England, and wherever on the face of the earth it is preached to them, and they receive it.

Brother Musser has been telling us of being in Calcutta, and of baptizing some who believed the Gospel there. They wished to be gathered; but was it to learn of baptism for the remission of sins? Or to learn the first principles of the Gospel? No; they could have learned them in Calcutta. Do people come from Scandinavia to learn that the laying on of hands is a correct principle? Or from England to find out that we should break bread in commemoration of the death of the Lord Jesus Christ? No; they could learn these things in the several parts of the earth where they first heard the Gospel; they could obtain the spirit of prophecy there, and speak in tongues, and have the discerning of spirits. What do you gather here for? To be guided and dictated in the things of the kingdom of God, so as to become of one heart and of one mind in all things political, religious and social; to learn how to live to overcome the evils that are in you, that you may be kind and gentle and truth-loving, full of the Spirit of the Lord from Sunday morning to Sunday morning; not coming together on the first

day of the week for our meetings and sacraments, and then going away and turning to the beggarly elements of the world without thinking of religion again until the next Sabbath morning. The Latter-day Saints are gathered together to learn how to overcome every sin, and every passion within them, to sanctify themselves before the heavens, and sanctify the Lord God in their hearts.

It has been remarked this afternoon that we are introducing a new order of things by some of the teachings recently given to the Saints. It is no new doctrine to let our enemies alone. This book (Doctrine and Covenants) contains revelations given to the Church thirty-seven, thirty-six, thirty-five, and thirty years ago. This is what we call the Doctrine and Covenants of the Church; yet it is but a part of them. Here are the Bible and the Book of Mormon, both of them containing the doctrine and covenants of the Church. But this book contains the revelations given in this our day; and one of the first revelations that was given to Joseph the Prophet, concerning the gathering of the house of Israel, points out the manner in which the brethren should live to be justified before the Lord. I have taken the liberty of saying in the past, and I think I might repeat it with safety, that these first revelations given to the Church will probably be among the last to be strictly obeyed. The revelation I refer to dictated the brethren what to do with regard to their temporal business; and it will be comparatively easy to obey all the revelations until we come to that which touches the purse—one of the first that was given to the Church.

You can read it in the Doctrine and Covenants; and you will find that it directs concerning the purchasing of lands, the giving of all