

understanding, will grow to be mighty in Israel.

Call to mind when you first embraced the Gospel, how much did you then know compared with what you now know? Could you detect error then as now? Could you then understand the operations of the different spirits as you can now understand them? I know what your reply would be to these interrogations.

In the first rise of the Church, when the gifts of the Gospel were bestowed on an individual, or upon individuals, the people could not understand but that the giver of the gift gave also the exercise of it; how much labor the Elders that understood this matter have had to make it plain to the understandings of the people.

Take, for instance, the gift of tongues; years ago in this Church you could find men of age, and seemingly of experience, who would preach and raise up Branches, and when quite young boys or girls would get up and speak in tongues, and others interpret, and perhaps that interpretation instructing the Elders who brought them into the Church, they would turn round and say, "I know my duty, this is the word of the Lord to me and I must do as these boys or girls have spoken in tongues."

You ask one of the Elders if they understand things so now, and they will say, "No, the gifts are from the Lord, and we are agents to use them as we please."

If a man is called to be a Prophet, and the gift of prophecy is poured upon him, though he afterwards actually defies the power of God and turns away from the holy commandments, that man will continue in his gift and will prophesy lies.

He will make false prophecies, yet he will do it by the spirit of prophecy; he will feel that he is a prophet and can prophesy, but he does it by another spirit and power than that which

was given him of the Lord. He uses the gift as much as you and I use ours.

The gift of seeing with the natural eyes is just as much a gift as the gift of tongues. The Lord gave that gift and we can do as we please with regard to seeing; we can use the sight of the eye to the glory of God, or to our own destruction.

The gift of taste is the gift of God, we can use that to feed and pamper the lusts of the flesh, or we can use it to the glory of God.

The gift of communicating one with another is the gift of God, just as much so as the gift of prophecy, of discerning spirits, of tongues, of healing, or any other gift, though sight, taste, and speech, are so generally bestowed that they are not considered in the same miraculous light as are those gifts mentioned in the Gospel.

We can use these gifts, and every other gift God has given us, to the praise and glory of God, to serve Him, or we can use them to dishonor Him and His cause; we can use the gift of speech to blaspheme His name. That is true, and I have as good a right as brother Kimball, to say that what I am talking about is true.

He said that all his talk in the forenoon was true, and I have as good a right to say that my talk is true, as he has to say that his is true.

These principles are correct in regard to the gifts which we receive for the express purpose of using them, in order that we may endure and be exalted, and that the organization we have received shall not come to an end, but endure to all eternity.

By a close application of the gifts bestowed upon us, we can secure to ourselves the resurrection of these bodies that we now possess, that our spirits inhabit, and when they are resurrected they will be made pure and holy; then they will endure to all eternity.