

Gospel that application to ourselves and to our actions that will leave in us and with us no error that shall not be corrected—no wrong principle whose deformities shall not be dragged into the light that we may see it and turn away from it, that we may be able to substitute in its place a view of things that is correct and fully consistent with the accomplishment of the object for which we labor.

What I would wish with regard to the Saints is simply this, that they may learn to apply the principles of the Gospel to the details of life—to the small matters in our moral existence, which, when associated together, constitute the great sum of all that fills up our time.

I want you to pay Tithing faithfully, and respond with an affection that is undivided to every requirement. For what? For contributing to that amount of means that is necessary and requisite for the accomplishment of this work that has for its object the emancipation of our race from the ignorance that has bound them. But remember that it is to learn to know God that we are associated together, and that all these institutions are established around us and in our midst.

I want you to learn that to live your religion is to apply the Gospel to the regulation of your actions in every department of human life. I do not wish you to think that you are living acceptably before God, and in the manner that he requires you to live when you pay your Tithing, and are doing other things that you know to be wrong, and that you are fully aware are not acceptable in his sight or conducive to your own happiness!

I want you to remember that the Gospel must have its application at home. I might preach to you here for forty years to live your religion. Is it possible, while doing this, there are people who would listen that length

of time to the proclamation, day after day, week after week, month after month, and year after year, and then practice in the circle at home things that are directly opposed to all good principles, to good, and to happiness?

Who is it that commits sin in all Israel today? Do the best among the people? Do the most faithful and the most humble and the most contrite in spirit? Are they afflicted with any evils? Are they afflicted with any temptations to do wrong? Do they in any case whatever do wrong?

Who are they that do wrong chiefly? Those who have been taught, perhaps, for a quarter-of-a-century to do right. This has been sounding in their ears continually from year to year—"Do right, live your religion, break off your sins, be righteous, and forsake your iniquities by turning to God."

Why is it they are yet afflicted with sin? Is it because they have not paid their Tithing? Perhaps they have been punctual in paying it. They may have been constant in their observance of the institution of the Sabbath, in attending meeting, and of ceasing all unnecessary labor on that day; yet once in a while a very curious thing gets out in the wind. What is it? "Brother So-and-so has done wrong; sister So-and-so has done wrong. Why—would you believe it?—they have actually had a little family disturbance, or what we sometimes call a quarrel!" Why is it? I know of no reason only that that religion, to the institution of which they have been paying so strict attention for so many years, has failed as yet to have an application—to what? To that portion of their lives and actions that pass within the circle at home. They come here and pray, and, for aught I know, they go home and pray as much as they can for the ill-feelings they have.

The point that I would like to impress upon your minds today is