

of sheep, overfeed them. Under such a circumstance, you may call "Nan, nan, nan," until you are tired, and they will not take any heed to the voice of the shepherd, for they are surfeited with too much food. Let the Elders gather the lost sheep of the house of Israel, bring them home, and put them into the fold; then go to the Good Shepherd and ask him if you may have one, and if you receive one upon the principles of honor and righteousness you will be blessed in the gift.

Preach the Gospel by the power of the Holy Ghost, and it will melt the people into humility, and God will be with you to bless your labors to that degree that they have never been blessed. You receive light and knowledge here, and your minds begin to expand; yet some imagine that they had more religion when they were first baptized than now. This, however, is not so; your experience now is much greater than then, according to your age in the Church and your integrity and submission to the will of God and his authority. Your information is increasing, and your power to ask of God, in the name of Jesus, and receive, is greater now than when you first received the Gospel: "Ask, and you shall receive; seek, and you shall find: knock, and it shall be opened unto you." Learning is good, but learning does not give the power of God to man. An unlearned man with the power of God upon him, can build up churches and gather the sheep of Israel into the fold; and it has been the case that learned men—men who trusted in their learning and not in the power of the Holy Ghost—have stepped forward and taken charge of the sheep that the unlearned man had gathered, trying to supersede him in their affections by preaching some great and learned sermon, seeking to destroy the influence of the true shepherd. Such men were not

after the sheep, but the fleece; and they have gone over the dam. Instead of commencing at the root, where that poor, unlearned man commenced, they go to the top of the tree he has planted, and jump from limb to limb, knocking off the precious fruit. I have had an experience in the vineyard labor, having traveled and preached near twenty years of my life not only in America but in England, and I know the nature of men and things pretty well. When I was on my mission abroad I lived humbly before God. I did not know much—I know but little now—but I knew that God worked and spake mightily through weak instruments. A poor speaker may suppose his language is nothing, that it is very small, yet God can make it pierce, like a javelin to the hearts of Saints and sinners, and the honest will conceive the truth and bring forth fruit, while others will hear and will not receive the truth—they will see but do not perceive.

The same cause will produce the same effect now as thirty years ago. God is the same, the Gospel is the same, baptism is the same, repentance is the same; none of these principles have changed in the least. Then why should we leave the doctrine of Christ to go on to perfection? For no man can become perfect in God without a constant faith in, and observance of, those first principles of the doctrine of Christ, any more than we can progress in learning and leave out of the question the alphabet of our language and the first rudiments of education. After people are baptized and confirmed into the Church, the first ordinance that is attended to is the sacrament of the Lord's Supper, that they may think of Jesus and what he suffered to bring to pass the remission of sin; that they may think of his Father and our Father and God, who has organized this