

**CONTINUED TEACHING NECESSARY—IGNORANCE OF
PROFESSORS OF MODERN CHRISTIANITY—PRAYER, ETC.**

REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE BOWERY, BRIGHAM CITY,
JUNE 9, 1872.

REPORTED BY DAVID W. EVANS.

If I can speak so as to be heard, I will talk to the brethren and sisters a few minutes. It requires stillness and close attention to hear those who speak in this bowery. A great deal has been said with regard to the salvation of the human family. I might say that more should be done, then we could talk less. Of necessity, through the weakness of human nature, a great deal has to be said; but if the people could understand the principles of life and salvation, and would act accordingly, it would require a great deal less talking. Words are wind, they go into the ear and are forgotten; still there is a certain portion that will be retained by a few, and they will be profited thereby. The work in which we are engaged is not magnified in the least by talking about it; it is only in the weak capacity of man that these principles become exalted through the hearing of the ear. The principles we preach are the gospel of life and salvation; and we have entered into covenant with God to observe the rules, ordinances and laws pertaining to this life and salvation. The question arises, Do we perform this labor, in keeping the sayings of the Lord as strictly as we should? No, we do not.

Suppose that we name a few of the rules and regulations by which we

are to live. If I attempt to classify them, perhaps I shall get them imperfectly in the science of the law of God. But first, to me, after hearing and believing that there is such a character as the Savior of mankind, who has acted his part well and performed his duty in purchasing redemption for the human family, and is now pleading for his brethren, I at once inquired what he requires of me. This is the inquiry of my reflections, and I learn that faith is the starting point. If I believe sincerely and honestly, I must obey, and the next step in the plan of salvation, as laid down by Jesus and his disciples, is for me to be baptized for the remission of my sins. To the Christian world, to the heathen world and the infidel world, we can say that all things are spiritual, all things are temporal, all things are natural; all things are natural, all things are temporal, all things are spiritual; and there is not that being on the earth, and never was, that I have any knowledge of, that can divide them. But in the act, and in the performance of the duty of those who believe in this plan of salvation, we can define our faith in our secret closet by exercising faith in the name of Jesus, and seeking unto the Father secretly in our hearts. Here we find a difference and a distinc-