

but they then stand in their callings, in proportion to the real intrinsic value and worth that they have acquired by a long series of experience, and which have got thoroughly incorporated in their systems.

When individuals are first baptized into the Church, there is more or less excitement about them; they feel well, they feel good; everything seems to wear a new appearance. They love everybody and everything; they wish they could at once take the line of march to the valleys of the mountains, there to contribute their exertions to the upbuilding of the kingdom of God. They see everything in a delightful condition and in a very pleasing state, but in a few days or weeks they feel that there is something for them to do, something that requires a strong sacrifice to enable them to conform to the doctrines that they have espoused.

Take a person that is penurious, one that thinks a great deal of his property, and who has accumulated a good deal; it never comes to his mind, when the good spirit is upon him, that there will be anything that will be difficult. When a call comes from the Church for the property he has, because it is wanted for a certain necessary purpose, it strikes in upon him like an electric shock. The spirit strikes in so that he feels perfectly powerless and palsied, when an exertion is required on his part. All that feeling of joy and gladness, that being sealed up unto the Spirit of goodness that was before him, is gone and he is left so that he feels all is gone. But there is a certain knowledge left which tells him that it is right for him to comply with the call, inasmuch as he calculates to follow-up to the doctrines of the Church. He stands the test; he is just able to reach forth and contribute that which is required; he feels that he has done a duty, and he feels that he has past

through the field of battle and come off unscathed; he did not get wounded but came off clear. This individual, then, must pronounce to himself that he has gained a victory, and he can gain faith and confidence in himself and in his God. He can see that he has been tried in doing that which was required of him, and he can look back upon that point and the position in which he stood, and can see that he acted wisely and faithfully. Then he can say to himself what he will do, if circumstances of a similar character should come before him; he can say, with a little confidence, what he will do if, in future, a similar or even a greater requirement shall be made of him.

Individuals that have not past through such an ordeal cannot say in regard to themselves what they will do, with that confidence which those can who have had the experience. In this way we have to learn to do what is required. But it is a warfare, and we have to live so that we can be approbated in our doings. We have to look at things calmly, coolly, seriously, and firmly, and to live in a way to get righteousness incorporated in our systems. We are placed under certain regulations, certain restrictions, that we may get the notion of acting from practice.

An individual undertaking to learn to play upon a flute at first finds a difficulty in making the notes, and in order to play a tune correctly there is a great deal of diligence and patience required. He has to go on, to pause, to turn back and commence afresh, but after a time he is enabled, through a great deal of exertions, to master that tune. When called upon to play that tune afterwards, there is no necessity for remembering where to place the fingers, but he plays it naturally. It was not natural at the first; there had to be a great deal of patience and labor, before it became natural to go through with the tune.