

to me, from the fact that I have found it adapted to everyday use. The happiness that it imparts—I do not care what part of man's existence or being you may talk about, or apply it to—the happiness it imparts it can impart every day. The bliss that can happify one hour of a man's being as a Saint, from a knowledge of the truth, and from the influence that truth will exert over him, will, upon the same principle, happify every hour of his life. That light of truth that will enable him at one time to testify of the truth of the work of God, of the manifestation of His hand and His power in the establishment of His kingdom, and the revelation of the Gospel to man in the last days, will shine upon his path unceasingly, if he is constantly and unceasingly faithful.

This leads me to be happy continually; for it does away with a great many of the probabilities of a man's doing wrong, or being decoyed from the path of rectitude and virtue, and after having preached salvation to others, himself becoming a cast-away, because the light that would save them once will save them all the time. They have only to be diligent, faithful, true, and obedient to the requisitions of the truth, to secure its presence with them continually.

This has led me to entertain vastly different notions and ideas of salvation from those I once entertained, whether of my own or that of the Saints universally. It has resolved itself in my mind into very simple truth, and yet a very extended and important one. I find that all the notions I used to entertain, years ago, about salvation and its greatness are comprised in knowing the right and then doing it—not in matters that are foreign from ourselves and from what we have to do, but in the everyday occurrences that fill up the history of our lives here.

There is no way that I know of or have ever heard of, believed, or entertained any conception of, that will enable you any better to love God than to love man who is made in the image and likeness of God. Do you want to honor Him? Then honor man that is made in the likeness of God. "But," says one, "some men are not good," then honor those that are good, who are his ministers, in whom he is represented on the earth. We cannot go away to his far off dwelling place to pay our respects and obeisance to him there—to present our offerings before Him, or to tell how much we love Him. What can we do? We can find here, in close proximity with ourselves, the individual in whom we can learn His will, receive the declaration of His truth, the order of His institutions and requirements. They are in our midst. This led one in ancient times to say, "This is the love of God, that we keep His commandments; and He has commanded us that we should love one another."

This makes our religion wholly a practical matter. Let people who can live by theorizing, theorize away until doomsday; and, if we will be saved, we want practical virtue—practical truth exemplified in our actions, in our words, and thoughts; we want to live together as a holy people—as a people who fear and honor God. How? By getting down on our knees and saying our prayers, by singing graciously and putting on a long face, by going to meeting on the Sabbath, or by wearing an amiable smile, that when contemplating it you would not think we ever frowned in the world? Is this the way we are to honor God and live right? No; it is something else besides this. To pray is good, to smile is good, to be pleasant is good; but to be holy and acceptable in the sight of God is to be good all the time,