

and should manifest it by a desire to do something that the work of our God may roll forward in the earth.

We have had made plain to our understanding some few of the first principles of salvation, and these have been made clear to our minds not merely as objects of faith, but as something for us to lay hold of, as a guide to our feet, as a light to our path, and as an incentive to action. We are called to be Saints not only in the Assembly Hall, or in the Tabernacle, or in the place of prayer, but in every condition of life, and to bring into practice those things that God has made known to us to influence us in all that we do, that we might be a different people from the great mass of mankind, striving after the condition of sainthood—that is, to become holy in the Lord, to be sanctified in all our being to the service of the Almighty and the establishment of his kingdom and government on the earth. That is what we are here for, in these valleys of the mountains.

There is an idea in the world concerning religious affairs that they are mere matters of sentiment, something to think about, something to pray about, something to sing about, something to exalt the feelings. This is all very good so far as it goes, but it is only a small part of religion. Religion is not a mere matter of emotion or of sentiment, or of feeling. True religion is something to guide us, to make us better, to teach us in every respect. True religion will teach us how to use properly every power with which our great Creator has endowed us. True religion not only affects the spiritual part of our being, the internal part of man or woman, but affects the whole nature, spiritual, mental and physical.

It comes here on the earth and is fitted to our condition where we live and while we live. It is adapted to us today. It not only unfolds to us something of the future and elevates that standard of beauty and perfection before us, that we expect some time to arrive at, but it unfolds to us our duty today and tells us how to act in every movement of our lives and in every condition in which we may be situated; in fact, there is no place that we may be called upon to occupy, or in which we may find ourselves, where our religion ought not to influence us in what we should do. Not only does our religion come to us to influence us in our acts, in our bodies as well as our spirits, but it also comes to us to direct us in our thoughts, that we may be able to turn our minds in the proper channel, so that we may think good thoughts and not evil, that we may have good desires and not evil, and that we may become so sanctified in our natures that the spirit and influence which comes direct, from God our Heavenly Father, who dwells in the bosom of eternity, may descend into our souls and have free and uninterrupted access thereto, and that we may become Saints, individually and collectively, a royal generation, a peculiar people, zealous of good works. This is the kind of religion we have received.

When we heard the Gospel and believed in Christ and in God the Father, and went forth repenting of our sins and were baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, this was the beginning of our religion, these were the preliminary steps in the path that leads to the presence of God. When we came into the Church, having put off the old man with his deeds, we were supposed to have put on Christ, to