

our minds, that we shall not lose sight of them in the multiplicity of things that exist around us to engage our attention.

When we consider the great amount of wrongs that are to be corrected by the Gospel, in connection with our being in the world, and then the amount of opposition against which we have to receive and practice the truth, a little reflection will lead us to conclude that the consummation of our work is far in the future.

When we consider the condition of the mind, influenced as it is by the prejudices of education, by the influences of those habits of thought and reflection which have been established in the mind, which is the result of the influences of circumstances with which we have been surrounded, we find that there is but a very small portion of the powers of our minds that are faithfully, patiently, and undividedly devoted to the consideration of the principles of our religion.

We have fallen into a habit of fashion with regard to the preaching of the Gospel, that if we say but a very little—preach but very short sermons, they must generally extend over a large extent of country. Comparatively speaking, we travel over earth and heaven frequently, when in our notions of things we have made these places to be a great way apart: we travel often over the extreme of degradation, wretchedness, misery, and ignorance in which we ourselves exist, to that better condition of things that we hope for in the vast future, when sin, with all its concomitant train of evils, shall cease to afflict us, or to oppose an obstacle to our enjoyment of the happiness and blessings promised by the Gospel.

This is the way, in short, in which we look at the subject, when the Gospel is presented to us as a remedy for all the evils that afflict us—a

sovereign balm for all our ills. We only think of what we are now, and of what we shall be when our salvation is consummated.

A moment's reflection will satisfy you, as well as myself, that this view of the matter leaves all that extensive and unexplored region that intervenes between our present sinful and our future saved and happy condition out of the question.

In order that we may be saved by the Gospel we have embraced, it becomes indispensably necessary that we should reduce the principles of that Gospel to practice. In order to do this, we must, for a little while, leave out of the question this general view of things, and perhaps refrain from the gratification of our feelings in the contemplation of that brighter picture of what we may be by-and-by, to contemplate in the light of truth our present condition, and learn how to apply the principles of the Gospel that will save us to the details of life.

We may say the Gospel will save us from all that afflicts us—from all that to us is a source of trouble and annoyance of any kind whatever. That embraces a great deal; it covers all the ill feelings that may ever be again awakened in the human bosom—every unholy passion and every evil in the soul, resulting from the influences of any corrupt habit that may have been formed from the education that we have received. I say it covers all this: it promises to remove all this; but in what way?

There are certain generalities in our religion that we all seem to become acquainted with more or less—those things that are preserved to us as requirements—that are placed before us in a form that is defined so that we can comprehend them. Those things we understand to be binding upon us to attend to as a people.

We consider it right and proper to