

prudent man would be disposed to notice; but the successful merchant in almost any instance—and these instances are the exception and not the rule, is the man who is economical, prudent and careful of the details of his business. If you go into our houses, and you take our girls that are grown up, and they are unable to bake bread, unable to cook a potato, unable to wash and attend to all the duties which belong to domestic life, how much of a domestic salvation will they receive? What attraction will there be for the husband, working away in the battle of life, when he comes home to find that rest which is so desirable? Our domestic salvation depends upon attention to the details which lie at the foundation of domestic happiness, and there can be no peace in the domestic circle where there is a lack of intelligence, there can be no success only where the good housewife masters the details of her daily life.

As it is in these two everyday yet diverse instances of life, so also it is in all other directions, and the same principle is just as prominent and just as applicable to the details of our most holy faith. You go out into the missionary field and preach the Gospel of our Lord and Savior Jesus Christ. After you have finished your discourse someone may come up to you and say, "My friend, I believe the doctrine which you teach, I acknowledge the existence of the Deity, I believe in the message of his son, I understand the necessity of obedience to the first principles—including baptism." But mark when a man has been baptized if he becomes careless and indifferent and says, "Well, I am a member of the Church of Jesus Christ of Latter-day Saints to this extent." In your estimation now, what would be the

amount of salvation that man would receive? Why, he might receive the remission of his sins and that is all he is entitled to, but the salvation which belongs to the ordinance of the "laying on of hands" would form no part of his blessings. But supposing he advances a step further and says: "Having done so well I would like to enjoy a little more of the blessings," and he goes and receives the laying on of hands. He feels the promptings of the spirit of intelligence from above, he rejoices in its influence; it suggests, persuades, counsels, and advises. Supposing that under the operations of this spirit he should turn a deaf ear to its promptings—suppose that it prompts him to go in one direction and he feels to run the other, suppose that he should resist this influence, how much of a salvation in that respect would he receive? For instance, you are all aware of the power of the spirit, or rather the impulse it gives to gathering. We have all felt this. It has been a part of our experience when we have been under the influence of that spirit; we desired to associate with the Saints in a local capacity in their general assemblies, and in a larger sense we have been desirous of gathering with them to the great gathering place wherever that may be. Suppose that spirit of gathering is resisted, and a man says, "Well, I have got a good situation here, a nice little home, I enjoy the society in which I mingle"—and he continues in that course, how on earth or heaven or anywhere else, can that man get the special and particular salvation which belongs to gathering? It cannot be done; it is not in the nature of things. If he would enjoy that salvation he must absorb the principle of gathering until it grows and blossoms into life. And there are those even in