

teousness must be developed, where the principles that will give stability, power, and eternal endurance to the kingdom of God and to its institutions, must be in full force and daily application: they must there obtain a place within the affections of the persons associated in those circles.

We may talk about attending to the generalities of religion; but so long as we neglect its details that enter into the home circle, that are concentrated around our fireside—so long as we neglect the cultivation of the principles of heaven and happiness there, so long we shall fail to enjoy the fulness of what the Gospel promises to us. Here is where heaven must have its beginning—where its foundation must be laid, not only for our present happiness, but for its eternal perpetuity.

What do these home circles make? They make what I see around me today. They constitute the people, the community, the nation. If the principles of the Gospel are developed at home, when you come to the place of public assembly, you bring them with you: you bring with you the spirit of heaven, the spirit of peace and harmony. It is that principle which will lead to the consummation of that great work, the object of which is to bring about that condition of things wherein the will of God will be done on earth as it is done in heaven.

If you could do all this with a reference to those little things that disturb the peace at home, that plant a thorn where a rose should be planted, that cultivate principles of strife where quietude and harmony should prevail, great would be our happiness as a people, both at home and in our public assemblies.

If you neglect the cultivation of these virtues, their opposite will prevail and exert a deleterious influence over the minds and actions of men

and women, which are made evident in their lives.

Would we live to enjoy the Spirit of God? This we are exhorted to do. If we would secure this inestimable blessing, there is no better way than to cultivate in the home circle that frame of mind and feeling that will render the Holy Spirit a constant and welcome visitor there; and not only a welcome visitor, but he might be changed to a constant guest that would be present ever to impart that knowledge which is life, that understanding that causes the soul to be fruitful in the elements of peace, happiness, and glory.

But while that little circle of home is distracted by broils, quarrels, dissension, and strife, by a lack of that affectionate regard for the principles of truth that should characterize all the children of God devoted to the principles and interests of his kingdom, the Spirit of Truth cannot find a resting place there. The soul may complain that it is barren and unfruitful in that happiness it fain would enjoy.

Here, then, is the great field of our labor. If we have thought, in our own extended views of the work of God, that we should go from one end of the earth to the other to publish salvation and save men, we find here a field is opened at our very homes—a field that should engage the attention of every man, woman, and child that has arrived at years of understanding in all Israel.

Here is a field for the Seventies. “Should the Seventies engage in this field?” says one. “They are called to preach in all the world.” Yes; and because they are called to preach the Gospel in all the world, they seem to have no idea that Salt Lake—the place of their homes—is any part of the world. They never seem to have the spirit of their calling, unless they are called to go away from home.