

which we call salvation. To be sure, that is a very common word, it is a word that we are all familiar with, it is something that we have heard from the time that we were children, from the time that we went to Sabbath school, and before we went there, and after we attained to youth and manhood. But in the light of the Gospel how narrow and contracted and how offensive the word in its sectarian sense becomes to us, so much so that many of us scarcely like to use it; we would prefer to use another expression which more thoroughly carries with it all the ideas associated with the reception and practice of the Gospel.

Our memory has been cited to the fact that during the history of this Church, and during the history of the primitive church, there were those who possessed the spirit of unbelief, there were those who became more or less indifferent and negligent in regard to that which they received, and we have been referred to the history of those who have fallen from this Church—men who have seen great things, men who have had wonderful experiences, men whom we might have considered as stable as the eternal hills by virtue of that experience. Now what is the difficulty in such cases? What is the difficulty in any cases, in your case, and in my case, when we lose an interest in the things pertaining to the kingdom of God? Is it a healthy sign? Or is it not rather, if continued, a sign of approximating death? Is the man or the woman who are alive to their duties—are they those who apostatize? Is it the faithful man or the active, stirring woman, who are laboring earnestly, following the practice and principles of the Gospel, that leave the Church? No, it is not, but it is those who, from some cause or

other, become cold, heartless, indifferent, and neglectful of their duties.

Salvation, in its largest aspect, consists in the proportion of truth received; men and women only are saved in proportion to the truth which they appropriate. An ignorant man will only obtain the salvation which belongs to the ignorant. The idler will only obtain that salvation which belongs to an idle man. Is it not "the hand of the diligent that maketh rich?" And there are parallels running through all the actions of the Saints in a religious sense similar to those which run through the actions of men in a social sense, even down to the lowest details of human life, into every avenue of life, in every direction in which human happiness is involved, constituting as they do in their entirety that which is spoken by the Apostle Paul, "how shall we escape if we neglect so great salvation?" I presume, if I am to judge by my experience, that every man and every woman realizes that it is just in proportion to our experience, our use of the opportunities of life, our understanding of the principles involved, that we are successful. If you find a man who essays to be a merchant, who desires the accumulation of wealth, you will find a man who points his energies in that direction. He is a man who not only looks at things in general but at things in detail; he not only looks at his business as a whole but he looks at it in its parts; and if he were to abstain or refrain from a consideration of the details which insure success the probability is that he would find himself in the courts of liquidation. Many a man, fortunate in a mercantile sense, has gone to the wall through carelessness in regard to little things as boxes, paper, time, etc., through trivial waste that every