

darkness having a tendency to win away the hearts of our sons and daughters, and to allure the weak-minded is at work endeavoring to lead them down to destruction. These local affairs should engage our attention until these evils are rooted out from our midst. And let the line be drawn between those that live their religion and those that do not. The very best way to show them up in their true colors is for us to live our religion and let people see by our works that we are for God and his kingdom.

My prayer is—and I presume it is the prayer of all Latter-day Saints—that God will inspire our hearts to do right, to walk in his paths, and help us to overcome evil with good. Let us have charity. I believe in charity, I would like to have more of it; but I do not consider it is charity for me and mine to indulge in the society of those that are apostates, that are wicked in their hearts, and will deny the covenants which they have made before their Father and God. I do not think it is charity for me to throw pearls before swine. I believe in charity, and at the same time I believe in entire exclusiveness, so far as mixing up my interest and striking hands with the unbelievers is concerned.

That God may help us to cultivate and develop within us the spirit of revelation, until every thought shall be inspired from on high, is my prayer, in the name of Jesus. Amen.

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While listening to Brother Young, my mind reverted to one or two passages in the early revelations given to the Church, which would seem, from the testimony we have had from him, to be somewhat applicable at the present time as well as at the time the revelations were given, and I thought I would refer to, and perhaps read a few of these passages, so that we can reflect upon them ourselves. [The speaker then read from the first to the tenth verse of the revelation given to Joseph Smith June 22, 1834, page 377 of the new edition of Doctrine and Covenants; also from a revelation given December 16, 1833, first to the nineteenth verse, same book, page 349.]

I realize that I am speaking to people that have joined the Church of Jesus Christ of Latter-day Saints, and as members of that Church, profess faith in the Gospel as it has been revealed in this dispensation. It would seem, sometimes, almost superfluous to keep preaching upon these plain and simple principles, which all ought to understand and be anxious to carry out. Nevertheless we find it necessary, and therefore we continue to preach, expound, exhort and to plead with the people, our brethren and sisters in the covenant of the Gospel, to keep the commandments of God which they have covenanted to keep. The Lord keeps pleading with us; he has to forbear with us, to extend mercy, kindness and forgiveness day after day. For we are very forgetful, careless, indifferent and thoughtless of our duties. It is only when the Spirit of the Lord is upon us that we can really sense the responsibilities that we are under to God and to each other. When we are engaged in the daily avocations of life our minds are occupied with other things; we are thinking how to make means, or get wealth, how to provide for our necessities and to make our families comfortable. These thoughts take possession of our minds and exclude reflections upon the commandments of God which we have covenanted to keep, and which, by keeping, we would avoid all the errors,

evils and follies that have been referred to by Elder Young, to which so many of us are liable, notwithstanding we are professedly Latter-day Saints. It was said by our Savior, to those who professed to be his disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now, when I see a Latter-day Saint, or, rather, a person who professes to be a Latter-day Saint, guilty of drunkenness, of profanity, of dishonesty, or cheating his neighbor, or of bearing false witness against his brother, I say in my heart that that man is two-fold more a child of hell than as though he had never been baptized; for "to him that knoweth how to do good and doeth it not, to him it is sin," saith the Apostle James. And verily it is true in relation to those who profess to be Latter-day Saints, who should know to do good, for they have covenanted to do that which is right and forsake that which is evil. That covenant has been made with God, and is recorded in the archives of heaven as well as upon the earth. If we take a course to violate our covenants, we declare our unworthiness before him with whom those covenants are made, who understands the nature of the covenants and of the obligations we are under, and must regard us as transgressors, far more worthy of chastisement than those who have never entered into covenant with the Lord to keep his laws. Is not this correct, sound, just and reasonable doctrine? Is not this the way in which we would judge ourselves and regard one another? Do we not look upon our neighbor, who has made a promise to us and has wilfully and intentionally broken that promise, as untrustworthy, as untrue to his word, and unworthy of our confidence and esteem? Certainly. Then how much more will God, who is perfect, who sees clearly the end from the beginning, look upon us with disfavor, who have received the Holy Ghost by the laying on of hands, and therefore the means of knowing the way of life, if we turn away from the truth and disregard our vows and covenants with God and each other. Are we not, under the circumstances, worthy of condemnation and chastisement? If the wicked, who will not repent of their sins, and who therefore know not God nor keep his commandments, will be destroyed for their wickedness, how much more worthy of destruction will they be who, having once repented of their sins and learned the way of life, have turned from their righteousness again to their evil practices and ways?

It is said here, in the language that I have read, "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself." In other words, those who profess to be Latter-day Saints must become acquainted with the laws of the celestial kingdom, must abide by them, must comply with the requirements of heaven and hearken to the word of the Lord, in order that Zion may be built up acceptably, and that we may partake of the benefits and blessings of this labor. For it is a labor which devolves upon those who have been called out from the midst of the world in this dispensation. We have been called, and so far as we will be faithful we are chosen to do this work. But notwithstanding we have been called, if we do not prove faithful we will be rejected. I do not speak this in reference to the whole Church, but in reference to individual members of the Church; for it is my implicit faith and belief that this work will never cease, that it will never be given to another people, and that the

purposes and designs of God will be accomplished, for he has decreed it. In one sense we are not doing this work, for it is not the work of man, neither individually nor collectively, nor of any single quorum of the priesthood, nor of all the quorums combined, except God is with them. In other words, it is God Almighty who will accomplish this work, and he will use such instruments as he can find for its accomplishment, and those instruments will be honored and blessed of the Lord, and will share in the rewards, exaltation and glory of Zion. Yet the honor, glory and power must be ascribed unto the Father, Son and Holy Spirit, now and forever, for it is God's work and not the work of man. We often hear it said that if such and such a man should lead the Church that he would lead it to destruction. I will say, in the name of the Lord, that if any man were to lead the Church of Jesus Christ he would lead it to destruction; that is, if the Church would follow. But I will say, on the other hand, that if God Almighty chooses a man to lead the Church, God will speak through that man. It will not be the man that will lead the Church, but it will be God that will do it through that instrumentality, and we will give the honor to God; we will not arrogate the credit or the honor to ourselves.

But we cannot build up Zion except upon the principles of righteousness. Men must forsake their wickedness, their lusts, covetousness, greed, and love of the pleasures of the world, and bring themselves under the laws of God, or they never will partake of the blessings and glory of Zion. And that is not all. It is said in the book of Doctrine and Covenants, that we must be willing to make a sacrifice of everything that we possess in the world for the Kingdom of God's sake, and the man or woman that presumes to lay claim to the gift of eternal life, who is unwilling to make this sacrifice, will be offering an insult to the dignity of the Creator. (See Sixth Lecture on Faith.) It is written that we must love the Lord with all our hearts, and our neighbor as we love ourselves. When we reach this point, we shall not be liable to the accusation of loving the world more than we love God. It will then be easy to make any sacrifice for the sake of truth, though it be the sacrifice of life itself; that is, this present life. Jesus said: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Rather fear God than man. Rather fear to offend the Almighty than to offend mankind. Rather fear to transgress the laws of God than those of men.

There are some few, so called, very good Latter-day Saints, who have formed the acquaintance of those who are not members of the Church, and because of these associations they are led into saloons to drink with them, not daring to refuse for fear of offending their friends! I say a man who is so weak as to do that is not fit to be an Elder in the Church of Jesus Christ, nor to be fellowshipped, or held as in good standing in the ward in which he lives. Why? Because his example is bad. He shows weakness and unworthiness before the Lord and mankind. He has not the strength of character to refuse to join his friend in doing an evil, for fear of offending that friend. The same principle would lead him, and, by his example, others perhaps, to gambling, stealing, profanity, whoredom, or anything else in the catalogue of crime. I love a man who dares refuse to do wrong, no matter where he is nor what the wrong even to drinking hot drinks, or neglecting the "Word of Wisdom."

Many of our good people have become so weak that, according to the "Word of Wisdom," they are not worthy to be called Saints, for it is "adapted to the capacity of the weak and the weakest of all Saints who are or can be called Saints." But says one, "If I am offered a cup of tea or a cup coffee I cannot refuse it." Then, according to the word of the Lord, you are too weak to be a Latter-day Saint.

It has been said that Brother Joseph F. Smith is "radical." Perhaps so, for when I give my word I expect to fulfil it; I always have felt so, and always have endeavored to keep my word whenever I have given it. Those to whom my word is given have a right to expect and demand its fulfilment, or a justifiable reason for failing to do so. And if ever I fail to fulfil my word, I hope to be able to give a sufficient reason for it. I do not presume that I am better than the Lord, I do not think that man can be better than God; I therefore suppose that when God has given his word that he will fulfil it; I suppose that when he makes a requirement of men he expects them to comply therewith, and doubly so when they have agreed to comply, and if they fail, I am simple enough to believe with all my heart that God Almighty will demand satisfaction. Does any one call me radical for that? If so, then I confess that I am radical. When I read the laws of God in this good book (the Bible), that the liar, the hypocrite, the sorcerer, and the adulterer, cannot enter the kingdom of heaven, I understand that that is what is meant. I can give it no other construction or meaning, therefore I believe that liars, adulterers, drunkards, sorcerers, &c., &c., will not get into the kingdom of heaven, without they repent and make restitution for the wrongs they have done; God has opened the way of escape for those that will hearken to and avail themselves of the privileges of the Gospel. "Who is there," says the Lord, "that hath understanding, that I have not called to repentance." There is not one that God has not called to repentance, which means the forsaking of sin, a departure from evil to do righteousness and walk in the way of life and salvation. I understand that unless we do this we will be weighed in the balance and found wanting. Can you take any other view of these matters? How can a man excuse himself for drunkenness, when he knows that it is injurious to himself, to his family and others, and is forbidden by the law of God, and is a violation of the most sacred covenants he can make? How can a man excuse himself under these circumstances? What reason will he be able to give before God? How can he escape the damnation that awaits the wicked? It is written that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." No; but those who keep the commandments of God, who walk righteously before him; they shall say "Lord, Lord," and the Lord will hearken unto them.

The cry of the angel was, "Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The doom of Babylon is sealed. The judgments of God will be poured out upon her; they are at the door; the wicked will perish; Babylon will fall, for God has decreed it. They have rejected the prophets, and have shed the blood of the Saints and of those who brought life and salvation unto them. They have cast out the Church of Christ from their midst and have called it evil; they have blackened the character of those that have taken leading parts in the

Church and Kingdom of God. Therefore, the cup of her iniquity is about full, and the cry is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Now what will it avail us to come out of Babylon, if we bring Babylon with us, or continue her practices in Zion? It does not look to me as though it would be much benefit. I read, in the sixth chapter of the second epistle of Paul to the Corinthians, something that is applicable to some of us in our present condition. Paul says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? For ye are the Temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Do you want any stronger language than that? Do you want any stricter command? for it is the word of God to us, although it is recorded here in the Second Epistle of Paul to the Corinthians, and written eighteen hundred years ago, or more, to the ancient Saints. It applies equally to us. The Bible contains the law of God to this people. The Lord says: "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my Church, and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues." Thus you see the Bible is in force, and this is the word of the Lord to the people, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Do not assimilate to their ways, but forsake them, and in the name of reason and humanity, for the sake of the kingdom and for your own sakes, do not let it be necessary for an Elder of Israel to repeat on the stand what has been stated this day in your hearing by Elder Brigham Young. Let it not be necessary to proclaim these evils among the Latter-day Saints at a Conference of the people; let it be possible when we come together for the Elders who speak to testify of the good works of the people, of their increasing faith in God, of the power of God manifest in their midst, and to exhort the people to continued faithfulness and progress in the right path, until Zion shall be redeemed, the world subdued, and evil put under foot. Zion must be built up on the principles of righteousness, truth, and obedience to the laws of God; not an ignorant nor a "blind obedience" or submission to the requirements of heaven or the dictates of the priesthood, but an intelligent submission to the laws of God; for the Lord has said that he "requireth the heart and a willing mind, and the willing and the obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land."

May the Lord bless us as a people, and help us to be united, to be more faithful and upright, to live our religion, so that our righteousness may exceed that of the Scribes and Pharisees of this dispensation, and to keep aloof from the wicked and ungodly, is my earnest prayer, in the name of Jesus. Amen.