

labor so hard as to deem it requisite to get half-drunk in order to keep up your spirits. If you will follow this counsel, you will be full of life and health, and will increase your intelligence, your joy and comfort.

As I have already requested, I now again request the authorities of this Church in their various localities to sever from this society those who will not cease getting drunk. If you know a man to be guilty of pilfering, or any species of dishonesty, disfellowship that man in his Quorum, and let his Bishop cut him off from the Church. I have no fellowship with thieves, liars, murderers, robbers, whoremongers, or any such characters. I never have had, and I hope I never shall have. [The congregation exclaimed, "Amen."] If I had the

influence that the wicked accuse me of, I would straighten up the perverse among this people, and bring that Zion we see in vision. They would either repent and do right, or go where society is more congenial to their evil habits and practices.

Brethren, I desire to so live that I can remain with you until my work on the earth is finished. But were I as good as you wish me to be, I could not. Brother Greeley says that Brigham appears to be in no hurry to get to heaven. No: I wish to stay here and fight the Devil until he is bound, and all wickedness is cleansed from the earth, and it is made ready for Christ to come and receive his right. And it is for us to be ready to abide the day of his coming.

May God bless you! Amen.

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## THE GOSPEL—TITHING—RELIGION IN THE HOME CIRCLE.

A DISCOURSE BY ELDER AMASA M. LYMAN, DELIVERED IN THE TABERNACLE, GREAT  
SALT LAKE CITY, DECEMBER 25, 1859.

REPORTED BY G. D. WATT.

I am glad this morning, brethren and sisters, to enjoy the privilege again of meeting with you, with the opportunity that is afforded me of occupying a portion of time devoted to worship; and I would indulge a hope that the little time we are together may be so devoted as to be a benefit to us all. To effect this, I know of nothing better than to have our attention called again, as it has so often been, to a consideration of the principles of our religion.

One might suppose that all had

been said that could or that need be said upon this subject. The necessity for our attention being called to the consideration of the principles of our religion must exist until such time as we properly and fully comprehend those principles, and from comprehending them are unable to reduce them to practice; for it is not until they are reduced to practice that they yield to us the fruits of salvation. Hence we shall have to refer to the principles of the Gospel again and again, that they may be kept before