

ship between light and darkness, no fellowship between truth and error; no fellowship between the Saints of God and the workers of iniquity. That doctrine is just as true today as it was when taught in former days. I speak of this because it is something which I, for one, will not bear; for one, I will not fellowship the workers of iniquity, I do not care who they are, or where they come from. And it is for us all to do right and keep the commandments of God. We talk sometimes about a man being an honest man; the reason why some are honest is because they cannot steal. But let a man be placed in a room or elsewhere with an amount of gold or other valuables within his reach, with the understanding that there was no fear of being detected, that if he appropriated any to his own use no one would know it as there was no check upon him; and if he of his own free will let it alone, I would say he was an honest man.

And in regard to drunkenness, which has been of late a prevailing topic of conversation—what a nice creature is a drunken Elder, a drunken Saint, a reeling, staggering, drunken Saint! What do you think of it? We write over our stores sometimes, "Holiness to the Lord." We are called the Saints, or as the Germans express it, the *heilige, der letzten tage* or the holy of the last days. What! A drunken Elder, a drunken High Priest, or a drunken Saint? We will not have such a person associated with us; we will not be contaminated nor disgraced with the name nor with the infamy of such conduct. And as regards the sellers of intoxicating drinks, they would many of them, sell themselves. And any man who cannot let these things alone, any man that has not got manhood and

respect enough to keep out of these pest-houses that disgrace our city, is not fit to associate with decent people, and respectable people ought to guard against him as they would against smallpox or any other pestiferous evil. And as the honesty of a man can only be tested by his having temptation within his reach, so no man can be considered as acting properly who cannot let liquor alone, when that is within his reach. Virtue does not consist simply in being prevented from committing evils, but in having temptations presented before us and then governing our passions and appetites. Good and evil are placed before us, no matter by whom, it is for us to resist evil and cleave to the right; we are told that it is to him that overcometh that I will grant to sit down on my throne, as I have overcome and sat down on my Father's throne. Neither do we want excuses for any of these things, for God will condemn us if we bear them, and His wrath will be enkindled against us, and we shall find it a hard matter to pack such infamies upon our shoulders. I will not do it, I will throw them off of mine, I will have no fellowship with those who indulge in them; and I call upon all the Saints to do the same, and upon the proper authorities to take measures to root out from our midst everything that would defile and contaminate the morals of the Latter-day Saints.

About the world and their course—let them take their course. The wicked will, we expect, continue to do as they have done for years, grow worse and worse, deceiving and being deceived. And to the evils that are among us, which have been introduced here, and which are being fostered and encouraged by wicked and corrupt men, I would say to our people, let them alone.