

John says, "If a man say I love God, and hateth his brother, he is a liar." Therefore, if we love God, we are in a position to love our neighbor; and if we love our neighbor anything like we love ourselves, it is an evidence that we love God; for these go hand in hand and are inseparable.

If the world would obey the counsels of the Son of God there would be no difficulty respecting the government of men, because the same condition would exist as was described by the Prophet Joseph when he was asked how he governed the people. He said he taught them correct principles and they governed themselves. If we understood the doctrines of Christ and would practice them, we would not stand in need of much government. Being possessed of a knowledge of the truth, and having a desire in our hearts to obey it, we would not need judges and lawyers, governors and rulers, for God would be our governor, and Christ would be our lawgiver, and we would delight to obey Him. How long will it take us to learn to become obedient to the requirements of the Gospel? We have been baptized for the remission of our sins and received the gift of the Holy Ghost by the laying on of hands, and we have been confirmed members of the Church of Jesus Christ of Latter-day Saints. We covenanted before the Lord in baptism that we would abstain from sin; that we would learn to do that which is right and proper in the sight of God. The law of the Lord is now before us, and we may read it from day to day; but we do not appear to understand it, or if we do, many of us certainly go far from our understanding. Now, I do not mean to apply this to any man or woman who is keeping the laws of God according to the light he or she possesses. I do not mean those who *have* the love of God in their hearts. When I say that men do not love God with all their hearts I do not refer to those who do. If this whole congregation possess the love of God in their hearts, then what I say with regard to this does not apply to this congregation, but only to those who have not obtained this spirit and are still unconverted. I want to read a word or two in this glorious book that President Woodruff has recommended to you so highly—the Book of Doctrine and Covenants, which, as he has said and as I firmly believe, contains some of the most sublime revelations that have ever been given to the world:

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same.

That which breaketh a law and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still.

And all kingdoms have a law given;

And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

What I desire to call your attention to more particularly is: "For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." I consider

that every principle of the Gospel which we have received is in itself a glorious gift of God unto the children of men. The gift of wisdom, the gift of understanding, the gift of prophecy, the gift of tongues, the gift of healing, the gift of testimony, the gift of knowledge, all these are designed by the Almighty to come to us through our obedience to the principles of life and salvation. The word which the Lord has given to us respecting wisdom in our habits, in our eating and drinking, and in our conduct through life, is a gift of God unto us. How many of us appreciate that gift and have joy in the Giver of it? He has said that if we will keep that simple word which He has revealed, we shall run and not be weary, we shall walk and not faint. I once heard a preacher of the Gospel explain how men could run and not be weary and walk and not faint. He said if a man possessed the knowledge which he is entitled to, if he were running he would stop before he got weary, and if he were walking he would have judgment to stop and sit down before he fainted. When I heard this explanation it sounded to me a little worldly. It did not seem to strike me as being just the interpretation to give to this passage. Yet when I came to reflect upon it, it is a truth that if a man possessed the keys which unlock the treasury of knowledge and wisdom, he would then be able to govern himself agreeable to the laws of God, and he would do nothing that would bring sorrow or trouble, fatigue or faintness upon himself; he would go as far as wisdom dictated, and there he would remain until he was resuscitated. But in the mad rush of life for worldly honors and for the possession of the perishable things of this earth men do not stop before they get weary, and they do not rest before they become faint. They appear to think that what is necessary for them when they become weary and faint is to take stimulants to refresh themselves, that they may be able to run a little farther for a few moments. In this way the man of business braces himself up by taking strong drinks. The housewife and the mother who has the care of her family upon her hands, after she has toiled until she has become faint, feels that she must, in order to keep up her strength, take a cup of tea, and thus brace up her nerves and strengthen herself for a little while that she may be able to finish her day's work. Now, if the pure intelligence of the Spirit of God were substituted for the stimulating influence of the tea and the liquor; if we could by some means get a sufficient portion of the Spirit of the Lord within us that would cause us to know just what to do when we felt weariness and faintness coming upon us, without resorting to the aid of stimulants and drugs that go far to injure our systems and make us slaves, to an acquired appetite, it would be a great deal better for us. A good housewife who takes her tea or coffee to stimulate, and to enable her to finish her day's work, may feel the effects of it for a little while, and she may think herself better prepared thereby for the labors she has to perform; but if she knew the whole truth she would understand that the injury she is doing herself by this practice is far worse than the fatigue for which she takes the drug as a remedy. I would rather feel tired and exhausted by labor, and let nature have a chance to restore itself, than I would attempt to

doctor myself by the use of narcotics and drugs that would sap the foundation of my physical and spiritual health.

But inasmuch as we do not observe the Word of Wisdom, how shall we have wisdom, knowledge and understanding by which we may be governed in our own conduct? The promise is that if we will observe this we shall have knowledge, and the destroyer shall pass us by, and we shall escape those evils that are coming upon the wicked. But many of the Latter-day Saints do not believe in this Word of Wisdom. They have no joy in this gift which God has bestowed upon them. In the beginning it was given not by commandment, lest we should be under condemnation if we did not observe it; for when a commandment is given it is necessary that we should obey it or we must abide all the consequences. But when we are simply invited to do right, and we do it not, the responsibility is not altogether so great. In later times, however, it was revealed through President Brigham Young that we had reached a point in our experience when the Word of Wisdom became a law unto the people, and they were required to obey it. I want simply to lay this before you, and you may think of it yourselves.

That which breaketh a law and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still.

When I see an Elder of Israel walking the streets, using tobacco, which the Lord has said is not good for man, but is for medicine for sick cattle, I say to myself, "This man breaketh a law, and he seeketh to become a law unto himself in regard to this matter, and willeth to abide in sin, and altogether abideth in sin, so far as this practice is concerned, and therefore he cannot be sanctified by the law, neither by mercy, justice nor judgment, but he will remain filthy still." When I see people drinking hot stimulants this passage of the law of God comes to my mind, and I think, "Here are people that are breaking the law and that are seeking to become a law unto themselves, and they are abiding in sin, and they altogether abide in sin in that particular wrongdoing, and therefore they cannot be justified nor sanctified by the law of God, but must remain filthy still." What better is the Latter-day Saint who curses and profanes the name of Deity than the unbeliever who does the same thing? I will give it as my opinion that the unbeliever who knows not the law of God is under less condemnation for cursing and swearing and blaspheming His name than the man who professes to be a believer. Upon the latter rests the greater responsibility. What better is a drunkard who professes to be a Latter-day Saint than the unbeliever who is accustomed to drunkenness? He is no better, but worse. How much better is the Latter-day Saint who uses these things that the Lord has said are not good than one who does not believe in God and uses them? I say, of the two it will be more tolerable for the unbeliever. "But," one says, "you put a great deal of stress upon the importance of these matters." The drinking of a cup of tea is a very simple thing." If it were just the cup of tea, the sin would not be so very great; it would simply be an injury to the individual, except others thereby followed the example, and then