

habit it and to have a probation, as the prophets have told us in the books, that we might serve God and become conformed to the image and likeness of Jesus Christ, and be exalted into the presence of the Father, from whence we came. This is a tradition holy and true. It was handed down from the beginning of man—that is, from the beginning of man's existence upon the earth. As to the beginning of creation, no man knows anything about that. It was "in the beginning" that God created the heavens and the earth, and if there is any man on earth that can tell me when the "beginning" was, then I will tell him when God created this earth and the heavens that are above it. But in the beginning of man's existence upon this earth God taught him by His own presence, by the word of His own mouth. He walked and talked with him face to face, as one man walks and talks with another. That was the beginning of Adam's race upon this earth that we now inhabit; and from Adam down to the present there has been handed down from generation to generation the tradition that God did walk and talk with Adam face to face, and that Adam was placed upon this earth by the wisdom of the Almighty for a purpose. That purpose was a great and glorious one. Man is not here simply to eat and drink of the material elements that surround him, and then to die and be forgotten. We are here in form and feature like the Son of God, and He in form and feature is like the Father. We read in Genesis that "God created man in his own image, in the image of God created he him; male and female created he them." We are thus far in the image of God; but mentally, spiritually, we have wandered far from Him. It was no more designed or decreed in the beginning that man should be like God physically than it was that he should be like Him mentally and spiritually; for a man is not entirely like God if he is only like Him in physical appearance. It takes something more than this to make a man like Jesus Christ; for Christ had intelligence. He not only had intelligence, but He applied that intelligence in the doing of good and in the making of men free from the errors of the world and the evil traditions of the fathers. He declared in words of truth and soberness, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." No man is like God unless he is free. God is free. Why? Because He possesses all righteousness, all power and all wisdom. He also possesses His agency, and His agency is exercised in doing that which is good, and not that which is evil. So no man can be like unto Him until he can subject himself unto that which is righteous, pure and good, and until he can forsake error and sin and overcome himself. "Choose ye this day whom ye will serve." If we are like unto Jesus Christ, we will serve God, and say in our hearts, "Father, not my will, but thine, be done." If we are like the Savior, we will say that he who would be greatest among you must be the least of all and the most subject unto the requirements of heaven. He that is most pliant and submissive to the will of God shows the greatest wisdom among all men. He that sets up his opinion in opposition to the wishes and purposes of the Lord is of all men the farthest from God in that regard. Though he may be fashioned and formed in the image and

likeness of the Father, yet he is most unlike The Son unless he can say in his heart, "Father, not my will, but thine, be done." It is the will of the Lord that we should possess this spirit, and understand this truth. It is true that there is to us but one God, the Father, and that all men will have to be subject unto Him and are required to obey His commandments, in order that they may be free, and the disciples of Christ indeed.

There is a weakness in man—and as they say in the South, it is a powerful weakness—to serve himself, to gratify his own desires, to accomplish his own purposes, no matter what it costs to others. Regardless of the evil consequences that may flow unto others, he seeks to gratify his own ambitions, his desires for his own aggrandizement and the promotion of his selfish interests. This is one of the errors of the age. It is one of those weaknesses that make man unlike his Master, separating him from God and the truth, and causing him to become a law unto himself. This is wrong. If I were to dwell in a community, and had no other desire than to build up myself and enlarge my own possessions, and by any and all means within my power, not stopping for a moment to consider the welfare of that community as well as my own, I should be considered truly and justly an unprofitable citizen, an unwholesome neighbor, and a useless member of society. Not only that, but an enemy to the people, because of acting regardless of their rights. And this would be the case with any individual. If individuals set themselves up as standards, and follow their own selfish ambitions regardless of the rights of others and of the wellbeing of the community in which they live, they may well be considered as people who deserve to have no place therein, but ought to be banished to some desert or other place where they could find only people like themselves, if such a thing could be. I am sorry to say that there is far too much of this kind of feeling in the world. In some communities it is, to use a vulgar expression, every man for himself and the devil for the rest. Men who act upon this principle are enemies to the people among whom they dwell—unless all the people are like them, and then each is an enemy to the others. God never intended to build up in the midst of these mountains a community of this character. He did not call your fathers here for that purpose. You have not been born in this land for that purpose. We have been brought here and we have been born here that we may become good citizens, that we may become like unto Jesus Christ, that we may be made free by and through the truth. Every man that dwells in a community ought to conform his actions and his conduct to the welfare and happiness of all the people, and to the sacrifice of his personal ambitions and desires, if necessary. He should be willing to sacrifice every ambition and desire that is not in harmony with the welfare of the people. I want to impress this upon the minds of this congregation, that the man who professes to be a Latter-day Saint and is not obedient to the rules and regulations of the Church, is an enemy to the Church and to the people of God; and he should change his course or be cast out of the Church and the hand of fellowship be withdrawn from him. You cannot fellowship a traitor in your

midst, whose only purpose in dwelling among you is to build up himself at the expense and ruin of his associates. I regard a man that will sell liquor against the will of the people as one of this class. He is an enemy to the community. Especially is he an enemy to a community who have set their faces against such a thing, and who have expressed themselves against it. If the community in which a man dwells say they do not want this evil in their midst, that man should conform to the wishes of the people, and he should not set up his sordid desire for gain against their will. If the entire people wanted whisky saloons, and considered them necessary to their happiness, then that man would find a welcome here, however pernicious the results of his business might be. In all communities there are more or less of those who are inclined to the wicked ways of the world, and to those habits that are injurious to mankind; but when the majority of the people are against these evils, and they have expressed their will that these evils should not be tolerated in their midst, he who opposes their will in this regard, is an enemy to the people, and they ought to withhold the hand of fellowship from him. Not only that, but they should adopt such measures and take such precautions as will best preserve their children and the unwary, as well as those who are prone to iniquity, from being brought under the baneful influences of such a man. A man who will conduct himself like this and set himself up against the will of the people simply for the paltry dollars there are in it; that man professing to be a Latter-day Saint, is a viper in society, and should be spurned and despised. I have never yet been able to see where there is the least justification in distributing an element among the people that will destroy their virtue, that will sap their substance, ruin their moral characters, destroy their peace and happiness, and sow the seeds of depravity and death in their midst. I cannot see the least justification for any man to deal in this liquid poison. There is no good in it to any one, except to the man who dispenses the poison; and the good that comes to him from such a practice is certainly very questionable—indeed I cannot see that it is a good at all. Money gotten by this practice, which is based upon the ruin of others, is certainly obtained in a very questionable way; and the man who makes money out of the sale of intoxicating drinks is in one respect a robber.

Now, I am not a temperance lecturer. I have not thought much about this subject. It has come to me; and I feel in my weak way and with broken words to protest against this evil in this community and in every community of the Latter-day Saints, because it is a wrong. On the principle that one man would be justified in selling liquor for the profit he gets out of it, another man would be justified in establishing a house of ill fame. The man that sells liquor does it to make money; but those who patronize him do so to their own loss and hurt and to the bringing of sorrow to their hearthstones. A man who follows these questionable pursuits is an enemy to society, and he ought not to be fellowshiped by righteous people; for he is in sin. It is a sin to him that knoweth to do good and doeth it not. He is in the bondage of sin; he is not a free man; he would destroy the happiness of others and would rob the family of the means