

some of our brethren and sisters into saying, "We have heard this repeatedly, and have been counseled and advised so frequently in regard to this matter that we had hoped that at last this revelation touching upon the course of our procedure in regard to the maintenance of life and health might be laid upon the shelf for a season."

To me there is no revelation that carries with it greater force and purpose to accomplish more among the people of God than does this, which in the beginning was given to us to commence to train us in self-control; and to prepare us more fully to accomplish our mission and establish ourselves completely upon the rock of truth. We may say that, so far as the doctrine of faith was concerned, when the Gospel was restored in this age, there was faith in the world; there were hosts of men and women who were seeking to abide by the word of God; the ordinances were also administered, incorrectly, it is true, but there were many people who accepted them in sincerity. There was no branch in which some one had not endeavored to bless and benefit his fellow beings.

But when the Saints received the Gospel covenant, our Father began to point out to them how they could avoid the pitfalls that lay in the way of erring humanity. When we strove to keep ourselves free from the sins of the world, our Father gave us these words to protect us from the powers of the adversary. The world had drifted from the moral law of the Gospel, and those who were called to teach were so frequently entangled in the meshes that they dared not take a stand against the evils of the day. The Gospel of Christ was spiritualized, and little did man comprehend its divine principles. But we, having taken upon us the obligations of Saints, and accepted the responsibilities thereof, received a law in regard to the control of our appetites that would lead us to a condition to fulfill our obligations, that we might regain the presence of our Father.

This Word of Wisdom which I have read is adapted to the capacity of the weakest of all Saints, and was given by way of revelation. At a later time we were informed by the mouthpiece of God, that this had now become a commandment to the Latter-day Saints, and they must look upon it as a law binding upon them, as is every other law that God has revealed.

I am a believer in practical religion. My observation has been that without it the mission of man is a failure; that whenever religion partakes of the spiritual element alone, it is and will be a failure. But where we combine the practical elements with the spiritual, it brings about the purpose for which religion was revealed—the preparing of man for a labor of good among his fellows. A dead faith is of no benefit to the human family; this is the faith that is without works. By the combination of the two we have a living faith.

It is a part of our obligations to

overcome false appetites, and put away the traditions that have grown from the errors of our forefathers. In the beginning man lived to a wonderful age. By failing to live in accord with the laws of his being, his life in mortality has been shortened to a remarkable extent. It is today a necessity that something be done to remove the causes of this premature decay. God has chosen us to engage in this great labor. He has revealed to us means whereby we may avoid the dangers of disease, and receive health and life in harmony with the decrees of God.

This revelation to us is no idle talk. In it the axe is laid at the root of the tree. Our Father has requested us, who are called to warn the world to flee from the wrath to come, to go forth upon the ground of temperance and call mankind to a life of purity. This is to be by their restraining appetites that tend to their injury and decay. The world are pleased to call our faith degraded, and to look upon us with contempt. How little do they know of the purpose of our faith? It may be looked upon as a little thing, but its purpose is to make of man a Priest and King in the world to come. This is not a vain hope, for those who have received this Gospel understand by the testimony they have received that, in doing the will of their Father, they receive the right to rule and reign as Kings and Priests unto God. Every son and daughter of our Father is invited to receive of the prize, if they but walk in the light. The foundation is the principle of faith. One of the requirements is the law of temperance which I have read—the unperverted word of God.

We are forbidden to use wine, as it is not good, neither meet in the sight of our Father. This command is given to the Saints at a time when the traffic in this tempting element spreads over the whole land. Need we inquire why our Father placed His condemnation upon its use? Look upon the experience of mankind, and is there any safety in the habitual use of this death-dealing article? I say, also, that so long as this revelation remains upon our statute books, if we partake of these things we are on dangerous ground, and will meet condemnation therefor. Let us turn from such habits, if we indulge in them, and go forth with this standard of temperance, that life and light may be in our midst as an evidence that God has sent us. Let us stand upon the high plane of self-control, and labor for the benefit of the human family. Let us raise our voices and our actions in defense of the truth, looking to the placing of man where he is designed to be, instead of where many of them are, on the road to degradation.

We find here that another thing that is attacked by this Word of Wisdom is the use of tobacco. "Oh," says one, "we have heard that time and time again." I do not care if you have heard it a thousand times. Every man with a family, every mother who is rearing a child, should set their face against

this death-dealing drug with a firmness of will that cannot be overthrown. Who can say what are the causes which lead to these nervous troubles which exist so frequently in households, among children—broken, feeble, or a bundle of shattered nerves? Is it father, is it mother, in the course that they have pursued, who have led to this condition? Let each man and each woman judge for themselves. But I am firmly established in the belief that nine-tenths of the nervous troubles which prevail among children in all parts of our broad land, as well as throughout the universe, are traceable to this intemperate, this improper, this ungodly use of that weed that so belittles man that he is powerless to govern and control his appetite in respect to this matter. I say woe betide the Saints of God in the accomplishment of the mission that has been assigned unto them if they lack the moral rectitude and physical strength and power, under the influence and dictation of God and in harmony with the promises made to them, to obey His laws and keep His commandments—if they are thus reckless in the use of these things, and in the evil consequences and pain which they bring to their own homes.

Shall we read these revelations to us and lay them on the shelf because they give us practical instruction as to the course we pursue? Can we rebuke the diseases among us when they have been the result of a wilful neglect of God's law? Man knows that the use of these forbidden things is injurious to him; but he will continue to partake of them himself, and give to his children broken health.

I call, as an Apostle of the Lord Jesus Christ, in the fear of the judgment that will come upon the children of our Father for disobedience to His laws, for a repentance from this wrong-doing, a turning from these diabolical evils that have been engendered among us by the neglect upon our part, and a turning to the plain and simple rules of life, as to the principles which pertain to man's well-being here and prepare him to go into the world as a hero and a conqueror himself; and also to prepare man for masterly action among the hosts of wickedness, that he may lead his fellow-beings in the way of repentance and instill into their hearts the love of God by the purity of his example.

I know that I cannot be successfully contradicted when I say that many of the failures among the Saints to rebuke diseases are because of the poison taken in violation of the revelation of God. Let us turn from these things, and turn from the use of that which God has said is unfit for our system. I am a "Mormon" for the reason that "Mormonism" purposes to bring to man all good and exclude all that is evil. I am a "Mormon" because God has revealed to me that "Mormonism" is true, and that He will make of me a Priest and King in the eternal worlds if I will but keep His laws. Therefore, when that which we have received is branded