

here. And those who go away are they who come flouncing all the way like a fish caught by the gills, and they keep it up until the gill breaks, when they return again to their native element. I have no objections to this: it is all right.

If men want to fight, and drink whiskey, and roll in the mud, and spue in the gutter, I have no objections. The only objection I have is, that it hurts my feelings to find one of the Seventies, one of the Elders, or one of the High Priests lying on my sidewalk or under my fence in a state of intoxication, and I am obliged to pass by and call him brother. I am obliged to have it thrown to me that I fellowship him. I wish every person to understand that I do not fellowship any such conduct. Still they will plead, and plead, and plead to be forgiven and tried again. Yes, try him again until he reaches another whiskey shop.

I think if those who keep the shop, who hang out the sign, who gather the poison by the pailfull, and keep it to retail out by the dimes' worth, want that occupation in time, they ought also to have it in eternity, and sell it to Pharaoh and his hosts in hell. I am ashamed of all such Elders. They excuse themselves by saying, "People will have the liquor; and if I don't sell it, somebody else will; and I might as well have the money as anybody else." They might as well say, There is a herd of cattle, horses, or mules on the range that will be stolen, and I might as well steal them as anybody else.

The principles of the Church of Jesus Christ of Latter-day Saints do not countenance such conduct. It is Gentilism—Devilism.

It may be asked, Why do not the "Mormons" put a stop to this cheating of one another? I do all I can towards it. When they wish to quit their wickedness, I will try to help

them do it. I would not care to see burned down that row of buildings where whiskey is kept and drunkenness encouraged. I do not wish the buildings burned up, but I say I never would occupy one of them. I would rather go and live on the top of one of those mountains than have any of my family occupy one of those cursed houses where all kinds of corruption is practiced.

In years gone by, it has been considered awful oppression here because the Saints in the community did not feel to approve of these things, and there were no army—no federal officers to hold out protection to men when they violated every acknowledged rule of a well-regulated society.

Now, let me say to all such characters—federal officers, the army, Saint and sinner, Jew and Gentile—that instead of being protected in wickedness, they will find the sword of justice that hangs over them will soon fall heavily upon them, and when they least expect it. Do you ask who will wield it? I answer, The Lord Almighty. He will not always look on and see this land polluted by such curses. And those who have professed the name of Jesus Christ, and have had the testimony of Jesus, and depart from the way of the Lord, to pursue covetousness and idolatry, will be the first to feel his wrath in the day of the Lord, when he has borne with them sufficiently. Every man's works will speak for him, and they will be weighed in the balance, whether he be Jew or Gentile. Every man's works will make manifest whether he is for law and order—for the principles of the Constitution of the United States and the rights of man, or whether he is here to ride over everybody that will not be influenced by him. The man that does this will find himself in snag harbor, and he will run against snags when and where he least expects it.