

How far can the father be held responsible for the future conduct of his daughters, after surrounding them with pernicious influences, and they should, in consequence thereof, fall away?

It appears to me as though persons in pretty good faith, who think they may stand themselves, will be held responsible for many of these things. It seems to me, if I surrounded my family with evil influences, and they were led astray thereby, I should have nobody else to blame for it but myself.

It is true sons and daughters may go contrary to fathers' and mothers' counsel, and parents employ every means in their power to keep them from wandering into by-and-forbidden paths.

Under these circumstances they may not be considered responsible; but when parents place bad influences around their children, or introduce them into their houses, I look quite differently upon the matter of responsibility.

Even at the present time, many are caused to mourn: they have real sorrow of heart, in consequence of their own injudiciousness—of their want of thought and good understanding. They now see where they have missed it; and many a heart will yet sorrow for not pursuing a different course.

Let us not forget these important items, but have our minds stirred up to them, and be careful as to what kind of influences we surround our families with. Let the mother be careful what kind of company she lets her daughter keep. This is the way to preserve their own hearts from bitter sorrow, and their daughters from degradation and death. How far will the father of that young man be held responsible, whose pernicious practices have led him to drunkenness?

I like to have liquor in my house

for family use, in case of sickness; and if I could have my own feelings gratified, I would always have it in my house: but I would rather forego all the benefit it would do my family than to see any member of this Church and kingdom, or any true friend of mine, led into drunkenness and into death. I would rather that not a drop more should ever be manufactured, from this time forth, than that it should be the means of destroying one soul.

If my influence and words could blot out of existence the excessive use of it, I would do so. When I see otherwise faithful and intelligent men overcome and rendered perfectly useless by the intemperate use of ardent spirits, I feel like saying, Never let a drop more be made, but let it go entirely out of existence. But when I reflect, I see it is like other temptations of the Devil: men must know the evil as well as the good.

This is all right; and it is to try them, whether they will show their integrity, by wallowing in the mire, or by using it without abusing themselves by it. If men who have an appetite formed for it overcome it, so much greater will be their reward; but if they subject themselves to it, it becomes their lord and master. We see a good many who are controlled by it.

I despise this abominable practice. At the same time, men must have their agency, and do as they please. If the holy influences of the Gospel will not fetch them out of it, I do not know anything that will.

I do not expect any reward for being tempted with ardent spirits, for I have no disposition to be tempted by it. I have no liking for it, although I could be benefited by the use of it, in the way I would use it; but I would rather forego that for my brethren's sake. I have not that