calling, unless he shall step forward and
do it at the peril of his own life. Hear
this, ye Bishops and Elders, for I will tell
you of it. Why do not you do your duty?
"Why," some of you, perhaps, can say in
great truthfulness, "I was drunk myself
last week, and dare not, for fear of being
told of it." Then go forward and repent
of your sins before the people, and then
step forward and separate; take the dis-
eased sheep from the rest of the flock.

O ye Elders of Israel! How long are
you going to sit under these things in
tame inactivity and let the wickedness
of the world debauch and lead away this
people? How long shall we wait for you to
go forward in the faithful performance of
your duties? Shall we have to wait until
the Spirit shall say, "Cut off the unprof-
itable servants?"

In the few remarks I have made, I
have expressed my feelings very point-
edly, and mean what I say.

I am now near sixty years of age, and
I have no need of spirituous liquor. I do
not use it. I feel much better without it
than with it. Without it, I enjoy the nat-
ural exercise of the functions of my na-
ture; whereas, were I to use it, the oppo-
site would be the case.

I look upon men who keep whiskey
shops, and vend it, in the same light as
I do those who frequent such places, and
get drunk, and swear, and wallow in the
mire. A few days ago a drunkard was
severed from the Church; and it will not
be long before more of them will be, if
they do not repent.

Would I suffer a wicked man to hire
any house to sell whiskey in? No. If I did,
the moment he went out of it I would put
fire to it, and clean the whole thing out.

There are men whom we have nour-
ished and cherished in our midst,
and purchased their goods, and com-
forted them, invited them to our
parties, and blessed them, and made
them rich; and for the space of nine years
and over they have been lurking like an
adder in our path. Will I still feed them?
Yes, when they are hungry and desti-
tute. But will I cherish them to cut my
throat? That is what you are doing. You
are nourishing men who would cut our
throats the very first opportunity. Why
do you do it? Because they sell goods
a little cheaper than they can be man-
ufactured here. Let us send for our own
goods, and raise in our own country, as
much as possible, all the staple articles
of our own consumption.

Let us love according to the order of
God, according to the principles of righ-
teousness and truth. It is not the taber-
nacle that I love, but the spirit that
dwells in it—not the tenement, but the
tenant. Why should I love the poor,
sickly, frail body that is daily going back
to the dust? Let us place our affections
upon spiritual and heavenly things, that
endure forever, and not upon things that
are earthly and perish with the using;
but let us regard them in the light for
which they were created by the Great
Creator and Ruler of the universe.

Money was not made to worship, but
to be a convenience. You cannot eat it,
but you can buy bread with it, which will
keep you from starvation. When I was in
London, I used to think I was well off if
I could get two penny loaves a day and a
little water. The pennies were of no use
to me, only to buy the bread. So with all
earthly things. As I have already said,
Let us love heavenly things; let us place
our affections upon the things that are
eternal. I honor, love, and reverence
the spirit of a good man who honors his call-
ing. I do not care if he has but one eye,
one arm, or one leg.

You may take away almost any