

principles which he has received. To neglect these things, to suffer ourselves to stray from them, to become forgetful of the principles and ordinances of the Gospel, under all circumstances, should be avoided. If we love each other, as we should do, we should never be found speaking evil of each other. In almost all communities, so far as my knowledge of history extends, one of the great banes of society is a disposition to tattle, to speak evil one of another; and I have noticed that this habit has not always been forsaken by those who are called Latter-day Saints; but at times there seems to be a feeling of willingness to retail scandal. When we come to partake of the sacrament if we have injured our brother, sister or neighbor, it is our duty to make these things right, and to come wisely, prudently and conscientiously. If we harbor evil thoughts, or are the slaves of evil passions, when we stretch forth our hand to partake of the sacrament, we may be guilty, peradventure, of fulfilling that dreadful position referred to by the Apostle—"He that eateth and drinketh unworthily, eateth and drinketh damnation to his own soul."

There are certain principles which God has revealed, by the observance of which we are entitled to his Holy Spirit; but when Latter-day Saints neglect their duties and fail to observe these principles and defile their bodies they cease to become fit temples for the Holy Spirit to dwell in, and the light that is in them becomes darkness. It seems that at the last supper Peter was so sanguine, so fully determined and set in his faith that he declared to the Savior, though he should die with him yet would he not deny him; and yet in a very few hours after, when he saw his Master seized rudely by the high priests and soldiery, and dragged away, and a

crown of thorns placed upon his head, he denied him. When his Master was first taken Peter was ready to fight for him. He was like a great many Latter-day Saints I have seen—they would much rather fight for their religion than try to live it. It was so at that time with Peter. He drew his sword and was ready to cut and slay, but his Master said to him, "Put up thy sword," and he healed the wounded servant. Peter did not understand that; it did not look like the temporal dominion he expected to see Jesus possess; and when he was accused of being one of his disciples, he answered, "I know not what thou sayest," denying him, to whom, but a few hours before, he had expressed such strong attachment. When Peter went out, the cock crew, and then he remembered the words of Jesus, and he wept bitterly. It is said of this Apostle that when he came to the end of his earthly career, which was crucifixion by the hands of his enemies, he requested that he might be crucified with his feet upwards; because he had denied his Master he was unwilling to be put on the cross in the same position.

This weakness exists in the breasts of all human beings, more or less; all have their times of trial, and their days of temptation and suffering. We remember, in the days of our Prophet Joseph Smith, whom God sent us in these last days with the dispensation of the fullness of times, and the restoration of the Gospel and Priesthood, that many, who stood by him and professed to be his most warm and ardent friends, not only turned away at his death, but in many instances became bitter enemies. This weakness exists, and there are reasons why it exists in the human heart. For instance, God requires his children to pray; but through labor, business and care they frequently fail to fulfill