

my power, and I would keep them to the utmost of my ability from doing harm to themselves and to their neighbors. I love them that much; but I do not love them with that affection with which I love my wife, my brother, my sister or my friend. There is a difference between the love we should bear towards our enemies and that we should bear towards our friends. Do not say that it is hatred of our enemies when we would keep them from hurting themselves and their neighbors, do not call that hatred, that is love for them. If it were possible to find one of this class of people who had been deceived, and who had slandered the Saints of God ignorantly, as Paul did, and we could prevail upon him to repent of his sins, to turn away from wickedness, and to acknowledge God and His laws, then we should love him as a brother, as a friend, and as a neighbor. That would be the difference. But we do not love to associate with our enemies, and I do not think the Lord requires us to do it. If He does He will have to reveal it, for I cannot find it anywhere revealed. I have never read it in any of the books, I have never heard it taught that we are to love our enemies so much as to become like them, or condescend to their vile and contemptible ways, or as to share the inheritance God has given us with them, or as to suppose for a moment that the wicked and the ungodly will ever inherit the kingdom of God, or enter into His presence, or enjoy the society, blessing and award of the faithful; they never will, they cannot, for they are not worthy; they have not obeyed the law and therefore cannot receive the blessing thereof.

We should keep ourselves aloof

from the wicked; the dividing line should be distinctly drawn between God and Belial, between Christ and the world, between truth and error, and between right and wrong. We ought to cleave to the right, to the good, to the truth, and forsake the evil. I am going to read a little scripture upon this subject, lest our friends or this congregation should feel that counseling the Latter-day Saints to keep aloof from the wicked and ungodly, to not divide their inheritances with them, etc., is unwarranted by the scriptures. I will read a little scripture on this very point, which will be found in 2nd Corinthians, 6th chap., beginning at the 14th verse: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Now, here is the law of God upon the subject; it is the word of the Lord: "Come out from among them and be ye separate, and touch not the unclean thing." What affinity can we have for them? Let them alone, let them go their own way. Help them to all the happiness that it is possible for them to obtain in this world; for it will be all that they will ever get,