

who said, "Take thine ease, eat, drink, and be merry." In other words, "Let us have pleasure in that which we possess or enjoy today."

This reminds me of a remark that I was told a certain man—said to be learned in the law—had made in reference to the religion of the Latter-day Saints. He remarked something like this: "You believe in having joy; you claim that your religion is for the purpose of securing to you the greatest amount of joy. Now, on the back of this you deny yourselves of this, that and the other. Your people are called upon to deny their appetites, to control their passions, and to crucify the flesh, etc. My enjoyment consists in whatever I can get that is good to eat, to drink or wear; whatever ministers to my bodily ease, or comfort, to the gratification of my tastes and appetites. I deny myself nothing that I like or desire. Hence, I drink, I smoke, I chew, and I do as I please." He might have added, perhaps, "I curse and swear, I gamble, I commit whoredoms and take advantage of every circumstance I can to augment my pleasure and gratify my lust and my ambition, all these contribute pleasure to me and constitute my greatest joy and happiness." Such was the confessed moral status of this legal individual to whom I refer. But I consider (and I believe that every right-minded person will heartily agree with me), that such a conception of the object of human existence is groveling, vile and contemptible. No pure-minded person can perceive anything noble, exalted, pure or praiseworthy in a life so selfish, narrow and gross. There is nothing liberal or manly in such avowals, much less in the practical results of such a life, and coming from a man of years, of legal expe-

rience and knowledge to a *youth* with a view to misleading him, is infamous. Following this theory, we observe a man wallowing in the gutter, bloodshot, bloated, ragged, hideous and filthy, his family neglected at home and destitute, his children barefoot, naked or bundled in rags—and starving for food—objects of pity and disgust—without the shadow of a chance for mental improvement— with only the blighting, withering example of a besotted husband and father for their guiding star. And why all this? Because this misguided, fallen human creature is seeking *joy* in the gratification of his appetite! This theory may be followed in all its leadings, to similar and equally appalling results. No man is safe unless he is master of himself; and there is no tyrant so merciless or more to be dreaded than an uncontrollable appetite or passion. We will find that if we give way to the groveling appetites of the flesh and follow them up, that the end will be invariably bitter, injurious and sorrowful, both to the individual and society. It is hurtful in example as well as in its individual effects; dangerous and hurtful to the unwary; while the denial of these appetites—the crucifixion of the flesh, so to speak—and an aspiration for something noble; whenever possible, doing good to our fellow creatures, hoping for the future, laying up treasures in heaven where moth and rust cannot corrupt, and where thieves cannot break through and steal—all these things will bring everlasting happiness; happiness for this world and the world to come. If there is no pleasure in the world except that which we experience in the gratification of our physical desires—eating, drinking, gay associations, and the pleasures of the