

tion of information you can impart to them. If they want those things that are good, and you see that through their misfortune and weakness they have got into darkness, try to get that spirit from them, and you will discover when they have overcome the evils of their nature, and secured their salvation, you will find that you have bound their feelings to you in such a way they never will be severed, and when you need a manifestation of friendship, you will always find a friend in time of need. Now this can be done, but not without some self-sacrifice. We have just got to feel, brethren, that there are other people besides ourselves; we have got to look into the hearts and feelings of others, and become more godly than what we are now.

We should be bound together and act like David and Jonathan as the heart of one, and sooner let our arm be severed from our bodies than injure each other. What a mighty people we would be if we were in this condition, and we have got to go into it, however little feelings of friendship we may have in exercise at the present time. I can just tell you that the day will come when we must become united in this way if we ever see the presence of God. We shall have to learn to love our neighbors as we love ourselves. We must go into this, however far we are from it at the present time, yet no matter, we must learn these principles and establish them in our bosoms. Now this I can see clearly, and that is the reason why I talk about these matters in the style in which I do, for I wish to plant them in the minds of the Saints, and to have these things among their everyday feelings. I see that some of the Saints are laying a foundation to destroy the confidence of their brethren. If a person will allow himself to fall into temptation of this kind because others do, and to transgress

the law of right, to come in contact with things that pertain to the rights of his brethren, and trample upon the interest of his brethren, he may see the day that he will repent in sorrow, and not have forgiveness as soon as he would like.

Now let a person trample upon the interests of brother Brigham, while he is endeavoring to do him good, would he not find that his confidence in God is departing? A man that would do this, would just as soon trample upon the rights of the Lord, for he is doing this, and the man that will trample upon the rights of his brethren, no matter who they are, he will trample upon the rights of any man, if he can do it and get along without being particularly punished. If in our movements and dealings with each other we are seriously tempted in these matters, we have got to know that it is our business to learn to secure the peace and happiness of those that are around us, and never take a course to trample upon the feelings and rights of our neighbors. Let a man go and trample upon the rights of a brother, and how long would it take him to destroy that feeling of confidence that had heretofore existed between them? And when once destroyed, how long will it take to establish that feeling which once existed between them? It will take a great while. This is what we have to place our eye upon; I feel it so; in all our thinking, in all our movements, and in our secret meditations, we want to let our minds reflect upon the interests of all around; and to consider that they have rights and privileges as well as ourselves; we ought to have this firmly established in our minds.

Now you take a man that is continually looking after the interests of the people around him, and let him feel to bless anything and all things that belongs to his brethren, and he